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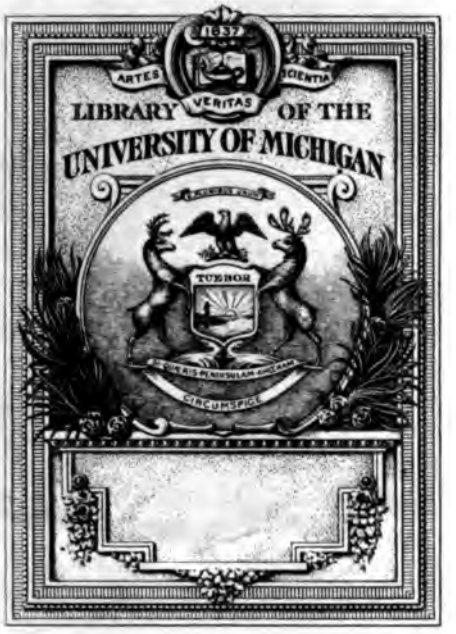
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WORKS

OF

JOHN DONNE, D.D.,

DEAN OF SAINT PAUL'S,

1621—1631.

WITH A MEMOIR OF HIS LIFE.

BY

HENRY. ALFORD, M.A.,

VICAR OF WYMESWOLD, LEICESTERSHIRE, AND LATE FELLOW OF TRINITY COLLEGE, CAMBRIDGE.

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SERMONS.

SERMON LXXXI.

PREACHED AT THE EARL OF BRIDGEWATER'S HOUSE IN LONDON, AT THE MARRIAGE OF HIS DAUGHTER, THE LADY MARY, TO THE ELDEST SON OF THE LORD HERBERT OF CASTLE-ISLAND, NOVEMBER 19, 1627.

THE PRAYER BEFORE THE SERMON.

O ETERNAL, and most gracious God, who hast promised to hearken to the prayers of thy people, when they pray towards thy house, though they be absent from it, work more effectually upon us, who are personally met in this thy house, in this place consecrated to thy worship. Enable us, O Lord, so to see thee, in all thy glasses, in all thy representations of thyself to us here, as that hereafter we may see thee face to face, and as thou art in thyself, in thy kingdom of glory. Of which glasses wherein we may see thee, thee in thine unity, as thou art one God; thee in thy plurality, as thou art more persons, we receive this thy institution of marriage to be one. In thy first work, the creation, the last seal of thy whole work was a marriage. In thy Son's great work, the redemption, the first seal of that whole work, was a miracle at a marriage. In the work of thy blessed spirit, our sanctification, he refreshes to us, that promise in one prophet, *that thou wilt marry thyself to us for ever:* and more in another, *that thou hast married thyself unto us from the beginning.* Thou hast married mercy and justice in thyself, married God and man in thy Son, married increpation and consolation in the Holy Ghost, marry in us also, O Lord, a love and a fear of thee. And as thou hast married in us two natures, mortal and immortal, marry in us also, the knowledge, and the practice of all duties belonging to both conditions, that so this world may be our *gallery*

to the next; and marry in us, the spirit of thankfulness, for all thy benefits already bestowed upon us, and the spirit of prayer for the continuance, and enlargement of them. Continue, and enlarge them, O God, upon thine universal church, &c.

MATTHEW xxii. 30.

For, in the resurrection, they neither marry nor are given in marriage, but are as the angels of God in heaven.

OF all commentaries upon the Scriptures, good examples are the best and the liveliest; and of all examples those that are nearest, and most present, and most familiar unto us; and our most familiar examples, are those of our own families, and in families, the masters of families, the fathers of families, are most conspicuous, most appliable, most considerable. Now, in exercises upon such occasions as this, ordinarily, the instruction is to be directed especially upon those persons, who especially give the occasion of the exercise; that is, upon the persons to be united in holy wedlock: for, as that is a difference between *sermons* and *lectures*, that a sermon intends exhortation principally and edification, and a holy stirring of religious affections, and then matters of doctrine, and points of divinity, occasionally, secondarily, as the words of the text may invite them; but lectures intend principally doctrinal points, and matter of divinity, and matter of exhortation but occasionally, and as in a second place: so that is a difference between christening sermons, and marriage sermons, that the first, at christenings, are especially directed upon the congregation, and not upon the persons who are to be christened; and these, at marriages, especially upon the *parties* that are to be united; and upon the congregation, but by reflection. When therefore to these persons of noble extraction, I am to say something of the duties, and something of the blessings of marriage, what God commands, and what God promises in that state, in his Scriptures, I lay open to them, the best exposition, the best commentaries upon those Scriptures, that is, example, and the nearest example, that is, example in their own family, when, with the prophet Isaiah[1], I direct them, *to look upon the rock*, from *whence they are hewn*, to propose to themselves their own parents, and to consider there the performance of the

[1] Isaiah li. i.

duties of marriage imposed by God in St. Paul, and the blessings proposed by God in David, *Thy wife shall be a fruitful vine by the sides of thy house*, thy *children like olive-plants round about thy table*[a]; for, to this purpose of edifying children by example; such as are truly religious, fathers in families, are therein truly learned fathers of the church; a good father at home, is a St. Augustine, and a St. Ambrose in himself; and such a Thomas[b] may have governed a family, as shall, by way of example, teach children, and children's children more to this purpose, than any Thomas Aquinas can. Since therefore these noble persons have so good a glass to dress themselves in, the useful, as the powerful example of parents, I shall the less need to apply myself to them, for their particular instructions, but may have leave to extend myself upon considerations more general, and such as may be appliable to all, who have, or shall embrace that honourable state, or shall any way assist at the solemnizing thereof; that they may all make this union of marriage, a type, or a remembrancer of their union with God in heaven. That as our *Genesis* is our *Exodus*, (our proceeding into the world, is a step out of the world) so every gospel may be a revelation unto us: all *good tidings* (which is the name of gospel) all that ministers any joy to us here, may reveal, and manifest to us, an interest in the joy and glory of heaven, and that our admission to a marriage here, may be our invitation to the Marriage Supper of the Lamb there, where *in the resurrection, we shall neither marry, nor be given in marriage*, but *shall be as the angels of God in heaven.*

These words our blessed Saviour spake to the Sadducees; who not believing the resurrection of the dead, put him a case that one woman hath had seven husbands, and then whose wife, of those seven, should she be in the resurrection? they would needs suppose, and presume, that there could be no resurrection of the body, but that there must be to all purposes, a bodily use of the body too, and then the question had been pertinent, *Whose wife of the seven shall she be?* But Christ shows them their error, in the weakness of the foundation, she shall be none of their wives, for, *in the resurrection, they neither marry*, &c. The words give us

[a] Psalm cxxviii. 3.

[b] Sir Thomas Egerton, Lord Chancellor, grandfather to the bride.

this latitude, when Christ says, *In the resurrection they marry not*, &c. from thence flows out this concession, this proposition too; till the resurrection they shall marry, and be given in marriage; no inhibition to be laid upon persons, no imputation, no aspersion upon the state of marriage. And when Christ says, *Then they are as the angels of God in heaven*, from this flows this concession, this proposition also, till then we must not look for this angelical state, but, as in all other states and conditions of life, so in all marriages there will be some incumbrances, betwixt all married persons, there will arise some unkindnesses, some misinterpretations; or some too quick interpretations may sometimes sprinkle a little sourness, and spread a little, a thin, a dilute and washy cloud upon them; then they marry not, till then they may; then their state shall be perfect as the angels, till then it shall not; these are our branches, and the fruits that grow upon them, we shall pull in passing, and present them as we gather them.

First then, Christ establishes a resurrection, a resurrection there shall be, for that makes up God's circle. The body of man was the first point that the foot of God's compass was upon: first, he created the body of Adam: and then he carries his compass round, and shuts up where he began, he ends with the body of man again in the glorification thereof in the resurrection. God is Alpha and Omega, first, and last; and his alpha and omega, his first, and last work is the body of man too. Of the immortality of the soul, there is not an express article of the creed: for that last article of *the life everlasting*, is rather *de præmio, et pœna*, what the soul shall suffer, or what the soul shall enjoy, being presumed to be immortal, than that it is said to be immortal in that article; that article may, and does presuppose an immortality, but it does not constitute an immortality in our soul, for there would be a life everlasting in heaven, and we were bound to believe it, as we were bound to believe a God in heaven, though our souls were not immortal. There are so many evidences of the immortality of the soul, even to a natural man's reason, that it required not an article of the creed, to fix this notion of the immortality of the soul. But the resurrection of the body is discernible by no other light, but that of faith, nor could be fixed by any less assurance than an article of the creed. Where be all the splinters of that bone,

which a shot hath shivered and scattered in the air? Where be all the atoms of that flesh, which a corrosive hath eat away, or a consumption hath breathed, and exhaled away from our arms, and other limbs? In what wrinkle, in what furrow, in what bowel of the earth, lie all the grains of the ashes of a body burnt a thousand years since? In what corner, in what ventricle of the sea, lies all the jelly of a body drowned in the general flood? what coherence, what sympathy, what dependence maintains any relation, any correspondence, between that arm which was lost in Europe, and that leg, that was lost in Africa or Asia, scores of years between? One humour of our dead body produces worms, and those worms suck and exhaust all other humour, and then all dies, and all dries, and moulders into dust, and that dust is blown into the river, and that puddled water tumbled into the sea, and that ebbs and flows in infinite revolutions, and still, still God knows in what cabinet every seed-pearl lies, in what part of the world every grain of every man's dust lies; and *sibilat populum suum*, (as his prophet speaks in another case[4]) he whispers, he hisses, he beckons for the bodies of his saints, and in the twinkling of an eye, that body that was scattered over all the elements, is sat down at the right hand of God, in a glorious resurrection. A dropsy hath extended me to an enormous corpulency, and unwieldiness; a consumption hath attenuated me to a feeble macilency and leanness, and God raises me a body, such as it should have been, if these infirmities had not intervened and deformed it. David could go no further in his book of Psalms, but to that, *Let every thing that hath breath praise the Lord*[5]; Ye, says he, ye that have breath, praise ye the Lord, and that ends the book: but, that my dead body should come to praise the Lord, this is that new song, which I shall learn, and sing in heaven; when not only *my soul* shall *magnify the Lord*, and *my spirit rejoice in God my Saviour;* but I shall have mine old eyes, and ears, and tongue, and knees, and receive such glory in my body myself, as that, in that body, so glorified by God, I also shall glorify him. So very a body, so perfectly a body shall we have there, as that Mahomet, and his followers, could not consist in those heavenly functions of the body, in glorifying God, but mis-

[4] Zech. x. 8. [5] Psalm cl. 6.

imagine a feasting and banqueting, and all carnal pleasures of the body in heaven too. But there Christ stops; a resurrection there shall be, but, *in the resurrection we shall not marry*, &c.

They shall not marry, because they shall have none of the uses of marriage; not as marriage is physic against inordinate affections; for every soul shall be a consort in itself, and never out of tune; not as marriage is ordained for mutual help of one another; for God himself shall be entirely in every soul; and what can that soul lack, that hath all God? Not as marriage is a second and a suppletory eternity, in the continuation and propagation of children; for they shall have the first eternity, individual eternity in themselves. Therefore does St. Luke assign that reason why they shall not marry, *because they cannot die*[6]. Because they have an eternity in themselves, they need not supply any defect, by a propagation of children.

But yet, though Christ exclude that, of which there is clearly no use in heaven, marriage, (because they need no physic, no mutual help, no supply of children, yet he excludes, not our knowing, or our loving of one another upon former knowledge in this world, in the next; Christ does not say expressly we shall, yet neither does he say, that we shall not, know one another there. Neither can we say, we shall not, because we know not how we should. Adam, who was asleep when Eve was made, and neither saw, nor felt any thing that God had done, knew Eve upon the very first sight, to be *bone of his bone*, and *flesh of his flesh*[7]. By what light knew he this? And in the transfiguration of Christ, Peter, and James, and John knew Moses and Elias[8], and by what light knew they them, whom they had never seen? Nor can we, or they, or any, be imagined to have any degree of knowledge of persons, or actions, though but occasionally, and transiently, in this life, which we shall not have inherently, and permanently in the next. In the types of the general resurrection, which were particular resuscitations of the dead in this world, the dead were restored to the knowledge of their friends: when Christ raised the son of the widow of Nain, he delivered him to his mother; when Peter raised Tabitha, he called the saints and the widows, and presented her alive unto them. So God says to

[6] Luke xx. 35. [7] Gen. ii. 23. [8] Matt. xvii. 3.

Abraham, *Ibis ad patres, Thou shalt go to thy fathers*[9]; he should know that they were his fathers: so to Moses, *Jungeris populis tuis*[10], Thou shalt die, and be gathered to thy people, as Aaron thy brother died, and was gathered to his people. John Baptist had a knowledge of Christ, though they were both in their mothers' wombs[11]; and Dives of Lazarus, though in hell[12]; and it is not easily told, by what light these saw these. Whatsoever conduces to God's glory, or our happiness, we shall certainly know in heaven: and he that in a rectified conscience believes that it does so, may piously believe that he shall know them there. In things of this nature, where no direct place of Scripture binds up thy faith, believe so, as most exalts thine own devotion; yet with this caution too, not to condemn uncharitably, and peremptorily, those that believe otherwise. A resurrection there shall be: in the resurrection there shall be no marriage, because it conduces to no end; but, if it conduce to God's glory, and my happiness, (as it may piously be believed it does) to know them there, whom I knew here, I shall know them.

Now from this, in the resurrection they marry not, flows this also, till the resurrection they do, they may, they shall marry. Nay, in God's first purpose and institution, they must: for God said, *It is not good that the man should be alone*[13]. Every man is a natural body, every congregation is a politic body; the whole world is a catholic, an universal body. For the sustentation and aliment of the natural body, man, God hath given meat; for the politic, for societies, God hath given industry, and several callings; and for the catholic body, for the sustentation, and reparation of the world, God hath given marriage. They that scatter themselves in various lusts, commit waste, and shall undergo at last, a heavy condemnation, upon that action of waste in their souls, as they shall feel it before in their bodies which they have wasted. They that marry not, do not keep the world in reparation; and the common law, the law of nature, and the general law of God binds man in general to that reparation of the world, to marriage: for continency is *privilegium*, a privilege; that is, *privata lex;* when it is given, it becomes a law too; for he to whom God gives

[9] Gen. xv. 15. [10] Deut. xxxii. 50. [11] Luke i. 41.
[12] Luke xvi. 23. [13] Gen. ii. 18.

the gift of continency, is bound by it: it is *privata lex*, a law, an obligation upon that particular man; and then *privilegium*, is *privatio legis*, it is a dispensation upon that law, which without that privilege, and dispensation would bind him; so that all those, who have not this privilege, this dispensation, this continency, by immediate gift from God, or other medicinal disciplines, and mortifications, (which disciplines and mortifications, every state and condition of life is not bound to exercise, because such mortifications as would overcome their concupiscences, would also overcome all their natural strength, and make them unable to do the works of their callings) all such are bound by the general law to marry. For, from nature, and her law, we have that voice, *Ut gignamus geniti;* Man is born into the world, that others might be born from him: and from God's general law, we have that voice, *crescite* and *multiplicamini:* therefore God placed man here, that he might repair and furnish the world. He is gone at common law that marries not: not but that he may have relief; but it is only in conscience, and by way of equity, and as in chancery; that is, if in a rectified conscience he know, that he should be the less disposed to religious offices, for marriage, he does well to abstain: otherwise he must remember that the world is one body, and marriage the aliment, that the world is one building, and marriage the reparation. Therefore the emperor Augustus did not only increase the rewards, and privileges which former laws had given to married persons, but he laid particular penalties upon them, that lived unmarried. And though that state seem to have countenanced single life, because they afforded dignities to certain vestal virgins, yet the number of those vestals was small, not above six, and then the dignities and privileges, which those vestals had, were no other, but that they were made equal in the state to married wives; they were preferred before all that lived unmarried, but not before married persons.

This fortification and rampart of the world, marriage, hath the devil battered with most artillery, opposed with most instruments: for, as an army composed of many nations, more sects of heretics have concurred in the condemning of marriage, than in any one heresy. The Adamites, the Tatians, and those whom Irenæus calls the Encratites; all within two hundred years after

Christ; and more after. And yet God kept such a hook in the nostril of this leviathan, such a bridle in the jaws of these sects of heretics, as that never any of them so opposed marriage, as that they justified incontinency, or various lust, or indifferency, or community in that kind. Now as in the Pelagian heresy, those that came to modify and mollify that heresy, and to be semi-Pelagians, were in some points worse than those that were full Pelagians, (as truly, in many cases, the half Papist may do more harm, and be more dangerous, than the whole Papist that declares himself) so the semi-Adamites, the semi-Tatians, and semi-Encratites of the Roman church, who, though they do not as those whole heretics did, condemn marriage entirely, yet they condemn it in certain persons, and in so many as constitute a great part of the body of mankind, that is, in all their clergy, exceed those very heretics, in favour of incontinency, and fornication, and various lusts, which those heretics who absolutely condemned marriage, condemned too, as absolutely; whereas in the Roman church a Jesuit tells us, that there are divers catholics of that opinion, That it is not heresy to say, That fornication is no deadly sin[14]: and yet it is heresy to say, That marriage in some persons, (only disabled by their canons) is not deadly sin. And when they erect and justify their academies of incontinency, and various lust, various even in the sex, if some authors among themselves have not injured them) when they maintain public stews, and maintain their dignity by them, and make that a part of the revenue of the church, what advocate of theirs can deny, but that these semi-Adamites, semi-Tatians, semi-Encratites, are worse than those heretics themselves, that did absolutely oppose marriage? We depart absolutely from those old heretics, who did absolutely condemn marriage; and from those later men, who though they be but semi-heretics in respect of them, because they limit their forbidding of marriage, to certain persons, yet they are sequi-heretics in this, that they countenance incontinency, and fornication, which those very heretics abhorred; and we must have leave too, (which we are always loath to do) to depart from the rigidness of some of those blessed fathers of the Primitive church, who found some necessities in their times, to speak

[14] Lorinus, Acts xv. 20.

so very highly in praise of continency and chastity, as reflected somewhat upon marriage itself, and may seem to imply some under-valuation of that. Many such things were so said by Tertullian, many by St. Hierome, as being crudely, and nudely taken, not decocted and boiled up with the circumstances of those times, not invested with the knowledge of those persons, to whom they were written, might diminish and dishonour marriage. But Tertullian in his most vehement persuasion of continency, writes to his own wife, and St. Hierome, for the most part, to those ladies, whom he had taken into his own discipline, and with one of which, he had so near a conversation, as that (as himself says) The world was scandalized with it, and that the world thought him fit to have been made pope, but for that misconstruction which had been made of that his conversation with that lady. Tertullian writing to his wife, St. Hierome to those ladies, may either have had particular reasons of this vehement proceeding of theirs in advancing continency, or they may have conceived that way of persuasion of continency to those persons, to have been a fit way to convey down to posterity the love thereof. As Dionysius the Areopagite says, That the church in those times at funerals, did convey their thanks to God, for the party deceased, by way of prayer: they seemed to pray that those dead persons might be saved; and, indeed, they did but praise God, that they were saved. So Tertullian and St. Hierome, when they seem to persuade continency to those persons, they do but tell us, how continent those persons were. But howsoever it be for that, no such magnifying of virginity before, as should diminish the honour and dignity of marriage, no such magnifying of continency after, as should frustrate the purpose of marriage after, or the returning to a second marriage after a true dissolution of the first, can subvert, or contract the apostle's *Nubant in Domino, Let them marry in the Lord;* where the *in Domino, in the Lord*, is not to marry for matter of title and place; nor, *in Domino*, in the Lord, is not to marry for matter of *lordships*, and possessions, and worldly preferment; nor, *in Domino*, in the Lord, is not in hope to exercise a dominion and a lordship over the other party: but *in the Lord*, is in the fear of the Lord, in the love of the Lord, in the law that is, in the true religion of the

Lord; for this is that that makes the marriages of Christians, contracts of another kind, than the marriages of other people are; with all people of the world, marriage is as fully the same real, and civil, and moral contract, as with us Christians. The same obligations of mutual help, of fidelity and loyalty to one another, and of communication of all their possessions, lies upon marriage in Turkey, or China, as with us. But for marriage amongst Christians, *Sacramentum hoc magnum est*, says the apostle, *This is a great secret, a great mystery*[15]. Not that it is therefore a sacrament, as baptism, and the Lord's supper are sacraments. For, if they will make marriage such a sacrament, because it is expressed there in that word, *magnum sacramentum*, they may come to give us an eighth sacrament after their *seven;* they may translate that name which is upon the mother of harlots, and abominations of the earth, sacrament, if they will, for it is the same word, in that place of the Revelation[16], which they translate sacrament in the other place to the Ephesians; and in the next verse but one, they do translate it so there; *I will tell thee*, says the angel, *Sacramentum mulieris*, The *sacrament* of Babylon. Now if all the mysteries and secrets of antichrist, all the confused practices of that Babylon, all the emergent and occasional articles of that church, and that state religion, shall become sacraments, we shall have a sacrament of equivocation, a sacrament of invasion, a sacrament of powder, a sacrament of dissolving allegiance, sacraments in the element of baptism, in the water, in navies, and sacraments in the elements of the Eucharist, in blood, in the sacred blood of kings. But marriage amongst Christians, is herein *magnum mysterium*, a sacrament in such a sense; a mysterious signification of the union of the soul with Christ, when both persons profess the Christian religion, in general, there arises some signification of that spiritual union: but when they both profess Christ in one form, in one church, in one religion, and that, the right; then, as by the civil contract, there is an union of their estates, and persons, so, as that they two are made one, so by this sacramental, this mysterious union, these two, thus made one, between themselves, are also made one with Christ himself; by the civil union, common to all people, they

[15] Ephes. v. 32. [16] Rev. xvii. 5.

are made *eadem caro;* the same flesh with one another, by this mysterious, this sacramental, this significative union, they are made *idem spiritus cum Domino;* the same spirit with the Lord. And therefore, though in the resurrection, they shall not marry, because then all the several uses of marriage cease, yet till the resurrection; that is, as long as this world lasts, for the sustentation of the world, which is one body, and marriage the food, and aliment thereof; for the reparation of the world, which is one building, and marriage the supply thereof, to maintain a second eternity, in the succession of children, and to illustrate this union of our souls to Christ; we may, and in some cases, must marry.

We are come, in our order proposed at first, to our second part, *Erimus sicut angeli, We shall be as the angels of God in heaven;* where we consider, first, what we are compared to, those angels; and then in what that comparison lies, wherein we shall be like those angels; and lastly, the proposition that flows out of this proposition, In the resurrection we shall be like them, till the resurrection we shall not, and therefore, in the mean time, we must not look for angelical perfections, but bear with one another's infirmities. Now when we would tell you, what those angels of God in heaven, to which we are compared, are, we can come no nearer telling you that, than by telling you, we cannot tell. The angels may be content with that negative expressing, since we can express God himself in no clearer terms, nor in terms expressing more dignity, than in saying we cannot express him. Only the angels themselves know one another; and, one good point, in which we shall be like them then, shall be, that then we shall know what they are; we know they are spirits in nature, but what the nature of a spirit is, we know not: we know they are angels in office, appointed to execute God's will upon us; but, how a spirit should execute those bodily actions, that angels do, in their own motion, and in the transportation of other things, we know not: we know they are creatures; but whether created with this world, (as all our later men incline to think) or long before, (as all the Greek, and some of the Latin fathers thought) we know not: we know that for their number, and for their faculties also, there may be one for angel every man; but whether

there be so, or no, because not only amongst the fathers, but even in the reformed churches, in both subdivisions, Lutheran, and Calvinist, great men deny it, and as great affirm it, we know not: we know the angels know, they understand, but whether by that way, which we call in the school, *Cognitionem matutinam*, by seeing all in God, or that which we call *vespertinam*, by a clearer manifestation of the species of things to them, than to us, we know not: we know they are distinguished into orders; the apostle tells us so[17]: but what, or how many their orders are, (since St. Gregory and St. Bernard differ from that design of their nine orders, which St. Denis the Areopagite had given before, in placing of those nine, and Athanasius adds more to those nine,) we know not; but we are content to say with St. Augustine, *Esse firmissime credo, quænam sint nescio:* That there are distinct orders of angels, assuredly I believe; but what they are, I cannot tell; *Dicant qui possunt; si tamen probare possunt quod dicunt*, says that father, Let them tell you that can, so they be able to prove, that they tell you true. They are creatures, that have not so much of a body as flesh is, as froth is, as a vapour is, as a sigh is, and yet with a touch they shall moulder a rock into less atoms, than the sand that it stands upon; and a millstone into smaller flour, than it grinds. They are creatures made, and yet not a minute elder now, than when they were first made, if they were made before all measure of time began; nor, if they were made in the beginning of time, and be now six thousand years old, have they one wrinkle of age in their face, or one sob of weariness in their lungs. They are *primogeniti Dei*, God's eldest sons; they are super-elementary meteors, they hang between the nature of God, and the nature of man, and are of middle condition; and, (if we may offencelessly express it so) they are *ænigmata Divina*, the riddles of Heaven, and the perplexities of speculation. But this is but till the resurrection; then we shall be like them, and know them by that assimilation. We end this branch with this consideration, if by being like the angels, we shall know the angels, we are more than like ourselves, we are ourselves, why do we not know ourselves? Why did not Adam know, that he had a body, that might have been preserved in an immortality,

[17] Coloss. i. 15, 16.

and yet submitted his body, and mine, and thine, and theirs, who by this union are to be made one, and all, that by God's goodness shall be derived from them, to certain, to inevitable death? Why do not we know our own immortality, that dwells in us still, for all Adam's fall, and ours in him; that immortality which we cannot divest, but must live for ever, whether we will or no? To know this immortality, is to make this immortality, which otherwise is the heaviest part of our curse, a blessing unto us, by providing to live in immortal happiness: whereas now, we do so little know ourselves, as that if my soul could ask one of those worms which my dead body shall produce, Will you change with me? That worm would say, No; for you are like to live eternally in torment; for my part, I can live no longer, than the putrid moisture of your body will give me leave, and therefore I will not change; nay, would the devil himself change with a damned soul? I cannot tell; as we argue conveniently, that the devil is tormented more than man, because the devil fell from God, without any other tempter, than himself, but man had a tempter, so may it be not inconveniently argued too, that man may be more tormented than he, because man continued and relapsed, in his rebellions to God, after so many pardons offered and accepted, which the devil never had. Howsoever otherwise their torments may be equal, as the devil is a spirit, and a condemned soul a spirit, yet that soul shall have a body too, to be tormented with it, which the devil shall not. How little we know ourselves, which is the end of all knowledge! But we haste to the next branch, *In the resurrection we shall be like to the angels of God in heaven;* but in what lies this likeness?

In how many other things soever this likeness may lie, yet in this text, and in our present purpose, it lies only in this, *Non nubent*, In the resurrection *they shall not marry*. But did angels never marry, or, as good, or, at least, as ill, as marry? How many of the ancients take those words, *That the sons of God saw the daughters of men* that *they* were fair, and *they took them wives of all which they chose*[18], to be intended of angels? They offer to tell us how many these married angels were; Origen says, sixty, or seventy. They offer to tell us some of their names; Aza, was

[18] Gen. vi. 2.

one of these married angels, and Azael was another[19]. But then all those, who do understand these words, *the sons of God*, to be intended of angels, who being sent down to protect men, fell in love with women, and married them, all, I say, agree, that those angels that did so, never returned to God again, but fell, with the first fallen, under everlasting condemnation. So that still, *the angels of God in heaven*, those angels to whom we shall be like in the resurrection, *do not marry*, not so much as in any such mistaking; they do not, because they need not; they need not, because they need no second eternity, by the continuation of children; for, says St. Luke, they *cannot die*. Adam's first immortality was but this, *Posse non mori*, That he needed not to have died, he should not have died; the angels' immortality, and ours, when we shall be like them, in the resurrection, is, *non posse mori*, that we cannot die, for, whosoever dies, is *Homicida sui*, says Tertullian; He kills himself, and sin is his sword: in heaven there shall no such sword be drawn; we need not say, that the angels in heaven have, that we when we shall be like them, in the resurrection, shall so invest an immortality in our nature, as that God could not inflict death upon them, or us there, if we sinned: but because no sin shall enter there, no death shall enter there neither, for, *death is the wages of sin*. Not that no sin could enter there, if we were left to ourselves; for, in that place, angels did sin; (and, *Fatendum est angelos natura mutabiles*, says St. Augustine, Howsoever angels be changed in their condition, they retain still the same nature, and by nature they are mutable) but that God hath added another prerogative, by way of confirmation, to that state; so, as that that grace which he gives us here, which is, that nothing shall put a necessity of sinning upon us, or that we must needs sin, God multiplies upon us so there, as that we can conceive no inclination to sin. Therein we shall be like the angels, that we cannot die; and the nearer we come to that state in this life, the liker we are to those angels here. Now, beloved, only he that is dead already, cannot die. He that in a holy mortification is *dead the death of the righteous*, dead to sin, he lives, (shall we dare to say so? Yes, we may) he lives a blessed death, for such a death is true life: and by such a heavenly death, death

[19] Drusius in Sulpit. Sever.

of the righteous, death to sin, he is in possession of a heavenly life here, in an inchoation, though the consummation, and perfection be reserved for the next world; which is our last circumstance, and the conclusion of all, at the resurrection we shall be like the angels; till then we shall not; and therefore must not look for angelical perfections here, but bear one another's infirmities.

It is as yet but in petition, *Fiat voluntas, Thy will be done in earth, as it is in heaven:* and as long as there is an earth it will be but in petition; his will will not be done in earth as it is in heaven; when all is heaven, to his saints, all will be well; but not all till then. In the mean time, remember all, (especially you, whose sacramental, that is, mysterious, and significative union now is a type of your union with God in as near, and as fast a band, as that of angels, for *you shall be as the angels of God in heaven*) that the office of the angels in this world, is to assist, and to supply defects. You are both of noble extraction; there is no defect in that; you need not supply one another with honour: you are both of religious education; there is no defect in that; you need not supply one another with fundamental instructions. Both have your parts in that testimony which St. Gregory gave of your nation, at Rome, *Angli angeli*, you have a loveliness fit for one another. But, though I cannot name, no nor think anything, wherein I should wish that angelical disposition of supporting, or supplying defects, yet, when I consider, that even he that said *Ego et Pater unum sumus, I and the Father are one*, yet had a time to say, *Utquid dereliquisti? My God, my God, why hast thou forsaken me?* I consider thereby, that no two can be so made one in this world, but that that unity may be, though not dissolved, no nor rent, no nor endangered, yet shaked sometimes by domestic occasions, by matrimonial incumbrances, by perverseness of servants, by impertinencies of children, by private whisperings, and calumnies of strangers. And therefore, to speak not prophetically, that any such thing shall fall, but provisionally, if any such thing should fall, my love, and my duty, and my text, bids me tell you, that perfect happiness is to be stayed for, till you be *as the angels of God in heaven;* here, it is a fair portion of that angelical happiness, if you be always ready

to support, and supply one another in any such occasional weaknesses. The God of heaven multiply the present joy of your parents, by that way, of making you joyful parents also; and recompense your obedience to parents, by that way, of giving you obedient children too. The God of heaven so join you now, as that you may be glad of one another all your life; and when he who hath joined you, shall separate you again, establish you with an assurance, that he hath but borrowed one of you, for a time, to make both your joys the more perfect in the resurrection. The God of heaven make you always of one will, and that will always conformable to his; conserve you in the sincere truth of his religion; feast you with the best feast; peace of conscience; and carry you through the good opinion, and love of his saints in this world, to the association of his saints, and angels, and one another, in the resurrection, and everlasting possession of that kingdom, which his Son, our Saviour, Christ Jesus hath purchased for us, with the inestimable price of his incorruptible blood. Amen.

SERMON LXXXII.

PREACHED AT A MARRIAGE.

GENESIS ii. 18.

And the Lord God said, It is not good, that the man should be alone; I will make him a help, meet for him.

IN the creation of the world, when God stocked the earth, and the sea, with those creatures, which were to be the seminary, and foundation, and root of all that should ever be propagated in either of those elements, and when he had made man, to rule over them, he spoke to man, and to other creatures, in one and the same phrase, and form of speech, *Crescite, et multiplicamini*, Be fruitful, and multiply; and thereby imprinted in man, and in

other creatures, a natural desire to conserve, and propagate their kind by way of generation. But after God had thus imprinted in man, the same natural desire of propagation, which he had infused into other creatures too, after he had communicated to him that blessing, (for it is so said, *God blessed them, and said, Be fruitful, and multiply*[1]) till an ability and a desire of propagating their kind, was infused into the creature, there is no mention of any blessing in the creation; after God had made men partakers of that blessing, that natural desire of propagation, he takes a farther care of man, in giving him a proper and peculiar blessing, in contracting and limiting that natural desire of his: he leaves all other creatures to their general use and execution of that commission, *crescite et multiplicamini*, the male was to take the female when and where their natural desire provoked them; but, for man, *adduxit Deus ad Adam;* God left not them to go to one another, but *God brought the woman to the man*[2]*:* and so this conjunction, this desire of propagation, though it be natural in man, as in other creatures, by his creation, yet it is limited by God himself, to be exercised only between such persons, as God hath brought together in marriage, according to his institution, and ordinance. Though then societies of men do grow up, and spread themselves into towns, and into cities, and into kingdoms, yet the root of all societies is in families, in the relation between man and wife, parents and children, masters and servants: so though the state of the children of God, in this world be dignified by the name of a *kingdom*, (for so we pray by Christ's own institution, *Thy kingdom come*, and so Christ says, *Ecce regnum, The kingdom of God is amongst you*[3]) and though the state of God's children here, be called *a city, a new Jerusalem, coming down from heaven*[4], and in David, *glorious things are spoken of thee, O city of God*[5], yet for all these glorious titles of *city* and *kingdom*, we must remember, that it is called *a family* too; *the household of the faithful:* and so the apostle says, in preferring Christ before Moses, *that Christ as the Son was over God's house, whose house we are*[6]. So that, both of civil and of spiritual societies, the first root is a *family;* and of families, the

[1] Gen. i. 22, 28. [2] Gen. ii. 22. [3] Luke xvii. 21.
[4] Rev. xxi. 2. [5] Psalm lxxxvii. 3. [6] Heb. iii. 6.

first root is marriage; and of marriage, the first root that grows out into words, is in this text; *and the Lord God said, It is not good, &c.*

If we should employ this exercise only upon these two general considerations, first, that God puts even his care and his study to find out what is good for man, and secondly, that God doth provide and furnish whatsoever he finds to be necessary, *faciam, I will make him a helper*, though they be common places, we are bound to thank God that they are so; that it is a common place to God, that he ever does it towards us, that it is a common place to us, that we ever acknowledge it in him. But you may be pleased to admit a more particular distribution. For, upon the first, will be grounded this consideration, that in regard of the public good, God pretermits private, and particular respects; for God doth not say, *non bonum homini*, it is not good for man to be alone, man might have done well enough so; nor God does not say, *non bonum hunc hominem*, it is not good for this, or that particular man to be alone; but *non bonum, hominem*, it is not good in the general, for the whole frame of the world, that man should be alone, because then both God's purposes had been frustrated, of being glorified by man here, in this world, and of glorifying man, in the world to come; for neither of these could have been done, without a succession, and propagation of man; and therefore, *non bonum hominem*, it was *not good, that man should be alone.* And then upon the second consideration, will arise these branches; first, that whatsoever the defect be, there is no remedy, but from God; for it is, *faciam*, I will do it. Secondly, that even the works of God, are not equally excellent; this is but *faciam*, it is not *faciamus;* in the creation of man, there is intimated a consultation, a deliberation of the whole Trinity; in the making of woman, it is not expressed so; it is but *faciam*. And then, that that is made here, is but *adjutorium*, but an accessory, not a principal; but a helper. First the wife must be so much, she must help; and then she must be no more, she must not govern. But she cannot be that, except she have that quality, which God intended in the first woman, *adjutorium simile sibi*, a helper *fit for him:* for otherwise he will ever return, to the *bonum esse solum*, it had been better for him, to have been

alone, than, in the likeness of a helper, to have had a wife unfit for him.

First then, that in regard of the public good, God pretermits private respects, if we take examples upon that stage, upon that scene, the face of nature, we see that for the conservation of the whole, God hath imprinted in the particulars, a disposition to depart from their own nature: water will clamber up hills, and air will sink down into vaults, rather than admit vacuity. But take the example nearer, in God's bosom, and there we see, that for the public, for the redemption of the whole world, God hath (shall we say, pretermitted?) derelicted, forsaken, abandoned, his own, and only Son. Do you so too? *Regnum Dei intra nos;* The kingdom of God is within you; planted in your election; watered in your baptism; fattened with the blood of Christ Jesus, ploughed up with many calamities, and tribulations; weeded with often repentances of particular sins; *the kingdom of God is within you;* and will ye not depart from private affections, from ambition and covetousness, from excess, and voluptuousness, from chambering and wantonness, in which the kingdom of God doth not consist, for the conservation of this kingdom? will ye not pray for this kingdom, in your private, and public devotions? will ye not fast for this kingdom, in cutting off superfluities? will ye not fight for this kingdom, in resisting suggestions? will ye not take counsel for this kingdom, in consulting with religious friends? will ye not give subsidies for this kingdom, in relieving their necessities, for whom God hath made you his stewards? weigh and measure yourselves, and spend that, be negligent of that, which is least, and worst in you. Is your soul less than your body, because it is in it? How easily lies a letter in a box, which if it were unfolded, would cover that box? unfold your soul, and you shall see, that it reaches to heaven; from thence it came, and thither it should pretend; whereas the body is but *from* that earth, and *for* that earth, upon which it is now; which is but a short, and an inglorious progress. To contract this, the soul is larger than the body, and the glory, and the joys of heaven, larger than the honours, and the pleasures of this world: what are seventy years, to that latitude, of continuing as long as the ancient of days? what is it, to have spent our time, with the

great ones of this time; when, when the angels shall come and say, That *time shall be no more*, we shall have no being with him, who is *yesterday and to-day, and the same for ever?* we see how ordinarily ships go many leagues out of their direct way, to fetch the wind. *Spiritus spirat ubi vult*, says Christ; The spirit blows where he will; and, as the angel took Habakkuk by the hair, and placed him where he would, this wind, the spirit of God, can take thee at last, by thy gray hairs, and place thee in a good station then. *Spirat ubi vult*, he blows where he will, and *spirat ubi vis*, he blows where thou wilt too, if thou beest appliable to his inspirations. They are but hollow places that return echoes, last syllables: it is but a hollowness of heart, to answer God at last. Be but as liberal of thy body in thy mortifications, as in thy excess, and licentiousness, and thou shalt in some measure, have followed God's example, for the public to pretermit the private, for the larger, and better, to leave the narrower, and worser respects.

To proceed, when we made that observation, that God pretermitted the private for the public, we noted, that God did not say, *non bonum homini, it was not good for man to be alone;* man might have done well enough in that state, so, as his solitariness might have been supplied with a further creation of more men. In making the inventories of those goods which man possesseth in the world, we see a great author[7] says, *In possessionibus sunt amici, et inimici*, Not only our friends, but even our enemies, are part of our goods, and we may raise as much profit from these, as from those, it may be as good a lesson to a man's son, *study that enemy*, as *observe that friend.* As David says, *Propitius fuisti, et ulciscens, Thou heardst them O Lord our God, and wast favourable unto them, and didst punish all their inventions*[8]; it was part of his mercy, part of his favour, that he did correct them. So we may say to our enemy, I owe you my watchfulness upon myself, and you have given me all the goodness that I have; for you have calumniated all my indifferent actions, and that kept me, from committing enormous ill ones. And if then our enemies be *in possessionibus*, to be inventoried amongst our goods, might not man have been abundantly rich in friends,

[7] Xenophon. [8] Psalm xcix. 8.

without this addition of a woman? *Quanto congruentius*, said St. Augustine; How much more conveniently might two friends live together, than a man and a woman?

God doth not then say, *non bonum homini*, man got not so much by the bargain, (especially if we consider how that wife carried herself towards him) but that for his particular, he had been better alone: nor he does not say now, *non bonum hunc hominem esse solum*, it is not good for any man to be alone; for, *Qui potest capere capiat*, says Christ: *He that is able to receive it, let him receive it.* What? *That some make themselves eunuchs for the kingdom of heaven*[9]: that is, the better to unentangle themselves from those impediments, which hinder them in the way to heaven, they abstain from marriage; and *let them that can receive it, receive it.* Now certainly few try whether they can receive this, or no. Few strive, few fast, few pray for the gift of continency; few are content with that incontinency which they have, but are sorry they can express no more incontinency. There is a use of marriage now, which God never thought of in the first institution of marriage; that it is a remedy against burning. The two main uses of marriage, which are propagation of children, and mutual assistance, were intended by God, at the present, at first; but the third, is a remedy against that, which was not then; for then there was no inordinateness, no irregularity in the affections of man. And experience hath taught us now, that those climates which are in reputation, hottest, are not uninhabitable; they may be dwelt in for all their heat. Even now, in the corruption of our nature, the clime is not so hot, as that every one must of necessity, marry. There may be fire in the house, and yet the house not on fire: there may be a distemper of heat, and yet no necessity to let blood. The Roman church injures us, when they say, that we prefer marriage before virginity: and they injure the whole state of Christianity, when they oppose marriage and chastity, as though they were incompatible, and might not consist together. They may; for *marriage is honourable, and the bed undefiled*[10]; and therefore it may be so. St. Augustine observes in marriage, *Bonum fidei*, a trial of one another's truth; and that is good; and *bonum prolis*, a lawful

[9] Matt. xix. 12. [10] Heb. xiii. 4.

means of propagation; and that is good; and *bonum sacramenti*, a mystical representation of that union of two natures in Christ, and of him to us, and to his church, and that is good too. So that there are divers degrees of good in marriage. But yet for all these goodnesses, God does not say, *non bonum*, it is not good for any man to be alone, but *qui capere potest capiat;* according to Christ's comment upon his Father's text, *He that can contain*, and continue alone, *let him* do so.

But though God do not say, *non homini*, it is not good for the man, that he be alone, nor *quemvis hominem*, it is not good for every man to be alone, yet, considering his general purpose upon all the world, by man, he says *non bonum;* for that end, it is not good, that man should be alone, because those purposes of God could not consist with that solitude of man. In that production, and in that survey, which God made of all that he had made, still he gives the testimony, that he saw all was good, excepting only in his second day's work, and in his making of man. He forbore it in the making of the firmament, because the firmament was to divide between waters and waters; it was an emblem of division, of disunion. He forbore it also in the making of man, because though man was to be an emblem of God's union to his church, yet because this emblem, and this representation, could not be in man alone, till the woman were made too, God does not pronounce upon the making of man, that the work was good: but upon God's contemplation, that it was not good, that man should be alone, there arose a goodness, in having a companion. And from that time, if we seek *bonum, quia licitum*, if we will call that good, which is lawful, marriage is that, *if thou takest a wife thou sinnest not*[11], says God by the apostle. If we seek *bonum quia bonus auctor*, if we call that good whose author is good, marriage is that; *adduxit ad Adam*, God brought her to man. If we seek such a goodness, as hath good witness, good testimony, marriage is that; Christ was present at a marriage, and honoured it with his first miracle. If we seek such a goodness, as is a constant, and not a temporary, an occasional goodness, Christ hath put such a cement upon marriage, *what God hath joined, let no man put asunder*[12]. If we

[11] 1 Cor. vii. 28. [12] Matt. xix. 6.

seek such a goodness, as no man, (that is, no sort nor degree of men) is the worse for having accepted, we see the holiest of all, the high priest, in the Old Testament, is only limited, what woman he shall not marry, but not that he shall not marry; and the bishop in the New Testament what kind of husband he must have been, but not that he must have been no husband. To contract this, as marriage is good, in having the best author, *God*, the best witness, Christ, the longest term, life, the largest extent, even to the highest persons, priests, and bishops; as it is, all these ways, positively good, so it is good in comparison of that, which justly seems the best state, that is, virginity, in St. Augustine's opinion, *Non impar meritum, et Johannis et Abrahæ:* If we could consider merit in man, the merit of Abraham, the father of nations, and the merit of John, who was no father at all, is equal. But that wherein we consider the goodness of it here, is, that God proposed this way, to receive glory from the sons of men here upon earth, and to give glory to the sons of men in heaven.

But what glory can God receive from man, that he should be so careful of his propagation? what glory more from man, than from the sun, and moon, and stars, which have no propagation? why this, that St. Augustine observes; *Musca soli præferenda, quia vivit*, A fly is a nobler creature than the sun, because a fly hath life, and the sun hath not; for the degrees of dignity in the creature, are *esse*, *vivere*, and *intelligere:* to have a being, to have life, and to have understanding: and therefore man, who hath all three, is much more able to glorify God, than any other creature is, because he only can choose whether he will glorify God or no; the glory that the others give, they must give, but man is able to offer to God *a reasonable sacrifice*[13]. *When ye were Gentiles*, says the apostle, *ye were carried away unto dumb idols, even as ye were led*[14]. This is reasonable service, out of *reason* to understand, and out of our willingness to do God service. Now, when God had spent infinite millions of millions of generations, from all unimaginable eternity, in contemplating one another in the Trinity, and then (to speak humanly of God, which God in his Scriptures abhors not) out of a satiety in that contemplation

[13] Rom. xii. 1. [14] 1 Cor. xii. 2.

would create a world for his glory, and when he had wrought the first day, and created all the matter, and substance of the future creatures, and wrought four days after, and a great part of the sixth, and yet nothing produced, which could give him any glory (for glory is *rationabile obsequium*, reasonable service; and nothing could give that but a creature that understood it, and would give it,) at last, as the knot of all, created man; then, to perpetuate his glory, he must perpetuate man: and to that purpose, *non bonum*, it was not good for man to be alone; as without man, God could not have been glorified, so without woman man could not have been propagated.

But, as there is a place cited by St. Paul out of David [15], which hath some perplexity in it, we cannot tell, whether Christ be said to have received gifts *from men*, or *for men* [16], or to have given gifts *to men*, (for so St. Paul hath it) so it is not easy for us to discern, whether God had a care to propagate man, that he might receive glory from man, or that he might give glory to man. When God had taken it into his purpose to people heaven again, depopulated in the fall of angels, by the substitution of man in their places, when God had a purpose to spend as much time with man in heaven after, as he had done with himself before, (for our perpetuity after the resurrection, shall no more have an end, than his eternity before the creation had a beginning:) and when God to prevent that time of the resurrection, as it were to make sure of man before, would send down his own Son to assume our nature here; and, as not sure enough so, would take us up to him, and set us, in his Son, at his own right hand, whereas he never did, nor shall say to any of the angels, *sit thou there:* that God might not be frustrated of this great, and gracious, and glorious purpose of his, *non bonum*, it was not good that man should be alone; for without man God could not give this glory, and without woman there could be no propagation of man. And so, though it might have been *bonum homini*, man might have done well enough alone; and *bonum hunc hominem*, some men may do better alone, yet God, who ever, for our example, prefers the public before the private, because it conduced not to his general end, of having, and of giving glory, saw, and said, *non bonum*

[15] Psalm lxviii. 18. [16] Ephes. iv. 8.

hominem, it was not good that man should be alone. And so we have done with the branches of our first part.

We are come now to our second general part: in which, as we saw in the former, that God studies man, and all things necessary for man, we shall also see, that whereinsoever man is defective, his only supply, and reparation is from God; *faciam*, I will do it. Saul wanted counsel, he was in a perplexity, and he sought to the witch of Endor, and not to God; and what is the issue? He hears of his own, and his son Jonathan's death the next day. Asa wants health, and he seeks to the physician, and not to God, and what is the issue? he dies. Do not say, says St. Chrysostom, *Quæro necessaria*, I desire nothing but that which is necessary for my birth, necessary for my place: *quod non dat Deus, non est necessarium:* God hath made himself thy steward, thy bailiff; and whatsoever God provides not for thee, is not necessary to thee. It was the poor way that Mahomet found out in his Alcoran, that in the next life all women should have eyes of one bigness, and a stature of one size; he could find no means to avoid contention, but to make them all alike: but that is thy complexion, that is thy proportion which God hath given thee. It may be true that St. Hierome notes, who had so much conversation amongst women, that it did him harm, *Multas in signis pudicitiæ, quamvis nulli virorum, sibi simus ornari;* I know, says he, as honest women as are in the world, that take a delight in making themselves handsomely ready, though for no other body's sake but for their own. That may be; but, *manus Deo inferunt*[17], they take the pencil out of God's hand, who go about to mend any thing of his making. *Quod nascitur Dei est, quod mutatur diaboli*, says the same father; God made us according to his image, and shall he be put to say to any of us, *Non imago mea*, This picture was not taken by the life, not by me, but is a copy of the present distemper of the time? All good remedies are of God; none but he would ever have conceived such an invention as the ark, without that model, for the reparation of the world; and he hath provided that means for the conservation of the world, *marriage*, the association of one to one: *Plures costæ Adæ, nec fatigatæ manus Dei*[18]: Adam had more ribs than one,

[17] Cyprian. [18] Tertullian.

neither were God's hands wearied with making one; and yet he made no more. For him who first exceeded that, Lamech, who had two wives [19], the first was Adah, and Adah signifies *cœtum, congregationem;* there is company enough, society enough in a wife: his other wife was but Zillah, and Zillah is but *umbra*, but a shadow, but a ghost, that will terrify at last.

To proceed; though God always provide remedies, and supplies of defects, it is not always in the greatest measure, nor in the presentest manner, that we conceive to ourselves. So much may be intimated even in this, that in this remedy of God's provision, the woman, God proceeded not, as he did in the making of man; it is not *faciamus*, with such a counsel, such a deliberation as was used in that case. When the creation of all the substance of the whole world is expressed, it is *creavit Dii*, Gods created, as though more Gods were employed; and in the making of him, who was the abridgement of all, of man, it is *faciamus*, let us make him, as though more persons were employed: it is not so in the woman, for though the first translation of the Bible that ever were and the translation of the Roman church have it in the plural, yet it is not so in the original; it is but *faciam*. I press no more upon this, but one lesson to ourselves, that if God exercise us with temporal afflictions, narrowness in our fortunes, infirmities in our constitutions, or with spiritual afflictions, ignorance in our understandings, scruples in our conscience, if God come not altogether in his *faciamus*, to pour down with both hands abundance of his worldly treasures, or of his spiritual light and clearness, let us content ourselves with one hand from him, with that manner and that measure that he gives, and that time and that leisure which he takes. And then one lesson also to the other sex, that they will be content, even by this form and change of phrase, to be remembered, that *they are the weaker vessel*, and *that* Adam *was not deceived* but *the woman was* [20]. For whether you will ease that with Theodoret's exposition, Adam was not deceived first, but the woman was first deceived; or with Chrysostom's exposition, Adam was not deceived by a serpent, a creature loathsome, and unacceptable, but by a lovely person, with whom he was transported: or with Oecumenius' exposition;

[19] Gen. iv. 19. [20] 1 Tim. ii. 14.

Adam was not deceived, because there is no charge laid upon him in the Scriptures, no mention that he was deceived in them, as it is said, that Melchizedek had no father nor mother, because there is no record of his pedigree in the Scriptures: or in Ambrose's exposition; that Adam was not deceived *in prævaricationem*, not so deceived as that he deceived anybody else: take it any way, and it implies a weakness in the woman, and an occasion of suppling her to that just estimation of herself, *That she will be content to learn in silence with all subjection*[21]; that as she is not a servant, but a mother in the house, so she is but a daughter, and not a mother of the church.

This is presented more fully in the next, that she is but *adjutorium*, but a help: and nobody values his staff as he does his legs. It is not an ordinary disease now, to be too uxorious; that needs no great dissuasion. But if any one man in a congregation be obnoxious to any one infirmity, one note is not ill spent: and let St. Hierome give this note, *Sapiens judicio amat, non affectu*, Discretion is the weight of love in a wise man's hand, and not affection. St. Hierome cannot stay there; he adds thus much more, *Nihil fœdius, quàm uxorem amare tanquam adulteram*, There is not a more uncomely, a poorer thing, than to love a wife like a mistress. St. Augustine makes that comparison, That whensoever the apostles preached, they were glad when their auditory liked their preaching, *Non aviditate consequendæ laudis, sed charitate seminandæ virtutis;* Not that they affected the praise of the people, but that thereby they saw, that they had done more good upon the people. And in another place he makes that comparison, That a righteous man desires *to be dissolved and to be with Christ*, and yet this righteous man dines, and sups, takes ordinary refections and ordinary recreations: so, for marriage, says he, in temperate men, *Officiosum, non libidinosum*, It is to pay a debt, not to satisfy appetite; lest otherwise she prove *in ruinam*, who was given *in adjutorium*, and he be put to the first man's plea, *Mulier quam dedisti, The woman whom thou gavest me, gave me my death.*

So much then she should be, a helper; for, for that she was made. She is not so, if she remember not those duties which

[21] 1 Tim. ii. 11.

are intimated in the stipulation and contract which she hath made. Call it *conjugium*, and that is derived *à jugo*, it is an equal patience in bearing the incommodities of this life. Call it *nuptias*, and that is derived *à nube*, a veil, a covering; and that is an estranging, a withdrawing herself from all such conversation as may violate his peace, or her honour. Call it *matrimonium*, and that is derived from a mother, and that implies a religious education of her children. *De latere sumpta, non discedat à latere*, says Augustine, Since she was taken out of his side, let her not depart from his side, but show herself so much as she was made for, *adjutorium*, a helper.

But she must be no more; if she think herself more than a helper, she is not so much. He is a miserable creature, whose creator is his wife. God did not stay to join her in commission with Adam, so far as to give names to the creatures; much less to give essence; essence to the man, essence to her husband. When the wife thinks her husband owes her all his fortune, all his discretion, all his reputation, God *help that man* himself, for he hath given him no helper yet. I know there are some glasses stronger than some earthen vessels, and some earthen vessels stronger than some wooden dishes; some of the weaker sex, stronger in fortune, and in counsel too; than they to whom God hath given them, but yet let them not impute that in the eye nor ear of the world, nor repeat it to their own hearts, with such a dignifying of themselves, as exceeds the quality of a helper. St. Hierome shall be her remembrancer, She was not taken out of the foot, to be trodden upon, nor out of the head, to be an overseer of him; but out of his side, where she weakens him enough, and therefore should do all she can, to be a helper.

To be so, so much, and no more, she must be as God made Eve, *similis ei*, meet and fit for her husband. She is fit for any if she have those virtues, which always make the person that hath them good; as chastity, sobriety, taciturnity, verity, and such: for, for such virtues as may be had, and yet the possessor not the better for them, as wit, learning, eloquence, music, memory, cunning, and such, these make her never the fitter. There is a harmony of dispositions, and that requires particular consideration upon emergent occasions; but the fitness that goes through all,

is a sober continency; for without that, *matrimonium jurata fornicatio*, marriage is but a continual fornication, sealed with an oath: and marriage was not instituted to prostitute the chastity of the woman to one man, but to preserve her chastity from the temptations of more men. Bathsheba was a little too fit for David, when he had tried her so far before; for there is no fitness where there is not continency. To end all, there is a moral fitness, consisting in those moral virtues, of which we have spoke enough; and there is a civil fitness, consisting in discretion, and accommodating herself to him; and there is a spirtual fitness, in the unanimity of religion, that they be not of repugnant professions that way. Of which, since we are well assured in both these, who are to be joined now, I am not sorry, if either the hour, or the present occasion call me from speaking anything at all, because it is a subject too mis-interpretable, and unseasonable to admit an enlarging in at this time. At this time therefore, this be enough, for the explication and application of these words.

SERMON LXXXIII.

PREACHED AT A MARRIAGE.

HOSEA ii. 19.

And I will marry thee unto me for ever.

THE word which is the hinge upon which all this text turns, is *erash*, and *erash* signifies not only a betrothing, as our later translation hath it, but a marriage; and so is it used by David, *Deliver me my wife Michal, whom I married*[1]; and so our former translation had it, and so we accept it, and so shall handle it, *I will marry thee unto me for ever.*

The first marriage that was made, God made, and he made it in paradise: and of that marriage I have had the like occasion as

[1] 2 Sam. iii. 14.

this to speak before, in the presence of many honourable persons in this company. The last marriage which shall be made, God shall make too, and in paradise too; in the kingdom of heaven: and at that marriage, I hope in him that shall make it, to meet, not some, but all this company. The marriage in this text hath relation to both those marriages: it is itself the spiritual and mystical marriage of Christ Jesus to the church, and to every marriageable soul in the church: and it hath a retrospect, it looks back to the first marriage; for to that the first word carries us, because from thence God takes his metaphor, and comparison, *Sponsabo, I will marry;* and then it hath a prospect to the last marriage, for to that we are carried in the last word, *in æternum, I will marry thee unto me for ever.* Be pleased therefore to give me leave in this exercise, to shift the scene thrice, and to present to your religious considerations three objects, three subjects: first, a secular marriage in paradise; secondly, a spiritual marriage in the church; and thirdly, an eternal marriage in heaven. And in each of these three we shall present three circumstances; first the persons, *me* and *tibi, I will marry thee;* and then the action, *sponsabo, I will marry thee;* and lastly the term, *in æternum, I will marry thee to me for ever.*

In the first acceptation then, in the first, the secular marriage in paradise, the persons were Adam and Eve: ever since they are he and she, man and woman: at first, by reason of necessity, without any such limitation, as now: and now without any other limitation, than such as are expressed in the law of God: as the apostles say in the first general council, *We lay nothing upon you but things necessary*[3], so we call nothing *necessary* but that which is commanded by God. If in heaven I may have the place of a man that hath performed the commandments of God, I will not change with him that thinks he hath done more than the commandments of God enjoined him. The rule of marriage for degrees and distance in blood, is the law of God; but for conditions of men, there is no rule given at all. When God had made Adam and Eve in paradise, God did not place Adam in a monastery on one side, and Eve in a nunnery on the other, and so a river between them. They that built walls and cloisters to

[3] Acts xv. 28.

frustrate God's institution of marriage, advance the doctrine of devils in forbidding marriage[a]. The devil hath advantages enough against us, in bringing men and women together: it was a strange and super-devilish invention, to give him a new advantage against us, by keeping men and women asunder, by forbidding marriage. Between the heresy of the Nicolaitans, that induced a community of women, any might take any; and the heresy of the Tatians that forbad all, none might take any, was a fair latitude. Between the opinion of the Manichean heretics, that thought women to be made by the devil, and your Collyridian heretics that sacrificed to a woman, as to God, there is a fair distance. Between the denying of them souls, which St. Ambrose is charged to have done, and giving them such souls, as that they may be priests, as your Peputian heretics did, is a fair way for a moderate man to walk in. To make them gods is ungodly, and to make them devils is devilish; to make them mistresses is unmanly, and to make them servants is ignoble; to make them as God made them, wives, is godly and manly too. When in your Roman church they dissolved marriage in natural kindred, in degrees where God forbids it not, when they dissolve marriage upon spiritual kindred, because my grandfather christened that woman's father; when they dissolve marriage upon legal kindred, because my grandfather adopted that woman's father: they separate those whom God hath joined so, as to give leave to join in lawful marriage. When men have made vows to abstain from marriage, I would they would be content to try a little longer than they do, whether they could keep that vow or no: and when men have consecrated themselves to the service of God in his church, I would they would be content to try a little farther than they do, whether they could abstain or no: but to dissolve marriage made after such a vow, or after orders, is still to separate those whom God hath not separated. The persons are he and she, man and woman; they must be so much; he must be a man, she must be a woman; and they must be no more; not a brother and a sister, not an uncle and a neice; *adduxit ad eum*, was the cause between Adam and Eve; God brought them together; God will not bring me a precontracted person, he will not

[a] 1 Tim. iv. 3.

have me defraud another; nor God will not bring me a misbelieving, a superstitious person, he will not have me drawn from himself: but let them be persons that God hath made, man and woman, and persons that God hath brought together, that is, not put asunder by any law of his, and all such persons are capable of this first, this secular marriage.

In which our second consideration is the action, *sponsabo;* where the active is a kind of passive, *I will marry thee*, is, *I will be married unto thee, for we marry not ourselves.* They are somewhat hard driven in the Roman church, when making marriage a sacrament, and being pressed by us with this question, If it be a sacrament, who administers it, who is the priest? They are fain to answer, the bridegroom and the bride, he and she are the priest in that sacrament[4]. As marriage is a civil contract, it must be done so in public, as that it may have the testimony of men; as marriage is a religious contract, it must be so done, as that it may have the benediction of the priest: in a marriage without testimony of men they cannot claim any benefit by the law; in a marriage without the benediction of the priest they cannot claim any benefit of the church: for how matrimonially soever such persons as have married themselves may pretend to love, and live together, yet all that love, and all that life is but a regulated adultery, it is not marriage.

Now this institution of marriage had three objects: first, *In ustionem*, it was given for a remedy against burning; and then, *In prolem*, for propagation, for children; and lastly, *In adjutorium*, for mutual help. As we consider it the first way, *In ustionem*, every heating is not a burning; every natural concupiscence does not require a marriage; nay every flaming is not a burning; though a man continue under the flame of carnal temptation, as long as St. Paul did, yet it needs not come presently to a *Sponsabo*, I will marry. God gave St. Paul other physic, *Gratia mea sufficit*, Grace to stand under that temptation; and St. Paul gave himself other physic, *Contundo corpus*, Convenient disciplines to tame his body. These will keep a man from burning; for *Uri est desideriis vinci, desideria pati, illustris est, et perfecti*[5]; To be overcome by our concupiscences, that is to

[4] Bellar de Matrimo. l. i. c. 6.

[5] Ambrose.

burn, but to quench the fire by religious ways, that is a noble, that is a perfect work. When God at the first institution of marriage had this first use of marriage in his contemplation, that it should be a remedy against burning, God gave man the remedy, before he had the disease; for marriage was instituted in the state of innocency, when there was no inordinateness in the affections of man, and so no burning. But as God created rhubarb in the world, whose quality is to purge choler, before there was any choler to purge, so God according to his abundant forwardness to do us good, created a remedy before the disease, which he foresaw coming, was come upon us. Let him then that takes a wife in this first and lowest sense, *in medicinam*, but as his physic, yet make her his cordial physic, take her to his heart, and fill his heart with her, let her dwell there, and dwell there alone, and so they will be mutual antidotes and preservatives one to another, against all foreign temptations. And with this blessing, bless thou, O Lord, these whom thou hast brought hither for this blessing: make all the days of their life like this day unto them: and as thy mercies are new every morning, make them so to one another; and if they may not die together, sustain thou the survivor of them in that sad hour with this comfort, That he that died for them both, will bring them together again in his everlastingness.

The second use of marriage was *In prolificationem*, For children: and therefore as St. Augustine puts the case, To contract before, that they will have no children, makes it no marriage but an adultery: to deny themselves to another, is as much against marriage as to give themselves to another. To hinder it by physic, or any other practice; nay to hinder it so far, as by a deliberate wish, or prayer against children, consists not well with this second use of marriage. And yet in this second use, we do not so much consider generation as regeneration; not so much procreation as education, nor propagation as transportation of children. For this world might be filled full enough of children, though there were no marriage; but heaven could not be filled, nor the places of the fallen angels supplied, without that care of children's religious education, which from parents in lawful marriage they are likeliest to receive. How infinite, and how miserable a circle of sin do we make, if as we sinned in our parent's

loins before we were born, so we sin in our children's actions when we are dead, by having given them, either example, or liberty of sinning. We have a fearful commination from God upon a good man, upon Eli, for his not restraining the licentiousness of his sons; *I will do a thing in Israel*, says God there, *at which every man's ears that hears it shall tingle*[6]: and it was executed, Eli fell down and broke his neck. We have also a consolation to women for children, *She shall be saved in child-bearing*, says the apostle[7]; but as Chrysostom and others of the ancients observe and interpret that place (which interpretation arises out of the very letter) it is, *si permanserint*, not if she, but if they, if the children continue in faith, in charity, in holiness, and sobriety: the salvation of the parents hath so much relation to the children's goodness, as that if they be ill by the parent's example, or indulgence, the parents are as guilty as the children. Art thou afraid thy child should be stung with a snake, and wilt thou let him play with the old serpent, in opening himself to all temptations? Art thou afraid to let him walk in an ill air, and art thou content to let him stand in that pestilent air that is made of nothing but oaths, and execrations of blasphemous mouths round about him? It is St. Chrysostom's complaint, *Perditionem magno pretio emunt; salutem nec dono accipere volunt;* We pay dear for our children's damnation, by paying at first for all their childish vanities, and then for their sinful insolences at any rate; and we might have them saved, and ourselves to the bargain, (which were a frugal way, and a debt well hedged in) for much less than ours, and their damnation stands us in. If you have a desire, says that blessed father, to leave them certainly rich, *Deum iis relinque debitorem*, Do some such thing for God's service, as you may leave God in their debt. He cannot break; his estate is inexhaustible; he will not break promise, nor break day; *He will show mercy unto thousands in them that love him and keep his commandments.* And here also may another shower of his benedictions fall upon them whom he hath prepared and presented here; *Let the wife be as a fruitful vine, and their children like olive-plants*[8]: to thy glory, let the parents express the love of parents, and the children, to thy glory, the obedience of children,

[6] 1 Sam. iii. 11. [7] 1 Tim. ii. 15. [8] Psalm cxxviii. 3.

till they both lose that secular name of parents and children, and meet all alike, in one new name, all saints in thy kingdom, and fellow-servants there.

The third and last use in this institution of secular marriage, was, *In adjutorium*, For mutual help. There is no state, no man in any state, that needs not the help of others. Subjects need kings, and if kings do not need their subjects, they need alliances abroad, and they need counsel at home. Even in Paradise, where the earth produced all things for life without labour, and the beasts submitted themselves to man, so that he had no outward enemy; and in the state of innocency in Paradise, where in man, all the affections submitted themselves to reason, so that he had no inward enemy, yet God in this abundant Paradise, and in this secure innocency of Paradise, even in the survey of his own work, saw, that though all that he had made was good, yet he had not made all good; he found thus much defect in his own work, that man lacked a helper. Every body needs the help of others; and every good body does give some kind of help to others. Even into the ark itself, where God blessed them all with a powerful and an immediate protection, God admitted only such as were fitted to help one another, couples. In the ark, which was the type of our best condition in this life, there was not a single person. Christ saved once one thief at the last gasp, to show that there may be late repentances; but in the ark he saved none but married persons, to show, that he eases himself in making them helpers to one another. And therefore when we come to the *Posui Deum adjutorium meum*, To rely upon God primarily for our help, God comes to the *Faciam tibi adjutorium*, I will make thee a help like thyself: not always like in complexion, nor like in years, nor like in fortune, nor like in birth, but like in mind, like in disposition, like in the love of God, and of one another or else there is no helper. It was no kind of help that David's wife gave him, when she spoke by way of counsel, but in truth, in scorn and derision, to draw him from a religious act, as the dancing before the ark, at that time was: it is no help for any respect, to slacken the husband in his religion. It was but a poor help that Nabal's wife was fain to give him by telling David, *Alas my husband is but a fool, like his name, and what will*

you look for at a fool's hand? It is the worst help of all to raise a husband by dejecting herself, to help her husband forward in this world, by forfeiting sinfully, and dishonourably, her own interest in the next. The husband is the helper in the nature of a foundation, to sustain and uphold all; the wife in the nature of the roof, to cover imperfections and weaknesses: the husband in the nature of the head from whom all the sinews flow; the wife in the nature of the hands into which those sinews flow, and enable them to do their offices. The husband helps as legs to her, she moves by his motion; the wife helps as a staff to him, he moves the better by her assistance. And let this mutual help be a part of our present benediction too; in all the ways of fortune let his industry help her, and in all the crosses of fortune let her patience help him; and in all emergent occasions and dangers spiritual, or temporal, *O God make speed to save them, O Lord, make haste to help them.*

We have spoken of the persons, man and woman, him and her; and of the action, first as it is physic, but cordial physic; and then for children, but children to be made the children of God; and lastly for help, but true help and mutual help; there remains yet in this secular marriage, the term, how long, for ever, *I will marry thee for ever.* Now though there be properly no eternity in this secular marriage, nor in anything in this world, (for eternity is that only which never had beginning, nor ever shall have end) yet we may consider a kind of eternity, a kind of circle without beginning, without end, even in this secular marriage: for first, marriage should have no beginning before marriage; no half-marriage, no lending away of the mind, in conditional precontracts before, no lending away of the body in unchaste wantonness before. The body is the temple of the Holy Ghost; and when two bodies, by marriage are to be made one temple, the wife is not as the chancel, reserved and shut up, and the man as the walks below, indifferent and at liberty for every passenger. God in his temple looks for first-fruits from both; that so on both sides, marriage should have such a degree of eternity, as to have had no beginning of marriage before marriage. It should have this degree of eternity too, this quality of a circle to have no interruption, no breaking in the way by unjust

suspicions and jealousies. Where there is *Spiritus immunditii*, as St. Paul calls it, A spirit of uncleanness, there will necessarily be *Spiritus zelotypiæ*, as Moses calls it, A spirit of jealousy. But to raise the devil in the power of the devil, to call up one spirit by another spirit, by the spirit of jealousy and suspicion, to induce the spirit of uncleanness where it was not, if a man conjure up a devil so, God knows who shall conjure it down again. As jealousy is a care and not a suspicion, God is not ashamed to protest of himself that he is a jealous God. God commands that no idolatry be committed, *Thou shalt not bow down to a graven image*[9]; and before he accuses any man to have bowed down to a graven image, before any idolatry was committed, he tells them that he *is a jealous God;* God is jealous before there is any harm done. And God presents it as a curse, when he says, *My jealousy shall depart from thee, and I will be quiet, and no more angry*[10]; that is, I will leave thee to thyself, and take no more care of thee. Jealousy that implies care, and honour, and counsel, and tenderness, is rooted in God, for God is a jealous God, and his servants are jealous servants, as St. Paul professes of himself, *I am jealous over you with a godly jealousy*[11]. But jealousy that implies diffidence and suspicion, and accusation, is rooted in the devil, for he is the *accuser of the brethren.*

So then, this secular marriage should be in *æternum*, eternal, for ever, as to have no beginning before, and so too, as to have no jealous interruption by the way; for it is so eternal, as that it can have no end in this life: those whom God hath joined, no man, no devil, can separate so, as that it shall not remain a marriage so far, as that if those separated persons will live together again, yet they shall not be new married; so far, certainly, the band of marriage continues still. The devil makes no marriages; he may have a hand in drawing conveyances; in the temporal conditions there may be practice, but the marriage is made by God in heaven. The devil can break no marriages neither, though he can by sin break off all the good uses, and take away all the comforts of marriage. I pronounce not now whether adultery dissolves marriage or no; it is St. Augustine's wisdom to say, Where the Scripture is silent, let me be silent too: and I may go

[9] Exod. xx. 5. [10] Ezek. xvi. 42. [11] 2 Cor. xi. 2.

lower than he, and say, Where the church is silent, let me be silent too; and our church is so far silent in this, as that it hath not said, That adultery dissolves marriage. Perchance then it is not the death of marriage, but surely it is a deadly wound. We have authors in the Roman church that think *fornicationem non vagam*, that such an incontinent life as is limited to one certain person, is no deadly sin. But there is none even amongst them that diminish the crime of adultery. *Habere quasi non haberes*, is Christ's council, To have a wife as though thou hadst none, that is, continency, and temperance, and forbearance and abstinency upon some occasions: but *non habere quasi haberes*, is not so; not to have a wife, and yet have her, to have her that is another's, that is the devil's counsel. That salutation of the angel to the blessed Virgin Mary, *Blessed art thou amongst women*, we may make even this interpretation, not only this she was blessed amongst women, that is, above women, but that she was *benedicta*, blessed amongst women, that all women blest her, that no woman had occasion to curse her: and this is the eternity of this secular marriage as far as this world admits any eternity; that it should have no beginning before, no interruption of jealousy in the way, no such approach towards dissolution, as that incontinency in all opinions, and in all churches is agreed to be. And here also without any scruple of fear, or of suspicion of the contrary, there is place for this benediction, upon this couple; build, O Lord, upon thine own foundations, in these two, and establish thy former graces with future; that no person ever complain of either of them, nor either of them of one another, and so he and she are married in *æternum* for ever.

We are now come in our order proposed at first, to our second part, for all is said that I intended of the secular marriage. And of this second, the spiritual marriage, much needs not to be said: there is another priest that contracts that, another preacher that celebrates that, the Spirit of God to our spirit. And for the third marriage, the eternal marriage, it is a boldness to speak anything of a thing so inexpressible as the joys of heaven; it is a diminution of them to go about to heighten them; it is a shadowing of them to go about to lay any colours or light upon them. But yet your patience may perchance last to a word of each of

these three circumstances, the persons, the action, the term, both in this spiritual, and in the eternal marriage.

First then, as in the former part, the secular marriage, for the persons there, we considered first Adam and Eve, and after every man and woman, and this couple in particular; so in this spiritual marriage we consider first Christ and his church, for the persons, and more particularly Christ and my soul. And can these persons meet? in such a distance, and in such a disparagement can these persons meet? the Son of God and the son of man? When I consider Christ to be *germen Jehovæ*, the bud and blossom, the fruit and offspring of Jehovah, Jehovah himself, and myself, before he took me in hand, to be, not a potter's vessel of earth, but that earth of which the potter might make a vessel if he would, and break it if he would when he had made it: when I consider Christ to have been from before all beginnings, and to be still the image of the Father, the same stamp upon the same metal, and myself a piece of rusty copper, in which those lines of the image of God which were imprinted in me in my creation are defaced and worn, and washed and burned, and ground away, by my many, and many, and many sins: when I consider Christ in his circle, in glory with his Father, before he came into this world, establishing a glorious church when he was in this world, and glorifying that church with that glory which himself had before, when he went out of this world; and then consider myself in my circle, I came into this world washed in my own tears, and either out of compunction for myself or compassion for others, I pass through this world as through a valley of tears, where tears settle and swell, and when I pass out of this world I leave their eyes whose hands close mine, full of tears too, can these persons, this image of God, this God himself, this glorious God, and this vessel of earth, this earth itself, this inglorious worm of the earth, meet without disparagement?

They do meet and make a marriage; because I am not a body only, but a body and soul, there is a marriage, and Christ marries me. As by the law a man might marry a captive woman in the wars, if he shaved her head, and pared her nails, and changed her clothes[12]: so my Saviour having fought for my soul, fought

[12] Deut. xxi. 12.

to blood, to death, to the death of the cross for her, having studied my soul so much, as to write all those epistles which are in the New Testament to my soul, having presented my soul with his own picture, that I can see his face in all his temporal blessings, having shaved her head in abating her pride, and pared her nails in contracting her greedy desires, and changed her clothes not to fashion herself after this world, my soul being thus fitted by himself, Christ Jesus hath married my soul, married her to all the three intendments mentioned in the secular marriage; first, *in ustionem*, against burning; that whether I burn myself in the fires of temptation, by exposing myself to occasions of temptation, or be reserved to be burned by others in the fires of persecution and martyrdom, whether the fires of ambition, or envy, or lust, or the everlasting fires of hell offer at me in an apprehension of the judgments of God, yet as the Spirit of God shall wipe all tears from mine eyes, so the tears of Christ Jesus shall extinguish all fires in my heart, and so it is a marriage, *in ustionem*, a remedy against burning.

It is so too, *in prolificationem*, for children; first, *væ soli*, woe unto that single soul that is not married to Christ; that is not come into the way of having issue, by him, that is not incorporated in the Christian church, and in the true church, but is yet in the wilderness of idolatry amongst the Gentiles, or in the labyrinth of superstition amongst the papists, *væ soli*, woe unto that single man that is not married unto Christ in the sacraments of the church; and *væ sterili*, woe unto them that are barren after this spiritual marriage, for that is a great curse in the prophet Jeremy, *Scribe virum istum sterilem*, *Write this man childless*[13], that implied all calamities upon him; and as soon as Christ had laid that curse upon the fig-tree, *Let no fruit grow upon thee for ever*[14], presently the whole tree withered; no fruit, no leaves neither, nor body left. To be incorporated in the body of Christ Jesus, and bring forth no fruits worthy of that profession, is a woeful state too. *Væ soli*, woe unto the Gentiles not married unto Christ; and *væ sterili*, woe unto inconsiderate Christians, that think not upon their calling, that conceive not by Christ; but there is a *væ prægnanti* too[15], woe unto them

[13] Jer. xxii. 30. [14] Matt. xxi. 19. [15] Matt. xxiv. 19.

that are with child, and are never delivered; that have good conceptions, religious dispositions, holy desires to the advancement of God's truth, but for some collateral respects dare not utter them, nor bring them to their birth, to any effect. The purpose of his marriage to us, is to have children by us: and this is his abundant and his present fecundity, that working now, by me in you, in one instant he hath children in me, and grand-children by me. He hath married me, *in ustionem*, and *in prolem*, against burning, and for children; but can he have any use of me, *in adjutorium*, for a helper? Surely, if I be able to feed him, and clothe him, and harbour him, (and Christ would not condemn men at the last day for not doing these, if man could not do them) I am able to help him too. Great persons can help him over sea, convey the name of Christ where it hath not been preached yet; and they can help him home again; restore his name, and his truth where superstition with violence hath disseised him: and they can help him at home, defend his truth there against all machinations to displant and dispossess him. Great men can help him thus; and every man can help him to a better place in his own heart, and his own actions, than he hath had there; and to be so helped in me, and helped by me, to have his glory thereby advanced, Christ hath married my soul: and he hath married it *in æternum*, for ever; which is the third and last circumstance in this spiritual, as it was in the secular marriage.

And here the *æternum* is enlarged; in the secular marriage it was an eternity considered only in this life; but this eternity is not begun in this world, but from all eternity in the Book of Life, in God's eternal decree for my election, there Christ was married to my soul. Christ was never in minority, never under years; there was never any time when he was not as ancient as the ancient of days, as old as his Father. But when my soul was in a strange minority, infinite millions of millions of generations, before my soul was a soul, did Christ marry my soul in his eternal decree. So it was eternal, it had no beginning. Neither doth he interrupt this by giving me any occasion of jealousy by the way, but loves my soul as though there were no other soul, and would have done and suffered all that he did for me alone, if there had been no

name but mine in the Book of Life. And as he hath married me to him, *in æternum*, for ever, before all beginnings, and *in æternum*, for ever, without any interruptions, so I know, that *whom he loves he loves to the end*, and that he hath given me, not a presumptuous impossibility, but a modest infallibility, that no sin of mine shall divorce or separate me from him; for, that which ends the secular marriage, ends not the spiritual: not death, for my death does not take me from that husband, but that husband being by his Father preferred to higher titles, and greater glory in another state, I do but go by death where he is become a king, to have my part in that glory, and in those additions which he hath received there. And this hath led us to our third and last marriage, our eternal marriage in the triumphant church.

And in this third marriage, the persons are, the Lamb and my soul; *The marriage of the Lamb is come, and blessed are they that are called to the marriage supper of the Lamb*[16], says St. John, speaking of our state in the general resurrection. That Lamb that was brought to *the slaughter and opened not his mouth*[17], and I who have opened my mouth and poured out imprecations and curses upon men, and execrations and blasphemies against God upon every occasion; that Lamb who *was slain from the beginning*, and was slain by him who *was a murderer from the beginning;* that *Lamb which took away the sins of the world*, and I who brought more sins into the world, than any sacrifice but the blood of this Lamb could take away: this Lamb and I (these are the persons) shall meet and marry; there is the action.

This is not a clandestine marriage, not the private seal of Christ in the obsignation of his Spirit; and yet such a clandestine marriage is a good marriage: nor it is not such a parish marriage, as when Christ married me to himself at my baptism, in a church here; and yet that marriage of a Christian soul to Christ in that sacrament is a blessed marriage: but this is a marriage in that great and glorious congregation, where all my sins shall be laid open to the eyes of all the world, where all the blessed virgins shall see all my uncleanness, and all the martyrs see all my tergiversations, and all the confessors see all my double

[16] Rev. xix. 7, 9. [17] Isaiah liii. 7.

dealings in God's cause; where Abraham shall see my faithlessness in God's promises; and Job my impatience in God's corrections; and Lazarus my hardness of heart in distributing God's blessings to the poor; and those virgins, and martyrs, and confessors, and Abraham, and Job, and Lazarus, and all that congregation, shall look upon the Lamb and upon me, and upon one another, as though they would all forbid those banns, and say to one another, Will this Lamb have anything to do with this soul? and yet there and then this Lamb shall marry me, *in æternum*, for ever, which is our last circumstance.

It is not well done to call it a circumstance, for the eternity is a great part of the essence of that marriage. Consider then how poor and needy a thing, all the riches of this world, how flat and tasteless a thing, all the pleasures of this world, how pallid, and faint, and dilute a thing, all the honours of this world are, when the very treasure, and joy, and glory of heaven itself were imperfect, if it were not eternal, and my marriage shall be too, *in æternum*, for ever.

The angels were not married so; they incurred an irreparable divorce from God, and are separated for ever, and I shall be married to him, *in æternum*, for ever. The angels fell in love, when there was no object presented, before anything was created; when there was nothing but God and themselves, they fell in love with themselves, and neglected God, and so fell *in æternum*, for ever. I shall see all the beauty, and all the glory of all the saints of God, and love them all, and know that the Lamb loves them too, without jealousy, on his part, or theirs, or mine, and so be married *in æternum*, for ever, without interruption, or diminution, or change of affections. I shall see the sun black as sackcloth of hair, and the moon become as blood, and the stars fall as a fig-tree casts her untimely figs, and the heavens rolled up together as a scroll[18]. I shall see a divorce between princes and their prerogatives, between nature and all her elements, between the spheres, and all their intelligences; between matter itself, and all her forms, and my marriage shall be, *in æternum*, for ever. I shall see an end of faith, nothing to be believed that I do not know; and an end of hope, nothing to be wished that I

[18] Apoc. vi. 12—14.

do not enjoy, but no end of that love in which I am married to the Lamb for ever. Yea, I shall see an end of some of the offices of the Lamb himself; Christ himself shall be no longer a mediator, an intercessor, an advocate, and yet shall continue a husband to my soul for ever. Where I shall be rich enough without jointure, for my husband cannot die; and wise enough without experience, for no new thing can happen there; and healthy enough without physic, for no sickness can enter; and (which is by much the highest of all) safe enough without grace, for no temptation that needs particular grace, can attempt me. There, where the angels, which cannot die, could not live, this very body which cannot choose but die, shall live, and live as long as that God of life that made it. Lighten our darkness, we beseech thee, O Lord, that in thy light we may see light: illustrate our understandings, kindle our affections, pour oil to our zeal, that we may come to the marriage of this Lamb, and that this Lamb may come quickly to this marriage: and in the mean time bless these thy servants, with making this secular marriage a type of the spiritual, and the spiritual an earnest of that eternal, which they and we, by thy mercy, shall have in the kingdom which thy Son our Saviour hath purchased with the inestimable price of his incorruptible blood. To whom, &c.

SERMON LXXXIV.

PREACHED AT A CHRISTENING.

REVELATIONS vii. 17.

For the Lamb, which is in the midst of the throne, shall govern them, and shall lead them unto the lively fountains of waters, and God shall wipe away all tears from their eyes.

IF *our conversation be in heaven*[1], as the apostle says his was, and if that conversation be, (as Tertullian reads that place) *municipatus noster*, our city, our dwelling, the place from whence only we receive our *laws*, to which only we direct our *services*, in which only we are capable of *honours*, and *offices*, where even the office

[1] Phil. iii. 20.

of a *door-keeper* was the subject of a great *king's* ambition: if our conversation be there, even *there*, there cannot be better company met, than we may see and converse withal in this chapter. Upon those words, *Doth the eagle mount up at thy commandment*, or *make his nest on high*[3]; St. Gregory says, *Videamus aquilam, nidum sibi in arduis construentem*[3]; *Then we saw an eagle make his nest on high, when we heard* St. Peter *say so, Our conversation is in heaven;* and then doth an *eagle* mount up *at our commandment*, when our *soul*, our *devotion*, by such a conversation in heaven, associates itself with all this blessed company that are met in this chapter, that *our fellowship may be with the Father, and with his Son Jesus Christ*[4], and with all the *court* and *choir* of the triumphant church. If you go to *feasts*, if you go to *comedies*, sometimes only to meet company, nay if you come to *church* sometimes only upon that errand, to meet company, (as though the house of God, were but as the presence of an earthly prince, which upon solemn festival-days must be filled and furnished, though they that come, come to do no service there) *command your eagle to mount up*, and to build his nest on high, command your *souls* to have their conversation in heaven by meditation of this Scripture, and you shall meet company, which no stranger shall interrupt, for they are all of a knot, and such a knot as nothing shall untie, as inseparably united to one another, as that God, with whom they are made one spirit, is inseparable in himself.

Here you shall see the *angel that comes from the east*[5], (yea, that angel which *is the east*, from whence all beams of grace and glory arise, for so the prophet calls Christ Jesus himself, (as St. Hierome reads that place) *Ecce vir, Oriens nomen ejus*[6], *Behold him, whose name is the East*) you shall see him come with the seal of the living God, and hold back those angels which had power given them to hurt the sea, and the earth, and you shall hear him say, *Hurt not the earth, nor the sea, nor the trees, till we have sealed the servants of our God in the foreheads*[7]. And as you shall see him forward, so you shall see him large, and bountiful in imprinting that seal, you shall see *an hundred and forty-four thousand of the tribes of the children of Israel, and you shall see a*

[3] Job xxxix. 27. [3] Greg. Moral. xxxi. 34. [4] 1 John i. 3.
[5] Rev. vii. 2. [6] Zech. vi. 12. [7] Rev. vii. 3.

great multitude, which no man can number, of all nations, and kindreds, and people, and tongues, stand before the throne, and before the Lamb, and cry out, and say, Salvation cometh of our God, that sitteth upon them, and of the Lamb: and you shall see all the angels stand round about the throne, and about the elders, and the four beasts, all falling upon their faces, and worshipping God, saying, *Amen, praise, and glory, and wisdom, and thanks, and honour, and power, and might be unto our God, for evermore, Amen.* And this is good company, and good music.

And lest you should lose any of the joy of this conversation, of this society, by ignorance what they were, one of the elders prevents you; and (as the text says) *answers you*, saying, *What are these that are arrayed in white?* he answers *by* a question, which is somewhat strange; but he answers *before* any question, which is more strange: but God sees questions in our hearts before he hears them from our lips; and as soon as our hearts conceive a desire to be informed, he gives a full and a present satisfaction; he answers *before* we ask; but yet he answers *by* a question, that thereby he may give us occasion of further discourse, of further questioning with him. There, this elder shall tell thee, that those are they which are come out of the tribulations of this world, and *have made their robes white in the blood of the Lamb;* that therefore they are in the presence of the throne of God, that they serve him day and night in the temple, that they shall hunger no more, thirst no more, nor be offended with heat, or sun; that is, as many as are appointed to receive this seal of the living God upon their foreheads, though they be not actually delivered from all the incommodities of this life, yet nothing in this life shall deprive them of the next. For as you see the seal given in this chapter, and the promise of all these blessings annexed to it, so you see in this text the reason of all this, for *the Lamb which is in the midst of the throne shall govern them, and shall lead them unto the lively fountains of waters, and God shall wipe away all tears from their eyes.*

In which words, we shall consider for order and distinction, first the *matter*, and then the *form:* by the *matter* we mean the purpose and *intention* of the Holy Ghost in these words; and by the *form*, the declaring, the proving, the *illustrating*, and the

heightening of that purpose of his. For the matter, we take this *imprinting of the seal* of the living God in the forehead of the elect, and this *washing in the blood* of the Lamb, to be intended of the *sacrament of baptism:* in that which we call the *form*, which is the *illustrating* of this, we shall first look upon the great benefits and blessings which these servants of God so *sealed*, and so *washed*, are made partakers of; for those blessings which are mentioned in the verses before, are rooted and enwrapped in this particular of this text, *quoniam*, *for;* they are blessed; *for* the *Lamb* shall do this and this for them; and then we shall consider *what* that is which this Lamb will do for them; first, *Reget illos*, *He shall govern them*, take them into his care, make them heirs of the covenant, breed them in a *visible church:* secondly, *Deducet eos*, *He shall lead them to the lively fountains of waters;* give them outward and visible means of sanctification: thirdly, *Absterget omnem lachrymam*, *He shall wipe away all tears from their eyes;* even in *this life* he shall settle and establish a heavenly joy in the faithful apprehension of the joys of heaven here.

First then to speak of the *matter*, that is, of the purpose and intention of these words, it is true, they are diversely understood: they have been understood of the state of the martyrs, which are now come to the possession of their crown in heaven, because they are said to have *made their long robes white in the blood of the Lamb;* and so St. Augustine and St. Gregory (when, by occasion of the subject which they were then in hand with, they were full of the contemplation of martyrdom, and encouragements to that) do seem to understand these words, of martyrs. But since it is not said that they washed their robes *in their own blood*, which is proper to martyrs, but *in the blood of the Lamb*, which is communicated *to all* that participate of the *merit* of Christ, the words seem larger than so, and not to be restrained only to martyrs. Others have enlarged them further than so, beyond martyrs: but yet limit them to the *triumphant church;* that because it is said, that *they are come out of great tribulation*, and that *they are in the presence of the throne of God*, and that *they shall hunger no more*, they see no way of admitting these perfections, *in this life.* But St. Paul saw a way, when he said of the *elect*, even in *this life*, *God which is rich in mercy*, *Convivificavit, conresuscitavit; con-*

sidere fecit; he hath quickened us, he hath raised us, he hath made us sit together in the heavenly places, in Christ Jesus[8]: that is, as he is our head, and is there himself, and we with Christ Jesus, as we are his members; we are with him there too. In the same place where the apostle says, *that we look for our Saviour from heaven*[9], (there is our future, our expectation) he says also, *our conversation is in heaven*, there is our present, our actual possession. That is it which St. Augustine intends, *Dilexisti me Domine plusquam te; Lord thou hast loved me more than thou hast loved thyself:* Not only that thou gavest thyself for me, that thou didst neglect thyself to consider me, but whereas thou hadst a glory with the Father, before the world was made, thou didst admit a cloud, and a slumber upon that glory, and stayedst for thy glory till thy death, yet thou givest us, (naturally inglorious, and miserable creatures) a real possession of glory, and of inseparableness from thee, in this life. This is that *copiosa redemptio*, there is with the Lord *plentiful redemption*[10]; though that were *matura redemptio*, a seasonable redemption, if it should meet me upon my deathbed, and that the angels then should receive my soul, to lay it in Abraham's bosom, yet this is my Saviour's plentiful redemption, that my soul is in Abraham's bosom now whilst it is in this body, and that I am already in the presence of his throne, now when I am in your sight, and that I serve him already day and night in his temple, now when I meditate, or execute his commission, in this service, in this particular congregation.

Those words are not then necessarily restrained to martyrs, they are not restrained to the state of the triumphant church, they are spoken to all the children of righteousness; and of godliness; and *godliness hath the promises* of the *life present, and that, that is to come*[11]. That which involves all these promises, that which is the kernel, and seed, and marrow of all, the last clause of the text, *God shall wipe all tears from their eyes*, those words, that clause, is thrice repeated in the Scriptures: when it is spoken here, when it is spoken in the one-and-twentieth chapter of the Revelation, and at the fourth verse, in both places, it is derived from the prophet Isaiah[12], which is an Eucha-

[8] Ephes. ii. 4, 5. [9] Phil. iii. 20. [10] Psalm cxxx. 7.
[11] 1 Tim. iv. 8. [12] Isaiah xxv. 8.

ristical chapter, a chapter of thanksgiving for God's deliverance of his children, even in this world, from the afflictions and tribulations thereof, and therefore this text belongs also to this world.

This imprinting then of the seal in the forehead, this washing of the robes in the blood of the Lamb, St. Ambrose places conveniently to be accomplished in the sacrament of baptism: for this is *copiosissima redemptio*, this is the most plentiful redemption, that can be applied to us, not only at last in heaven, nor at my last step towards heaven, at my death, nor in all the steps that I make in the course of my life, but in my first step into the church, nay before I can make any step, when I was carried in another's arms thither, even in the beginning of this life; and so do divers of the later men, and of those whom we call ours, understand all this, of baptism; because if we consider this *washing away of tears*, as St. Cyprian says, Young children do most of all need this mercy of God and this assistance of man, because as soon as they come into this world *plorantes, ac flentes, nihil aliud faciunt, quam deprecantur*, they beg with tears something at our hands, and therefore need this abstersion, this wiping. For though they cannot tell us, what they ail, though (if we will enter into curiosities) we cannot tell them what they ail, that is, we cannot tell them what properly, and exactly original sin is, yet they ail something, which naturally disposes them to weep, and beg, that something might be done, for the wiping away of tears from their eyes. And therefore though the other errors of the Anabaptist be ancient, a thousand years' old, yet the denying of baptism to children, was never heard of till within a hundred years, and less. The Arians, and the Donatists did re-baptize those who were baptized by the true Christians, whom they counted heretics; but yet they refused not to baptize children: the Pelagians denied original sin in children; but yet they baptized them. All churches, Greek, and Russian, and Ethiopic, howsoever they differ in the body of the church, yet they meet, they agree in the porch, in *limine ecclesiæ*, in the sacrament of baptism, and acknowledge that it is communicable to all children, and to all men; from the child new born to the decrepit old man, from him that is come out of one mother's womb, to him that is going into

another, into his grave, *Sicut nullus prohibendus à baptismo, ita nullus est qui non peccato moritur in baptismo*, As baptism is to be denied to none, so neither is it to be denied, that all, that are rightly baptized, are washed from sin[13]. Let him that will contentiously say, That there are some children, that take no profit by baptism, show me which is one of them, and *qui testatur de scientia, testetur de modo scientiæ;* if he say he knows it, let him tell us how he knows that which the church of God doth not know.

We come now to the second part; in which we consider first, this first word, *quoniam, for*, which is *verbum prægnans*, a word that includes all those great blessings, which God hath ordained for them, whom in his eternal decree, he hath prepared for this sealing and this washing. Those blessings, which are immediately before the text, are, that in God's purpose, they are already come out of great tribulation, they have already received a whiteness by the blood of the Lamb, they are already in the presence of the throne of the Lamb, they have already overcome all hunger, and thirst, and heat. Those particular blessings we cannot insist upon; that requires rather a comment upon the chapter, than a sermon upon the text. But in this word of inference, for, we only will observe this: that though *all the promises of God in him, are Yea, and Amen*[14], certain, and infallible in themselves, though his name, that makes them be amen, (*thus saith Amen, the faithful and true witness*[15]) and therefore there needs no better security, than his word, for all those blessings, yet God is pleased to give that abundant satisfaction to man, as that his reason shall have something to build upon, as well as his faith, he shall know why he should believe all these blessings to belong to them who are to have these seals, and this washing. For God requires no such faith, nay he accepts, nay he excuses no such faith, as believes without reason; believes he knows not why. As faith without fruit, without works, is no faith; so faith without a root, without reason, is no faith, but an opinion. All those blessings by the sacrament of baptism, and all God's other promises to his children, and all the mysteries of Christian religion, are therefore believed by us, because they are grounded in

[13] Augustine. [14] 2 Cor. 1. 20. [15] Rev. iii. 14.

the Scriptures of God; we believe them for that reason; and then it is not a work of my faith primarily, but it is a work of my reason, that assures me, that these are the Scriptures, that these Scriptures are the word of God. I can answer other men's reasons, that argue against it, I can convince other men by reason, that my reasons are true: and therefore it is a work of reason, that I believe these to be Scriptures.

To prove a beginning of the world, I need not the Scriptures; reason will evict it forcibly enough against all the world; but, when I come beyond all philosophy, that for Adam's fault six thousand years ago, I should be condemned now, because that fault is naturally in me, I must find reason, before I believe this, and my reason is, because I find it in the Scriptures; *Nascimur filii iræ*, and therefore, *Nisi renatus, We are born children of wrath*, and therefore must be born again. That a Messiah should come to deliver mankind from this sin, and all other sins, my reason is, the *semen mulieris, the seed of the woman*, for the promise, and the *ecce agnus Dei*, behold the Lamb of God, for the performance. That he should come, I rest in that, *The seed of the woman shall bruise the serpent's head;* and that he is come, I rest in this, that John Baptist showed the *Lamb of God that taketh away the sins of the world.* That this merit of his should be applied to certain men, my reason is in the *semini tuo*, God's covenant, to Abraham, and to his seed; that we are of that number, included in that covenant to Abraham, my reason is, *in spiritu adoptionis*, the Spirit of adoption hath engrafted us, inserted us into the same covenant. When my reason tells me that the seal of that covenant, circumcision, is gone, (I am not circumcised, and therefore might doubt) my reason tells me too, that in the Scriptures, there is a new seal, baptism: when my reason tells me, that after that regeneration, I have degenerated again, I have fallen from those graces which I received in baptism, my reason leads me again to those places of Scripture, where God hath established a church for the remission and absolution of sins. If I have been negligent of all these helps, and now my reason begins to work to my prejudice, that I begin to gather and heap up all those places of the law, and prophets, and Gospel, which threaten certain condemnation unto such sinners,

as I find myself to be, yet if my reason can see light at the *nolo mortem peccatoris*, at the *quandocunque resipiscet;* that God *would not the death of any sinner*, that no time is unseasonable for repentance: that scatters the *clouds of witnesses* again; and so till my reason can tell me, (which it can never do) that it hath found places in Scripture, of a measure, and finiteness in God, (that his mercy can go no farther) and then of an infiniteness in man (that his sin can go beyond God) my reason will defend me from desperation; I mean the reason, that is grounded upon the Scripture; still I shall find there, that *quia*, which David delighted in so much, as that he repeats it almost thirty times, in one Psalm, *For his mercy endureth for ever.*

God leaves no way of satisfaction unperformed unto us; sometimes he works upon the phantasy of man; as in those often visions, which he presented to his prophets in dreams; sometimes he works upon the senses, by preparing objects for them; so he filled the mountain round about with horses, and chariots, in defence of Elisha[16]; but always he works upon our reason; he bids us fear no judgment, he bids us hope for no mercy, except it have a *quia*, *a reason*, a foundation, in the Scriptures. For God is *logos*, *speech* and *reason:* he declares his will by his word, and he proves it, he confirms it; he is *Logos*, and he proceeds logically. It is true, that we have a sophistry, which as far as concerns our own destruction, frustrates his logic; if Peter make a *quia*, a reason why his fellows could not be drunk, *because it was but nine o'clock*[17], we can find men that can overthrow that reason, and rise drunk out of their beds; if Christ make a *quia*, a reason against fashionable and circumstantial Christians, that do sometimes some offices of religion, out of custom, or company, or neighbourhood, or necessity, because *no man pieceth an old garment with new cloth, nor puts new wine into old vessels*[18], yet since St. Augustine says well, *Carnalitas vetustas, gratia novitas*, Our carnal delights, are our old garments, and those degrees and beams of grace, which are shed upon us, are the new, we do piece this old with this new, that is, long habits of sin, with short repentances, flames of concupiscence, with little sparks of

[16] 2 Kings vi. 17. [17] Acts ii. 15. [18] Matt. ix. 16, 17.

remorse; and into old vessels, (our sin-worn bodies) we put in once a-year, some drops, of new wine, of the blood of our Saviour Christ Jesus, in the Sacrament, (when we come to his table, as to a vintage, because of the season, and we receive by the almanack, because it is Easter) and this new wine so taken in, breaks the vessels, (as Christ speaks in that similitude) and his breaking shall be, as the *breaking of a potter's pot, which is broken without pity, and in the breaking thereof is not found a sherd, to take fire at the hearth, nor to take water out of the pit*[19]; no way in the church of God, to repair that man, because he hath made either a mockery, or at best, but a civil action of God's institution in the church. To conclude this, all sin is but fallacy and sophistry; religion is reason and logic; the devil hides, and deludes, Almighty God demonstrates and proves: that fashion of his goes through all his precepts, through all his promises, which is in Isaiah, *Come now, and let us reason together*[20]; that which was in Job, is abundantly in God, *That he did not contemn the judgment of his servant, nor of his maid, when they did contend with him*[21]. *Nec decet Dei judicium quicquid habere affine tyrannidi*[22], we may not think that there is anything in God, like a Tyrant; and it is a tyrannical proceeding, as to give no reason of his cruelties, so to give no assurance of his benefits; and therefore God seals his promises with a *quia*, a reason, an assurance.

Now much of the strength of the assurance, consists in the person, whose seal it is; and therefore as Christ did, we ask next, *Cujus inscriptio*, whose image, whose inscription is upon his seal, who gives this assurance? And it is the *Lamb that is in the midst of the throne;* if it were the lion, the lion of the tribe of Juda, is able to perform his promises: but there are more than Christ, out of this world, that bear the lion; the devil is a lion too, that *seeketh whom he may devour:* but he never seals with that Lamb, with any impression of humility; to a lamb he is never compared; in the likeness of a lamb he is never noted to have appeared, in all the legends.

It is the Lamb, *that is in the midst*, thereby disposed to shed, and dispense his spiritual benefits on all sides; the Lamb is not

[19] Isaiah xxx. 14.
[20] Isaiah i. 18.
[21] Job xxxi. 13.
[22] Basil.

immured in Rome, not coffined up in the ruins, and rubbish of old walls, nor thrust into a corner in conventicles. *The Lamb is in the midst;* and he is in the *midst of the throne;* though all his great, and glorious company be round about him, one hundred and forty-four thousand Israelites, innumerable multitudes of all nations, angels, and elders, yet it is the Lamb, that is in the midst of them, and not they that are about him, that sheds down these blessings upon us; and it is the Lamb, that is there still, in the midst of the throne; not kneaded into an *Agnus Dei*, of wax, or wafer here, not called down from heaven, to an altar, by every priest's charm, to be a witness of secrecy in the Sacrament, for every bloody and seditious enterprise, that they undertake; it is *Agnus qui est in medio throni*, the Lamb that is there, and shall be so, till he come at last, as a lion also, to devour them, who have made false opinions of him to serve their mischievous purposes here.

This is the person then, that gives the assurance, that all these blessings belong to them who are ordained to be so sealed, and so washed; this is he that assures us, and approves to us, that all this shall be first, *Quia reget*, because he shall *govern them;* secondly, *Quia deducet*, because *he shall lead them to the fountains of waters;* thirdly, *Quia absterget*, because *he shall wipe all tears from their eyes.*

First, he shall govern them; he shall establish a spiritual kingdom for them in this world; for to govern, which is the word, of the first translation, and to feed, which is in the second, is all one in Scriptures. *Dominabitur gentium*, He shall be the lord of the Gentiles; but *Rex Israelis*, He shall govern his people Israel, as a king, by a certain, and a clear law; so that, as we shall have interest in the covenant, as well as the Israelites, so we shall have interest in that glorious acclamation of theirs; *Unto what nation are their gods come so near unto them, as the Lord our God is come near unto us; what nation hath laws, and ordinances so righteous as we have?* for in that St. Paul and Barnabas express the heaviest indignation of God upon the Gentiles, *that God suffered the Gentiles to walk in their own ways*[23]; he showed them not his ways, he settled no church, no kingdom, amongst them, he did not govern them. Except one of those eight persons

[23] Acts xiv. 16.

whom God preserved in the ark, were here to tell us the inexpressible comfort, that he conceived in his safety, when he saw that flood wash away princes from their thrones, misers from their bags, lovers from their embracements, courtiers from their wardrobes, no man is able to express that true comfort, which a Christian is to take, even in this, that God hath taken him into his church, and not left him in that desperate, and irremediable inundation of idolatry, and paganism, that overflows all the world beside. For, beloved, who can express, who can conceive that strange confusion, which shall overtake and oppress those infinite multitudes of souls, which shall be changed at the last day, and shall meet Christ Jesus in the clouds, and shall receive an irrevocable judgment, of everlasting condemnation, out of his mouth, whose name they never heard of before; that must be condemned by a judge, of whom they knew nothing before, and who never had before any apprehension of torments of hell, till by that lamentable experience they began to learn it? What blessed means of preparation against that fearful day doth he afford us, even in this, that he governs us by his law, delivered in his church.

The first thing that the householder in the parable is noted to have done for his vineyard, was, *Sepe circumdedit, He hedged it in*[24]. That, God hath done for us, in making us his church; he hath inlaid us, he hath hedged us in. *But he that breaketh the hedge, a serpent shall bite him*[25]; he that breaketh this hedge, the peace of the church, by his schism, the old serpent hath bitten, and poisoned him, and shall bite worse hereafter: and if God, having thus severed us, and hedged us in, have expected grapes, and we bring none, though we break no hedge here amongst ourselves, that is, no papist breaks in upon us, no separatist breaks out from us, we enjoy security enough, yet even for our own barrenness, *God will take away the hedge, and it shall be eaten up, he will break the wall, and it shall be trodden down*[26]. *Surely*, says the prophet there, *the vineyard of the Lord of hosts is the house of Israel*, and the *men of Judah are his pleasant plant:* surely we are the church, which God hath hedged in; but yet if we

[24] Matt. xxi. 33. [25] Eccles. x. 8. [26] Isaiah v. 5.

answer not his expectation, certainly the confusion of the Gentiles, at the last day, (when they shall say to themselves of Christ, *Nescivi te, dost thou condemn us, and we know thee not?*) shall not be so great, as our confusion shall be, when we shall hear Christ say to us, whom he bred in his church, *Nescio vos, I know not whence you are.* Even this, that the ill use of this mercy of having been bred in his church, shall aggravate our condemnation then, shows the great benefit, which we may receive now by this *quod regit nos*, that he takes care of us in his church; for how many in the world would have lived ten times more Christianly than we do, if they had but half that knowledge of Christ, which we have?

When he hath then brought us into his kingdom, that we are his subjects, (for all the heathen are in the condition of slaves) he brings us nearer, into his service; he gives us outward distinctions, liveries, badges, names, visible marks in baptism: yea he incorporates us more inseparably to himself, than that which they imagine to be done in the church of Rome, where their canonists say, that a cardinal is so incorporated in the pope, he is so made one flesh and blood with him, as that he may not let blood without his leave, because he bleeds not his own, but the pope's blood; but of us it is true, that by this Sacrament we are so incorporated into Christ, that in all our afflictions after we fulfil the sufferings of Christ in our flesh, and in all afflictions, which we lay upon any of our Christian brethren, our consciences hear Christ crying unto us, *Quid me persequeris?* why persecutest thou me? Christ's body is wounded in us, when we suffer, Christ's body is wounded by us, when we violate the peace of the church, or offend the particular members thereof.

First then *deducet*, he shall lead them, it is not he shall force them, he shall thrust them, he shall compel them; it implies a gentle, and yet an effectual way, he shall lead them. Those which come to Christianity, from Judaism, or Gentilism, when they are of years of discretion, he shall lead them by instruction, by catechism, by preaching of his word, before they be baptized, for they are of years and are baptized, without the word, that is, without understanding, or considering the institution, and virtue of baptism, expressed in God's word, and so receive baptism only

for temporal, and natural respects, they are not led to the waters, but they fall into them: and so, as a man may be drowned in a wholesome bath, so such a man may perish eternally in baptism, if he take it, for satisfaction of the state, or any other by respect to which that sacrament is not ordained, in the word of God. He shall lead men of years, by instruction: and he shall lead young children in good company, and with a strong guard, he shall lead them by the faith of his church, by the faith of their parents, by the faith of their sureties and undertakers.

He shall lead them; and then, when he hath taken them into his government; for first it is *reget*, he shall govern them, and then *deducet*, that is, he shall lead them, in his church; and therefore they that are led to baptism, any other way than by the church, they are misled; nay they are miscarried, misdriven, *Spiritu vertiginis*[27], With the spirit of giddiness. They that join any in commission with the Trinity, though but as an assistant, (for so they say in the church of Rome[28]; baptism may be administered, in the name of the Father, Son, and Holy Ghost, and the Virgin Mary) they follow not, as Christ led in his church, *Non fuit sic ab initio, It was not so from the beginning;* for *quod extra hos tres est, totum conservum est;* though much dignity belong to the memory of the saints of God, yet whosoever is none of the three persons, *Conservus est*[29], he is our fellow-servant: though his service lie above stairs, and ours below, his in the triumphant, ours in the militant church, *conservus est*, yet he, or she, is in that respect, but our fellow-servant, and not Christ's fellow-redeemer. So also, if we be led to Marah, to the *waters of bitterness*[30], that we bring a bitter taste of those institutions of the church for the decency, and signification in sacramental things, things belonging to baptism, if we bring a misinterpretation of them, an indisposition to them, an averseness from them, and so nourish a bitterness, and uncharitableness towards one another, for these ceremonies, if we had rather cross one another, and cross the church, than cross the child, as God showed Moses a tree, which made those waters in the wilderness sweet, when it was cast in, so remember that there is the tree of life, the cross

[27] Isaiah xix. 14.
[28] Basil.
[29] Aquinas.
[30] Exod. xv. 23.

of Christ Jesus, and his merits, in this water of baptism, and when we all agree in that, that all the virtue proceeds from the cross of Christ, the God of unity and peace and concord, let us admit any representation of Christ's cross, rather than admit the true cross of the devil, which is a bitter and schismatical crossing of Christ in his church: for it is there in his church, that he leads us to these waters.

Well then, they to whom these waters belong, have Christ in his church to lead them; and therefore they need not stay, till they can come alone; till they be of age and years of discretion, as the Anabaptists say: for it is *deducet*, and *deducet eos;* generally, universally; all that are of this government, all that are appointed for the seal, all *the one hundred and forty-four thousand*, all the *innumerable multitudes of all nations*, Christ leads them all. *Be baptized every one of you, in the name of Jesus Christ, for the remission of sins; for the promise is made unto you*, and *your children*[31]. Now all promises of God, are sealed in the Holy Ghost; to whomsoever any promise of God belongs, he hath the Holy Ghost; and therefore *Numquid aquam quis prohibere potest? Can any man forbid water, that those should not be baptized, which have received the Holy Ghost, as well as we?* says St. Peter[33]. And therefore the children of the covenant which have the promise, have the Holy Ghost, and all they are in this regiment, *deducet eos*, Christ shall lead them all.

But whither? Unto the lively, (says our first edition) unto the living, (says our last edition) fountains of waters; in the original, *unto the fountains of the water of life:* now in the Scriptures nothing is more ordinary, than by the name of waters to design and mean tribulations: so, amongst many other, God says of the city of Tyre, that he would make it a desolate city, and bring the deep upon it, and *great waters should cover it*[32]. But then there is some such addition, as leads to that sense; either they are called *aquæ multæ*, *great waters*, or *profunda aquarum*, *deep waters*, or *absorbebit aqua*, *whirlpools of waters*, or *tempestas aquæ*, *tempestuous waters*, or *aqua fellis*, *bitter water*, (God *hath mingled gall in our water*[34]:) but we shall never read

[31] Acts ii. 38.
[32] Ezek. xxvi. 19.
[33] Acts x. 47.
[34] Jer. viii. 14.

fontes aquarum, *fountains of waters*, but it hath a gracious sense, and presents God's benefits. So, *They have forsaken me the fountain of living waters*[35]; so, *The water, that I shall give, shall be in him, a well of water, springing up unto everlasting life*[36]; and so, everywhere else, when we are brought to the fountains, to this water, in the fountain, in the institution, howsoever we puddle it with impertinent questions in disputation, howsoever we foul it with our sins, and ill conversation, the fountain is pure; baptism presents, and offers grace, and remission of sins to all.

Nay, not only this fountain of water, but the greatest water of all, the flood itself, St. Basil understands, and applies to baptism, as the apostle himself does[37]; baptism was a figure of the flood, and the ark, for upon that place, *The Lord sitteth upon the flood, and the Lord doth remain king for ever*[38], he says, *Baptismi gratiam diluvium nominat, nam delet et purgat;* David calls baptism the flood, because it destroys all that was sinful in us; and so also he refers to baptism, those words, (when David had confessed his sins) *I thought I would confess against myself my wickedness, unto the Lord;* and when it is added, *Surely in the flood of great waters, they shall not come near him, Peccato non appropinquabunt*, says he, original sin shall not come near him, that is truly baptized; nay all the actual sins in his future life, shall be drowned in this baptism, as often, as he doth religiously, and repentantly consider, that in baptism, when the merit of Christ was communicated to him, he received an antidote against all poison, against all sin, if he applied them together, sin and the merit of Christ; for so also he says, of that place, God will subdue all our iniquities, and *cast our sins into the bottom of the sea*[39]. *Hoc est, in mare baptismi*, says Basil, Into the *sea of baptism:* there was a *brazen sea in the temple*[40]; and there is a golden sea in the church of Christ, which is *baptisterium*, the font, the sea, into which God flings all their sins, who rightly, and effectually receive that sacrament.

These fountains of waters then in the text, are the waters of baptism: and if we should take them also, in that sense, that

[35] Jer. ii. 13. [36] John iv. 14. [37] 1 Pet. iii. 21.
[38] Psalm xxix. 10. [39] Mic. vii. 19. [40] 1 Kings vii. 23.

waters signify tribulations, and afflictions, it is true too, that in baptism, (that is, in the profession of Christ,) we are delivered over to many tribulations; the rule is general, *Castigat omnes, He hastiseth all;* the example, the precedent is peremptory, *Oportuit pati, Christ ought to suffer*[41], *and so enter into glory:* but howsoever waters be afflictions, they are waters of life too, says the text; though baptism imprint a cross upon us, that we should not be ashamed of Christ's cross, that we should not be afraid of our own crosses, yet by all these waters, by all these crossways, we go directly to the eternal life, the kingdom of heaven, for they are lively fountains, fountains of life.

And this is intended, and promised, in the last words, *Absterget omnem lachrymam, God shall wipe all tears from our eyes;* God shall give us a joyful apprehension of heaven, here in his church in this life. But is this a way to wipe tears from the child's face, to sprinkle water upon it? Is this a wiping away, to pour more on? It is the powerful, and wonderful way of his working; for as his red blood, makes our red souls, white, that his redness, gives our redness a candour, so his water, his baptism, and the powerful effect thereof, shall dry up, and wipe away *Omnem lachrymam, All tears from our eyes,* howsoever occasioned. This water shall dry them up; Christ had many occasions of tears; we have more; some of our own; which he had not: we must weep because we are not so good, as we should be: we cannot perform the law. We must weep, because we are not so good, as we could be; our freewill is lost; but yet every man finds, he might be better, if he would: but the sharpest, and saltest, and smartest occasion of our tears, is from this, that we must not be so good, as we would be; that the profaneness of the libertine, the reproachful slanders, the contumelious scandals, the scornful names, that the wicked lay upon those, who in their measure desire to express their zeal to God's glory, make us afraid to profess ourselves so religious as we could find in our hearts to be, and could truly be if we might. Christ wept often in contemplation of others; foreseeing the calamities of Jerusalem, he wept over the city: coming to the grave of Lazarus,

[41] Luke xxiv. 26.

he wept with them, but in his own agony in the garden, it is not said that he wept; if we could stop the flood of tears, in our afflictions, yet there belongs an excessive grief to this, that the ungodly disposition of other men, is a slacking of our godliness, of our sanctification too. Christ Jesus *for the joy that was set before him endured the cross*[42]; we for the joy of this promise, *that God will wipe all tears from our eyes*, must suffer all this; whether they be tears of compunction, or tears of compassion, tears for ourselves, or tears for others; whether they be Magdalen's tears, or Peter's tears; tears for sins of infirmity of the flesh, or tears for weakness of our faith; whether they be tears for thy parents, because they are improvident towards thee, or tears for thy children, because they are disobedient to thee, whether they be tears for the church, because our sermons, or our censures pinch you, or tears for the state, that penal laws, pecuniary, or bloody, lie heavy upon you, *Deus absterget omnem lachrymam*, here is your comfort, that as he hath promised inestimable blessings to them, that are sealed, and washed in him, so he hath given you security, that these blessings belong to you: for, if you find, that he hath governed you, (bred you in his visible church) and led you to his fountain of the water of life in baptism, you may be sure, that he will in his due time, *wipe all tears from your eyes*, establish the kingdom of heaven upon you, in this life, in a holy, and modest infallibility.

[42] Heb. xii.

SERMON LXXXV.

PREACHED AT A CHRISTENING.

EPHESIANS v. 25—27.

Husbands love your wives, even as Christ loved the church, and gave himself for it, that he might sanctify it, and cleanse it, by the washing of water, through the word: that he might make it unto himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blame.

ALMIGHTY GOD ever loved unity, but he never loved singularity; God was always alone in heaven, there were no other gods, but he; but he was never singular, there was never any time, when there were not three persons in heaven; *Pater et ego unum sumus;* The Father and I are one, says Christ: one in essence, and one in consent; our substance is the same, and our will is the same; but yet, *Tecum fui ab initio*, says Christ, In the person of Wisdom, I was with thee, disposing all things, at the creation. As then God seems to have been eternally delighted, with this eternal generation, (with persons that had ever a relation to one another, Father, and Son) so when he came to the creation of this lower world, he came presently to those three relations, of which the whole frame of this world consists; of which, (because the principal foundation, and preservation of all states that are to continue, is power) the first relation was between prince and subject, when God said to man, *Subijcite et dominamini*, Subdue and govern all creatures[1]; the second relation was between husband and wife, when Adam said, *This now is bone of my bone, and flesh of my flesh*[2]; and the third relation was between parents and children, when Eve said, *That she had obtained a man by the Lord*[3], that by the plentiful favour of God, she had conceived and borne a son: from that time, to the dissolution of that frame, from that beginning to the end of the world, these three relations, of master and servant, man and wife, father and children, have

[1] Gen. i. 28. [2] Gen. ii. 23. [3] Gen. iv. 1.

been, and ever shall be the materials, and the elements of all society, of families, and of cities, and of kingdoms. And therefore it is a large, and a subtle philosophy which St. Paul professes in this place, to show all the qualities, and properties of these several elements, that is, all the duties of these several callings; but in this text, he handles only the mutual duties of the second couple, man and wife, and in that consideration, shall we determine this exercise, because a great part of that concerns the education of children, (which especially occasions our meeting now).

The general duty, that goes through all these three relations, is expressed, *Subditi estote invicem, Submit yourselves to one another, in the fear of God;* for God hath given no master such imperiousness, no husband such a superiority, no father such a sovereignty, but that there lies a burden upon them too, to consider with a compassionate sensibleness, the grievances, that oppress the other part, which is coupled to them. For if the servant, the wife, the son be oppressed, worn out, annihilated, there is no such thing left as a master, or a husband, or a father; they depend upon one another, and therefore he that hath not care of his fellow, destroys himself.

The wife is to submit herself; and so is the husband too: they have a burden both. There is a greater subjection lies upon her, than upon the man, in respect of her transgression towards her husband at first: even before there was any man in the world, to solicit, or tempt her chastity, she could find another way to be false and treacherous to her husband: both the husband and the wife offended against God, but the husband offended not towards his wife, but rather ate the apple, *Ne contristaretur delicias suas*, as St. Hierome assigns the cause, lest by refusing to eat, when she had done so, he should deject her into a desperate sense of her sin. And for this fault of hers, her subjection was so much aggravated, *Thy desire shall be subject to thy husband, and he shall rule over thee.* But if she had not committed that fault, yet there would have been a mutual subjection between them; as there is even in nature, between both the other couples; for if man had continued in innocency, yet it is most probably thought, that as there would certainly have been marriage, and so children,

so also there would have been magistracy, and propriety, and authority, and so a mutual submitting, a mutual assisting of one another, in all these three relations.

Now, that submitting, of which the apostle speaks of here; is a submitting to one another, *a bearing of one another's burdens:* what this submission is on the wives' part, is expressed in the two former verses; and I forbear that, because husbands at home, are likely enough to remember them of it; but in the duty, in the submitting of the husband, we shall consider first, what that submitting is, and that is love, *Husbands love your wives;* even the love of the husband to the wife, is a burden, a submitting, a descent; and secondly, the pattern and example of this love, *even as Christ loved his church.*

In which second part, as sometimes the accessory is greater than the principle, the symptom, the accident, is greater than the disease, so that from which the comparison is drawn in this place, is greater than that which is illustrated by it; the love of Christ to his church requires more consideration, than the love of the husband to the wife; and therefore it will become us to spend most of our thoughts upon that; and to consider in that, *quod factum*, and *quis finis:* what Christ did for his church; and that was, a bounty, which could not be exceeded, *seipsum tradidit*, he gave, he delivered himself for it; and then, secondly, what he intended that should work; and that was, first, that he might make to himself *a glorious church*, and *without spot* and *wrinkle*, in the triumphant state of the church at last; and then, that whilst it continues in a militant state upon earth, it might have preparations to that glory, by being *sanctified* and *cleansed by the washing of water, through his word;* he provides the church means of sanctification here, by his word, and sacraments.

First then *de amore maritali*, of this contracting a man's love to the person of a wife, of one woman, as we find an often exclamation in the prophets, *Onus visionis*, The burden of my prophecy upon Nineveh, and *Onus verbi Domini*, The burden of the word of God upon Israel, so there is *onus amoris*, a burden of love, when a man is appointed whom he shall love. When Onan was appointed by his father Judah, to go in to his brother's

widow[4], and to do the office of a kinsman to her, he conceived such an unwillingness to do so, when he was bid, as that he came to that detestable act, for which God slew him. And therefore the panegyric, that raised his wit as high as he could, to praise the emperor Constantine, and would express it, in praising his continence, and chastity, he expressed it by saying, That he married young; that as soon as his years endangered him, *formavit animum maritalem, nihil de concessu ætati voluptatibus admittens*: he was content to be a husband, and accepted not that freedom of pleasure, which his years might have excused. He concludes it thus, *Novum jam tum miraculum, juvenis uxoriue;* Behold a miracle, such a young man, limiting his affections, in a wife. At first the heats and lusts of youth overflow all, as the waters overflowed all at the beginning; and when they did so, the earth was not only barren, (there were no creatures, no herbs produced in that) but even the waters themselves, that did overflow all, were barren too; there were no fishes, no fowls produced out of that; as long as a man's affections are scattered, there is nothing but accursed barrenness; but when God says, and is heard, and obeyed in it, *Let the waters be gathered into one place*[5], let all thy affections be settled upon one wife, then the earth and the waters became fruitful, then God gives us a type, and figure of the eternity of the joys of heaven, in the succession, and propagation of children here upon the earth. It is true, this contracting of our affections is a burden, it is a submitting of ourselves; all states that made laws, and proposed rewards for married men, conceived it so; that naturally they would be loath to do it. God married his first couple, as soon as he made them; he dignified the state of marriage, by so many allegories, and figures, to which he compares the uniting of Christ to his church, and the uniting of our souls to Christ, and by directing the first miracle of Christ, to be done at a marriage. Many things must concur to the dignifying of marriage, because in our corrupt nature, the apprehension is general, that it is burdenous, and a submitting, and a descending thing, to marry. And therefore St. Hierome argues truly out of these words,

[4] Gen. xxxviii. 8. [5] Gen. i. 9.

Husbands love your wives, Audiant episcopi, audiant presbyteri, audiant doctores, subjectis suis se esse subjectos, Let bishops, and priests, and doctors learn in this, that when they have married themselves to a charge, they are become subject to their subjects. For, by being a husband, I become a subject, to that sex which is naturally subject to man, though this subjection be no more in this place, but to love that one woman.

Love then, when it is limited by a law, is a subjection, but it is a subjection commanded by God; *Nihil majus à te subjecti animo factum est, quam quod imperare cœpisti*[6]; A prince doth nothing so like a subject as when he puts himself to the pain to consider the profit, and the safety of his subjects; and such a subjection is that of a husband, who is bound to study his wife, and rectify all her infirmities; her infirmities he must bear; but not her sins; if he bear them they become his own. The pattern, the example goes not so far; Christ married himself to our nature, and he bare all our infirmities, hunger, and weariness, and sadness, and death, actually in his own person; but so, he contracted no sin in himself, nor encouraged us to proceed in sin. Christ was *salvator corporis*, a saviour of his body, of the church, to which he married himself, but it is a tyranny, and a devastation of the body, to whom we marry ourselves, if we love them so much, as that we love their sin too, suffer them to go on in that, or if we love them so little, as to make their sin our way to profit, or preferment, by prostituting them, and abandoning them to the solicitation of others, still we must love them so, as that this love be a subjection; not a neglecting, to let them do what they will; nor a tyrannizing, to make them do what we will.

You must love them then, first, *quia vestræ*, because they are yours; as we said at first, God loves couples; he suffers not our body to be alone[7], nor our soul alone, but he marries them together; when that is done, to remedy the *væ soli*, lest this man should be alone, he marries him to a help meet for him; and to avoid fornification, (that is, if fornication cannot be avoided otherwise) every man is to have his wife, and every woman her own husband[8]. When the love comes to exceed these bounds, that it departs *à vestris*, from a man's own wife, and settles upon

[6] Plinius Trajano. [7] Gen. ii. 20. [8] 1 Cor. vii. 1.

another, though he may think he discharges himself of some of his subjection which he was in before, yet he becomes much more subject; subject to household and foreign jealousies, subject to ill-grounded quarrels, subject to blasphemous protestations, to treacherous misuse of a confident friend, to ignoble and unworthy disguises, to base satisfactions; subject, lastly, either to a clamorous conscience, or that which is worse slavery, to a seared and obdurate, and stupified conscience, and to that curse, which is the heavier because it hath a kind of scorn in it, *be not deceived*, (as though we were cozened of our souls) *be not deceived*, for *no adulterer shall enter into the kingdom of heaven*. All other things, that are ours, we may be the better for leaving; *vade et vende*, which Christ said to the young man, that seemed to desire perfection, reached to all his goods; Go and sell them, says Christ, and thou shalt follow me the better. But there is no selling, nor giving, nor lending, nor borrowing of wives; we must love them *quia nostræ*, because they are ours; and if that be not a tie, and obligation strong enough, that they are *nostræ*, ours, we must love them *quia nos*, because they are ourselves; for no man ever yet hated his own flesh.

We must love them then, *quia nostræ*, because they are ours, those whom God hath given us, and *quia uxores*, because they are our wives. St. Paul does not bid us love them here, *quanquam uxores*, but *quia*, not though they be, but because they are our wives; St. Paul never thought of that indisposition, of that disaffection, of that impotency, that a man should come to hate her, whom he could love well enough, *but that she is his wife*. Were it not a strange distemper, if upon consideration of my soul, finding it to have some seeds of good dispositions in it, some compassion of the miseries of others, some inclination to the glory of God, some possibility, some interest in the kingdom of heaven, I should say of this soul, that I would fast, and pray, and give, and suffer anything for the salvation of this soul if it were not mine own soul, anybody's else, and now abandon it to eternal destruction, because it is mine own? If no man have felt this barbarous inhumanity towards his own soul, I pray God no man have felt it towards his own wife neither, that he loves her the less, for being his own wife. For we must love them, not *quanquam*, says

St. Paul, though she be so; that was a caution, which the apostle never thought he needed, but *quia*, because in the sight of God, and all the triumphant church, we have bound ourselves, that we would do so. Here marriages are sometimes clandestine, and witnesses die, and in that case no man can bind me to love her *quia uxor*, because she is my wife, because it lies not in proof, that she is so; here sometimes things come to light, which were concealed before, and a marriage proves no marriage, *Decepta est ecclesia*, The church was deceived, and the poor woman loses her plea, *quia uxor*, because she is his wife, for it falls out that she is not so; but, if thou have married her, in the presence of God, and all the court, and choir of heaven, what wilt thou do to make away all these witnesses? who shall be of thy council to assign an error in God's judgment? whom wilt thou bribe to embezzle the records of heaven? It is much that thou art able to do in heaven; thou art able, by thy sins, to blot thy name out of the Book of Life, but thou art not able to blot thy wife's name out of the records of heaven, but there remains still the *quia uxor*, because she is thy wife. And this *quia uxor* is *quamdiu uxor;* since thou art bound to love her because she is thy wife, it must be as long as she is so. You may have heard of that *quinquennium Neronis;* the worst tyrant that ever was, ~~was the best emperor that ever was for~~ five years; the most corrupt husbands may have been good at first: but that love may have been for other respects: satisfaction of parents, establishing of hopes, and sometimes ignorance of evil; that ill company had not taught them ill conditions; it comes not to be *quia uxor*, because she is thy wife, to be the love which is commanded in this text, till it bring some subjection, some burden. Till we love her then, when we would not love her, except she were our wife, we are not sure, that we love her *quia uxor*, that is, for that, and for no other respect. How long that is, how long she is thy wife, never ask wrangling controverters, that make gipsy-knots of marriages; ask thy conscience, and that will tell thee that thou wast married *till death should depart you.* If thy marriage were made by the devil (upon dishonest conditions) the devil may break it by sin; if it were made by God, God's way of breaking of marriages, is only by death.

It is then a subjection, and it is such a subjection, as is a love; and such a love, as is upon a reason, (for love is not always so). This is, *quia uxor*, because our wife, and that implies these three uses; God hath given man a wife, *ad adjutorium*, *ad sobolem*, *ad medicinam;* for a help, for children, and for a remedy, and physic. Now the first, society, and increase, we love naturally; we would not be banished, we would not be robbed, we would not be alone, we would not be poor; society and increase, every man loves; but doth any man love physic? he takes it for necessity; but does he love it? Husbands therefore are to love wives *ad sobolem*, as the mothers of their children; *ad adjutorium*, as the comforters of their lives; but for that, which is *ad medicinam*, for physic, to avoid burning, to avoid fornication, that is not the subject of our love, our love is not to be placed upon that; for so it is a love, *quia mulier*, because she is a woman, and not *quia uxor*, because she is my wife. A man may be a drunkard at home, with his own wine, and never go out to taverns; a man may be an adulterer in his wife's bosom, though he seek not strange women.

We come now to the other part, the pattern of this love, which is Christ Jesus: we are commanded to be holy, and pure, *as our Father is holy, and pure;* but that is a proportion of which we are incapable; and therefore we have another commandment, from Christ, *discite à me*, learn of me; there is no more looked for, but that we should still be scholars, and learners how to love; we can never love so much as he hath loved: it is still *discite;* still something to be learnt, and added; and this something is, *quia mitis*, learn of me, make me your pattern, because *I am meek, and gentle;* not suspicious, not froward, not hard to be reconciled; not apt to discomfort my spouse, my church; not with a sullen silence, for I speak to her always in my word; not apt to leave her unprovided of apparel, and decent ornaments, for I have allowed her such ceremonies, as conduce to edification; not apt to pinch her in her diet; she hath her two courses, the first, and the second sacrament: and whensoever she comes to a spiritual hunger and thirst under the heat, and weight of sin, she knows how, and where there is plentiful refreshing and satisfaction to be had, in the absolution of sin. Herein consists the

substance of the comparison, *Husbands love your wives, as Christ did his church:* that is, express your loves in a gentle behaviour towards them, and in a careful providence of conveniences for them. The comparison goes no farther, but the love of Christ to his church goes farther. In which we consider first, *quid factum*, what Christ did for his spouse, for his church.

It were pity to make too much haste, in considering so delightful a thing, as the expressing of the love of Christ Jesus to his church. It were pity to ride away so fast from so pleasant, so various a prospect, where we may behold our Saviour, in the act of his liberality, giving; in the matter of his liberality, giving himself; and in the poor exchange that he took, a few *contrite hearts*, a few *broken spirits*, a few lame, and blind, and leprous sinners, to make to himself and his Spirit a church, a house to dwell in; no more but these, and glad if he can get these.

First then, *Ille dedit*, He gave, it was his own act; as it was he, that gave up the ghost, he that laid down his soul, and he that took it again; for no power of man had the power, or disposition of his life. It was an insolent, and arrogant question in Pilate to Christ, *Nescis, quia potestatem habeo, Knowest not thou that I have power to crucify thee, and have power to loose thee*[9]? If Pilate thought that his power extended to Christ yet *Tua damnaris sententia; qui potestate latronem absolvis, autorem vitæ interficis*[10]. His own words and actions condemned him, when having power to condemn and absolve, he would condemn the innocent, and absolve the guilty. A good judge does nothing, says he, *domesticæ proposito voluntatis*, according to a resolution taken at home; *nihil meditatum domo defert*, he brings not his judgment from his chamber to the bench, but he takes it there according to the evidence. If Pilate thought he had power, his conscience told him he misused that power; but Christ tells him he could have none, *nisi datum desuper*, Except it had been given him from above; that is, except Christ had given him power over himself: for Christ speaks not in that place of Pilate's general power and jurisdiction, (for so, also, all power is *desuper*, from above) but for this particular power that Pilate boasts to have over him, Christ tells him that he could have none over

[9] John xix. 10. [10] Ambrose, Sermon xx., in Psalm cxix. 4.

him, except himself had submitted himself to it. So, before this passage with Pilate, Judas had delivered Christ; and there arose a sect of heretics, Judaists[11], that magnified this act of Judas, and said that we were beholden to him for the hastening of our salvation, because when he was come to the knowledge that God had decreed the crucifying of Christ for mankind, Judas took compassion of mankind, and hastened their redemption, by delivering up of Christ to the Jews. But Judas had no such good purpose in his haste; though our Jesus permitted Judas to do it, and to do it quickly, when he said, *Quod facis fac cito*[12]. For out of that ground in the schools, *Missio in divinis est nova operatio in creatura*[13], when any person of the Trinity, is said to be sent, that only denotes an extraordinary manner of working of that person: Saint Augustine says truly, That as Christ *misit seipsum*, he sent himself, and *sanctificavit seipsum*, he sanctified himself, so *tradidit seipsum;* Judas could not have given him, if he had not given himself; Pilate could not give him, Judas could not give him; nay, if we could consider several wills in the several persons of the Trinity, we might be bold to say, *That the Father could not have given him, if he had not given himself.* We consider the inexpressible mercy of the Father, in that he would accept any satisfaction at all for all our sins. We consider the inexpressible working of the Holy Ghost that brings this satisfaction and our souls together; for without that, without the application of the Holy Ghost, we are as far from Christ's love now, as we were from the Father's before Christ suffered. But the inexpressible and inconceivable love of Christ is in this, that there was in him a willingness, a propenseness, a forwardness to give himself to make this great peace and reconciliation, between God and man; it was he himself that gave himself; nothing inclined him, nothing wrought upon him, but his own goodness.

It was then his deed; and it was his gift; it was his deed of gift: and it hath all the formalities and circumstances that belong to that; for here is a seal in his blood; and here is a delivering, pregnantly implied in this word, which is not only *dedit*, he gave, but *tradidit*, he delivered. First, *dedit*, he gave himself for us to his Father, in that eternal decree by which he

[11] Philaster. [12] John xiii. 27. [13] Augustine.

was *Agnus occisus ab origine mundi*, The Lamb slain from the beginning of the world. And then *tradidit*, he delivered possession of himself to death, and to all human infirmities, when he took our nature upon him, and became one of us. Yea this word implies a further operativeness, and working upon himself, than all this; for the word which the Apostle uses here, for Christ giving of himself, is the same word, which the Evangelists use still, for Judas betraying of him: so that Christ did not only give himself to the will of the Father, in the eternal decree; nor only deliver himself to the power of death in his incarnation, but he offered, he exhibited, he exposed, (we may say) he betrayed himself to his enemies; and all this, for worse enemies; to the Jews, that crucified him once, for us, that make sin our sport, and so make the crucifying of the Lord of life a recreation.

It was a gift then, free, and absolute; he keeps us not in fear of resumption; of ever taking himself from the church again; nay he hath left himself no power of revocation: *I am with you*, says he, *to the end of the world*. To particular men, he comes, and he knocks, and he enters, and he stays, and he sups, and yet for their unworthiness goes away again; but with the church he is *usque ad consummationem*, till the end; it is a permanent gift; *dedit*, and *dedit seipsum;* it was he that did it; that which he did was to give; and that which he gave, was himself. Now since the Holy Ghost, that is the God of unity and peace, hath told us at once, that the satisfaction for our sins is Christ himself, and hath told us no more, Christ entirely, Christ altogether, let us not divide and mangle Christ, or tear his church in pieces, by froward and frivolous disputations, whether Christ gave his divinity for us, or his humanity; whether the divine nature, or the human nature redeemed us; for neither his divinity nor his humanity, is *ipse*, he himself, and *dedit seipsum*, he gave himself: let us not subdivide him into less pieces, than those, God, and man; and inquire contentiously, whether he suffered in soul, as well as in body, the pains of hell, as well as the sting of death; the Holy Ghost hath presented him unite, and knit together. For neither soul nor body was *ipse*, he himself, and *dedit seipsum*, he gave himself; let us least of all shred Christ Jesus into less scruples

and atoms than these, soul, and body; and dispute whether, consisting of both, it were his active, or his passive obedience that redeemed us; whether it were his death and passion only, or his innocency, and fulfilling of the law too; let us only take Christ, himself, for only that is said, *he gave himself*, it must be an innocent person, and this innocent person must die for us; separate the innocency, and the death, and it is not *ipse*, it is not Christ himself: and *dedit seipsum*, it was himself. Let us abstain from all such curiosities, which are all but forced dishes of hot brains, and not sound meat, that is, from all perverse wranglings, whether God, or man redeemed us; and then, whether this God, and man suffered in soul, or in body; and then whether this person, consisting of soul and body, redeemed us, by his action, or by his passion only; for as there are spiritual wickednesses, so there are spiritual wantonnesses, and unlawful and dangerous dallyings with mysteries of divinity. Money that is changed into small pieces is easily lost; gold that is beat out into leaf-gold, cannot be coined, nor made current money: we know the heathens lost the true God, in a thrust; they made so many false gods, of every particular quality, and attribute of God, that they scattered him, and evacuated him, to an utter vanishing; so doth true, and sound, and nourishing divinity vanish away, in those impertinent questions. All that the wit of man adds to the word of God, is all quicksilver, and it evaporates easily. Beloved, *Custodi depositum*, says the Apostle, keep that which God hath revealed to thee; for that God himself calls thy talent; it hath weight and substance in it. Depart not from thy old gold; leave not thy catechism-divinity, for all the school-divinity in the world; when we have all, what would we have more? if we know that Christ hath given himself for us, that we are redeemed, and not redeemed with corruptible things, but with the precious blood of Christ Jesus, we care for no other knowledge but that, Christ, and Christ crucified for us; for this is another, and a more peculiar and profitable giving of himself for thee, when he gives himself to thee, that is, when he gives thee a sense, and apprehension, and application of the gift, to thyself, that Christ hath given himself, to thyself.

We are come now to his exchange; what Christ had for

himself when he gave himself; and he had a church. So this Apostle, which in this place, writes to the Ephesians, when he preached personally to the Ephesians, he told them so too, the church is that *Quam acquisivit sanguine suo*, which he purchased with his blood[14]. Here Christ bought a church, but I would there were no worse simony than this. Christ received no profit from the church, and yet he gave himself for it; and he stays with it to the end of the world; here is no such non-residency, as that the church is left unserved: other men give enough for their church, but they withraw themselves, and necessary provision; and if we consider this church that Christ bought, and paid so dearly for, it was rather an hospital, than a church: a place where the blind might recover sight; that is, men born in paganism, or superstition, might see the true God, truly worshipped: and where the lame might be established; that is, those that halted between two religions, might be rectified in the truth: where the deaf might receive so quick a hearing, as that they might discern music in his thunder, in all his fearful threatenings; that is, mercy in his judgments, which are still accompanied with conditions of repentance; and they might find thunder, in his music, in all his promises; that is, threatenings of judgments, in our misuse of his mercies. Where the hereditary leper, the new born child into whose marrow his father's transgression cleaves in original sins, and he that hath enwrapped *implicatos morbos*, one disease in another, in actual sins, might not only come, if he would but be entreated to come, yea compelled to come, as it is expressed in the Gospel, when the master of the feast sends into the streets, and to the hedges to *compel blind and lame to come in to his feast*[15]. A fountain breaks out in the wilderness, but that fountain cares not, whether any man come to fetch water, or no; a fresh, a fit gale blows upon the sea, but it cares not whether the mariners hoise sail or no; a rose blows in your garden, but it calls you not to smell it. Christ Jesus hath done all this abundantly; he hath bought an hospital, he hath stored it with the true balm of Palestine, with his blood, which he shed there, and he calls upon you all to come for it, *Ho every one that thirsteth; you that have no money, come buy wine, and milk, without money*[16]:

[14] Acts xx. 28. [15] Luke xiv. 21. [16] Isaiah LV. 1.

eat that which is good, and let your souls delight in fatness, and I will make an everlasting covenant with you, even the sure mercies of David. This hospital, this way, and means to cure spiritual diseases, was all that Christ had for himself: but he improved it, he makes it a church, and a glorious church: which is our last consideration, *quis finis*, to what end, he bestowed all this cost.

His end was, that *he might make it to himself a glorious church, not having spot, or wrinkle;* but that end, must be in the end of all; here it cannot be: *Cum tota dicat ecclesia, quamdiu hic est, dimitte debita nostra, non utique hic est sine macula et ruga*[17], Since as yet the whole church says, *Forgive us our trespasses*, the church as yet is not without spots or wrinkles. The wrinkles are the testimonies of our age; that is, our sin, derived from Adam; and the spots are the sins, which we contract ourselves; and of these spots, and wrinkles, we cannot be delivered in this world. And therefore the apostle says here, That Christ hath bestowed all this cost on this purchase, *ut sisteret sibi ecclesiam*, that he might settle such a glorious, and pure church to himself: first, *ut sisteret*, that he might settle it; which can only be done in heaven; for here in earth, the church will always have earthquakes. *Oportet hæreses esse;* storms, and schisms must necessarily be; the church is in a warfare, the church is in a pilgrimage, and therefore here is no settling. And then he doth it, *ut sisteret sibi*, to settle it to himself; for, in the tyranny of Rome, the church was in some sort settled, things were carried quietly enough; for no man durst complain; but the church was settled all upon the vicar, and none upon the parson: the glory of the bishop of Rome, had eclipsed, and extinguished the glory of Christ Jesus. In other places we have seen the church settled, so as that no man hath done or spoken anything against the government thereof; but this may have been a settling by strong hand, by severe discipline, and heavy laws; we see where princes have changed the religion, the church may be settled upon the prince, or settled upon the prelates, that is, be serviceable to them, and be ready to promote and further any purpose of theirs, and all this while, not be settled upon Christ; this pur-

[17] Augustine, Retrac. l. i. c. 7.

pose, *ut sisteret sibi*, to settle such a glorious church, without spot, or wrinkle, holy to himself, is reserved for the triumphant time when she shall be in possession of that beauty, which Christ foresaw in her, long before when he said, *Thou art all fair my love, and there is no spot in thee*[18]; and when we that shall be the children of the marriage-chamber, shall be glad and rejoice, and give glory to him, *because the marriage of the Lamb is come, and his wife hath made herself ready*[19]; that is, we that are of that church, shall be so clothed, as that our own clothes shall not defile us again, as Job complains that they do, as long as we are in this world; for, though I make me never so clean, yet *mine own clothes defile me again*, as it is in that place.

But yet, beloved, Christ hath not made so improvident a bargain, as to give so great a rate, himself, for a church, so far in reversion, as till the day of judgment: that he should enter into bonds for this payment, from all eternity, even in the eternal decree between the Father, and him, that he should really pay this price, his precious blood, for this church, one thousand six hundred years ago, and he should receive no glory by this church till the next world: here was a long lease, here were many lives; the lives of all the men in the world, to be served before him; but it is not altogether so; for he gave himself, that he might settle such a church then, a glorious, and a pure church: but all this while, the church is building in heaven, by continual access of holy souls, which come thither, and all the way he works to that end, *He sanctifies it, and cleanses it*, by the *washing of water, through the word*, as we find in our text.

He therefore stays not so long, for our sanctification, but that we have means of being sanctified here; Christ stays not so long for his glory, but that he hath here a glorious Gospel, his word, and mysterious sacraments here. Here then is the writing, and the seal, the word, and the sacrament; and he hath given power, and commandment to his ministers to deliver both writing, and seal, the word and baptism to his children. This sacrament of baptism is the first; it is the sacrament of inchoation, of initiation; the sacrament of the supper, is not given but to them, who are instructed and presumed to understand all Christian duties;

[18] Cant. iv. 7. [19] Apoc. xix. 7.

and therefore the word, (if we understand the word, for the preaching of the word) may seem more necessary at the administration of this sacrament, than at the other. Some such thing seems to be intimated in the institution of the sacraments. In the institution of the supper, it is only said, *Take, and eat, and drink*, and do that *in remembrance of me*[20]; and it is only said that they *sang a psalm, and so departed*[21]. In the institution of baptism there is more solemnity, more circumstance; for first, it was instituted after Christ's resurrection, and then Christ proceeds to it with that majestical preamble, *All power is given unto me in heaven, and in earth*[22]; and therefore, upon that title he gives power to his apostles, to join heaven and earth by preaching, and by baptism: but here is more than singing of a psalm; for Christ commands them first to teach, and then to baptize, and then after the commandment of baptism, he refreshes that commandment again of teaching them, whom they baptized, to observe all things, that he had commanded them. I speak not this, as though baptism were ineffectual without a sermon; St. Augustine's words, *Accedat verbum, et fiat sacramentum*, When the word is joined to the element, or to the action, then there is a true sacrament, are ill understood by two sorts of men; first by them, that say that it is not *verbum deprecatorium*, nor *verbum concionatorium*, not the word of prayer, nor the word of preaching, but *verbum consecratorium*, and *verbum sacramentale*, that very phrase, and form of words, by which the water is sanctified, and enabled of itself to cleanse our souls; and secondly, these words are ill understood by them, who had rather their children died unbaptized, than have them baptized without a sermon; whereas the use of preaching at baptism is, to raise the whole congregation, to a consideration, what they promised by others, in their baptism; and to raise the father and the sureties to a consideration, what they undertake for the child, whom they present then to be baptized; for therefore says St. Augustine, *Accedat verbum*, There is a necessity of the word, *Non quia dicitur, sed quia creditur*, Not because the word is preached, but because it is believed; and that belief, faith, belongs not at all to the incapacity of the child, but to the disposition of the rest; a

[20] Matt. xxvi. 26. [21] Mark xiv. 26. [22] Matt. xxviii. 18.

sermon is useful for the congregation, not necessary for the child, and the accomplishment of the sacrament.

From hence then arises a convenience, little less than necessary, (in a kind) that this administration of the sacrament be accompanied with preaching; but yet they that would evict an absolute necessity of it, out of these words, force them too much, for here the direct meaning of the apostle is, that the church is cleansed by water, through the word, when the promises of God expressed in his word, are sealed to us by this sacrament of baptism: for so St. Augustine answers himself in that objection, which he makes to himself, *Cum per baptismum fundati sint, quare sermoni tribuit radicem.* He answers, *In sermone intelligendus baptismus, quia sine sermone non perficitur.* It is rooted, it is grounded in the word; and therefore true baptism, though it be administered, without the word, that is, without the word preached, yet it is never without the word, because the whole sacrament, and the power thereof is rooted in the word, in the Gospel. And therefore since this sacrament belongs to the church, as it is said here (that Christ doth *cleanse his church by baptism*) as it is argued with a strong probability, that because the apostles did baptize whole families, therefore they did baptize some children, so we argue with an invincible certainty, that because this sacrament belongs generally to the church as the initiatory sacrament, it belongs to children, who are a part, and for the most part, the most innocent part of the church.

To conclude, as all those virgins which were beautiful, were brought into Shusan, *ad domum mulierum*[28], to be anointed, and perfumed, and prepared there for Ahasuerus's delight and pleasure, though Ahasuerus took not delight, and pleasure in them all, so we admit all those children which are within the covenant made by God, to the elect, and their seed, *in domum sanctorum*, into the household of the faithful, into the communion of saints: whom he chooseth for his marriage-day, that is, for that church which he will settle upon himself in heaven, we know not; but we know that he hath not promised, to take any into that glory, but those upon whom he hath first shed these fainter beams of glory, and sanctification, exhibited in this sacrament: neither hath he

[28] Esther ii. 3.

threatened to exclude any but for sin after. And therefore when this blessed child derived from faithful parents, and presented by sureties within the obedience of the church, shall have been *so cleansed* by *the washing of water, through the word*, it is presently sealed to the possession of that part of Christ's purchase, for which he gave himself, (which are the means of preparing his church in this life) with a faithful assurance, I may say of it, and to it, *Jam mundus es, Now you are clean*[24], through the word, which Christ hath spoken unto you: the seal of the promises of his gospel hath sanctified, and cleansed you; but yet, *Mundatus mundandus*, says St. Augustine upon that place, it is so sanctified by the sacrament here, that it may be further sanctified by the growth of his graces, and be at last a member of that glorious church, which he shall settle upon *himself, without spot or wrinkle;* which was the principal, and final purpose of that great love of his, whereby *he gave himself for us*, and made that love, first a a pattern of men's loves to their wives here, and then a means to bring man, and wife, and child, to the kingdom of heaven. Amen.

SERMON LXXXVI.

PREACHED AT A CHRISTENING.

1 John v. 7, 8.

For there are three which bear record in heaven; the Father, the Word, and the Holy Ghost; and these three are one: and there are three which bear record in the earth; the spirit, and the water, and the blood; and these three agree in one.

In great and enormous offences, we find that the law, in a well-governed state, expressed the punishment upon such a delinquent in that form, in that curse, *Igni et aqua interdicitor;* Let him have no use of fire, and water, that is, no use of anything, necessary for the sustentation of life. Beloved, such is the miserable con-

[24] John xv. 3.

dition of wretched man, as that we come all into the world under the burden of that curse; *Aqua, et igni interdicimur;* We have nothing to do, naturally, with the spiritual *water of life*, with the fiery beams of the Holy Ghost, till he that hath wrought our restitution from this banishment, restore us to this water, by pouring out his own blood, and to this lively fire, by laying himself a cold, and bloodless carcass in the bowels of the earth: till he who baptized none with water, direct his church to do that office towards us; and he without whom, none was *baptized with fire*, perfect that ministerial work of his church with the effectual seals of his grace; for this is his testimony, the witness of his love.

Yea, that law, in cases of such great offences, expressed itself in another malediction, upon such offenders, appliable also to us, *intestabiles sunto*, let them be intestable. Now, this was a sentence, a condemnation so pregnant, so full of so many heavy afflictions, as that he, who by the law was made intestable, was all these ways intestable: first, he was able to make no testament of his own, he had lost all his interest in his own estate, and in his own will; secondly, he could receive no profit by any testament of any other man, he had lost all the effects of the love, and good disposition of other men to him; thirdly, he was intestable, so, as that he could not testify, he should not be believed in the behalf of another; and lastly the testimony of another could do him no good, no man could be admitted to speak for him. After that first, and heavy curse of Almighty God upon man, *Morte morieris*, If thou eat, thou shalt die, and die twice, thou shall die a bodily, thou shalt die a spiritual death (a punishment which no sentence of any law, or law-maker could ever equal, to deter men from offending, by threatening to take away their lives twice, and by inflicting a spiritual death eternally upon the soul,) after we have all incurred that malediction, *Morte moriemur*, we shall die both deaths, we cannot think to escape any less malediction of any law, and therefore we are all *intestabiles*, we are all intestable, in all these senses, and apprehensions, which we have touched upon.

We can make no testament of our own; we have no good thing in us to dispose; we have no good inclination, no good dis-

position, in our will; we can make no use of another's testament; not of the double testaments of Almighty God; for in the Old Testament, he gives promises of a Messiah, but we bring into the world no faith, to apprehend those promises; and in the New Testament, he gives a performance, the Messiah is come, but he is communicable to us no way but by baptism, and we cannot baptize ourselves; we can profit nobody else by our testimony, we are not able to endure persecution, for the testimony of Christ, to the edification of others, we are not able to do such works, as may *shine before men, to the glorifying of our God.* Neither doth the testimony of others do us any good; for neither the martyrdom of so many millions in the primitive church, nor the execution of so many judgments of God in our own times, do testify anything to our consciences; neither at the last day, when those saints of God, whom we have accompanied in the outward worship of God here in the visible church, shall be called to the right hand, and we detruded to the left, shall they dare to open their mouths for us, or to testify of us, or to say, Why Lord, these men, when they were in the world, did as we did, appeared, and served thee in thy house, as we did, they seemed to go the same way that we did upon earth, why go they a sinister way now in heaven? We are utterly intestable; we can give nothing; we can take nothing; nothing will be believed from us, who are all falsehood itself; nor can we be relieved by anything, that any other will say for us. As long as we are considered under the penalty of that law, this is our case; *Interdicti, intestabiles*, we are accursed, and so, as that we are intestable.

Now as this great malediction, *Morte morieris*, involves all other punishments, (upon whom that falls, all fall) so when our Saviour Christ Jesus hath a purpose to take away that, or the most dangerous part of that, the spiritual death, when he will reverse that judgment, *Aqua et igni interdicitor*, to make us capable of his water, and his fire; when he will reverse the *intestabiles*, the intestability, and make us able to receive his graces by faith, and declare them by works; then, as he that will re-edify a demolished house, begins not at the top but at the bottom, so Christ Jesus, when he will make this great preparation, this great re-edification of mankind, he begins at the lowest

step, which is, that we may have use of the testimony of others, in our behalf: and he proceeds strongly, and effectually; he produces three witnesses from heaven, so powerful, that they will be heard, they will be believed; and three witnesses on earth, so near us, so familiar, so domestic as that they will not be denied, they will not be discredited; *there are three that bear record in heaven, and three that bear record in earth.*

Since then Christ Jesus makes us all our own jury, able to conceive, and judge upon the evidence, and testimony of these three heavenly, and three earthly witnesses, let us draw near, and hearken to the evidence, and consider three things; *testimonium esse, quid sit,* and *qui testes.* That God descends to means proportionable to man; he affords him witness; and secondly, the matter of the proof, what all these six witnesses testify, what they establish; thirdly, the quality, and value of the witnesses, and whether the matter be to be believed, for their sakes, and for their reasons. God requires nothing of us, but testimony: for martyrdom is but that; a martyr is but a witness. God offers us nothing without testimony: for his Testament is but a witness. *Teste ipso,* is shrewd evidence; when God says, *I will speak, and I will testify against thee; I am God, even thy God*[1]: when the voice of God testifies against me in mine own conscience. It is more pregnant evidence than this, when his voice testifies against me in his word, in his Scriptures: *The Lord testified against Israel, by all the prophets and by all the seers*[2]. When I can never be alone, but that God speaks in me, but speaks against me; when I can never open his book, but the first sentence mine eye is upon, is a witness against me, this is fearful evidence. But in this text, we are not in that storm, for he hath made us *testabiles,* that is, ready to testify for him, to the effusion of our blood; and *testabiles,* that is, fit to take benefit by the testament, that he hath made for us, the effusion of his blood; which is our second branch: what is testified for us, what these witnesses establish.

First then, that which a sinner must be brought to understand, and believe, by the strength of these witnesses, is *integritas Christi;* not the integrity, as it signifies the *innocency* of Christ;

[1] Psalm L. 7. [2] 2 Kings xvii. 13.

but integrity, as it signifies *entireness*, not as it is *integer vitæ*, but *integra vita;* not as he kept an integrity in his life, but as he only, is entirely our life. That Christ was a person composed of those two natures, divine and human, whereby he was a fit, and a full satisfaction for all our sins, and by death could be our life: for when the apostle writ this epistle, it seems there had been a schism, not about the mystical body of Christ, the church, but even about the natural; that is to say, in the person of Christ, there had been a schism, a separation of his two natures: for as we see certainly before the death of this apostle, that the heresy of Ebion and of Cerinthus, (which denied the divine nature of Christ) was set on foot, (for against them purposely was the Gospel of St. John written) so by Epiphanius's ranking of the heresies, as they arose, where he makes Basilides's heresy, (which denied that Christ had any natural body) to be the fourth heresy, and Ebion's to be the tenth, it seems, that they denied his humanity, before they denied his divinity. And therefore it is well collected, that this epistle of St. John, being written long before his gospel, was written principally, and purposely against the opposers of Christ's humanity, but occasionally also, in defence of his divine nature too. Because there is *solutio Jesu*, a dissolving of Jesus, a taking of Jesus in pieces, a dividing of his natures, or of his offices, which overthrows all the testimonies of these six great witnesses, when Christ said, *Solvite templum hoc, Destroy, dissolve this temple, and in three days I will raise it*, he spoke that but of his natural body; there was *solutio corporis*, Christ's body and soul were parted, but there was not *solutio Jesu*; the divine nature parted not from the human, no not in death, but adhered to, and accompanied the soul, even in hell, and accompanied the body in the grave.

And therefore, says the apostle, *Omnis spiritus qui solvit Jesum, ex Deo non est*[3], (for so Irenæus, and St. Augustine, and St. Cyril with the Grecians, read those words) That spirit which receives not Jesus entirely, which dissolves Jesus and breaks him in pieces, that spirit is not of God. All this then is the subject of this testimony; first that Christ Jesus is come in the flesh[4]; (there is a recognition of his human nature) and then that this

[3] 1 John iv. 3. [4] 1 John iv. 2.

Jesus is the Son of God[s]; (there is a subscription to his divine nature:) he that separates these, and thereby makes him not able, or not willing to satisfy for man, he that separates his nature, or he that separates the work of the redemption, and says, Christ suffered for us only as man, and not as God, or he that separates the manner of the work, and says, that the passive obedience of Christ only redeemed us, without any respect at all to his active obedience, only as he died, and nothing as he died innocently, or he that separates the perfection, and consummation of the work, from his work, and finds something to be done by man himself, meritorious to salvation, or he that separates the prince, and the subject, Christ and his members, by nourishing controversies in religion, when they might be well reconciled, or he that separates himself from the body of the church, and from the communion of saints, for the fashion of the garments, for the variety of indifferent ceremonies, all these do *solvere Jesum*, they slacken, they dissolve that Jesus, whose bones God provided for, that they should not be broken, whose flesh God provided for, that it should not see corruption, and whose garments God provided, that they should not be divided.

There are other luxations, other dislocations, of Jesus, when we displace him for any worldly respect, and prefer preferment before him; there are other woundings of Jesus, in blasphemous oaths, and execrations; there are other maimings of Jesus, in pretending to serve him entirely, and yet retain one particular beloved sin still; there are other rackings, and extendings of Jesus when we delay him and his patience to our deathbed, when we stretch the string so far, that it cracks there, that is, appoint him to come then, and he comes not; there are other dissolutions of Jesus, when men will melt him, and pour him out, and mould him up in a wafer-cake, or a piece of bread; there are other annihilations of Jesus when men will make him, and his sacraments, to be nothing but bare signs; but all these will be avoided by us, if we be gained by the testimony of these six witnesses, to hold fast that integrity, that entireness of Jesus, which is here delivered to us by this apostle.

[s] John v. 5.

In which we believe first *Jesum*, a Saviour: which implies his love, and his will to save us; and then we believe *Christum*, the Anointed, that is, God and man, able, and willing to do this great work, and that he is anointed, and sealed for that purpose; and this implies the the decree, contract, and bargain, of acceptation by the Father, that *pactum salis*, that eternal covenant which seasons all, by which, that which he meant to do, as he was Jesus, should be done, as he was Christ. And then as the entireness of Jesus is expressed, in the verse before the text, we believe, *quod venit*, that as all this might be done, if the Father and Son would agree, as all this must be done, because they had agreed it, so all this was done, *quia venit*, because this Jesus was already come; and that, for the further entireness, for the perfection, and consummation, and declaration of all, *Venit per aquam et sanguinem*, He came by water, and blood.

Which words St. Bernard understands to imply but a difference between the coming of Christ, and the coming of Moses; who was drawn out of the water, and therefore called by that name of Moses. But before Moses came to be a leader of the people, he passed through blood too, through the blood of the Egyptian, whom he slew; and much more when he established all their bloody sacrifices, so that Moses came not only by water. Neither was the first Testament ordained without blood[6]. Others understand the words only to put a difference between John Baptist, and Christ: because John Baptist is still said to *baptize with water*. Because he should be declared to Israel; therefore am I come, *baptizing with water*[7]: but yet John Baptist's baptism had not only a relation to blood, but a demonstration of it, when still he pointed to the Lamb, *ecce agnus*, for that Lamb was slain from the beginning of the world. So that Christ, which was this Lamb, came by water, and blood, when he came, in the ritual types, and figures of Moses; and when he came in the baptism of John: for in the law of Moses, there was so frequent use of water, as that we reckon above fifty several *immunditias*, uncleannesses, which might receive their expiation by washing, without being put to their bloody sacrifices for them: and then

[6] Heb. ix. 18. [7] John i. 31.

there was so frequent use of blood, that almost all things are by the law purged with blood, and *without shedding of blood, is no remission*[8]. But this was such water, and such blood, as could not perfect the work, but therefore was to be renewed every day. The water that Jesus comes by, is such a water, as he *that drinketh of it, shall thirst no more;* nay there shall spring up in him a well of water; that is, his example shall work to the satisfaction of others; (we do not say to a satisfaction for others). And then this is that blood, that perfected the whole work at once, *By his own blood entered he once into the holy place, and obtained eternal redemption for us*[9]. So that Christ came by water, and blood, (according to the old ablutions, and old sacrifices) when he wept, when he sweat, when he poured out blood; precious, incorruptible, inestimable blood, at so many channels, as he did, all the while that he was upon the altar, sacrificing himself in his passion. But after the immolation of this sacrifice, after his *consummatum est*, when Christ was come and gone for so much as belonged to the accomplishing of the types of the old law, then Christ came again to us by water and blood, in that wound, which he received upon his side, from which there flowed out miraculously true water, and true blood. This wound St. Augustine calls *Januam utriusque sacramenti*, The door of both sacraments; where we see he acknowledges but two, and both presented in this water and blood: and so certainly do most of the fathers, make this wound if not the foundation, yet at least a sacrament of both the sacraments. And to this water, and blood doth the apostle here, without doubt, aim principally; which he only of all the evangelists hath recorded; and with so great asseveration, and assuredness in the recording thereof, *He that saw it bare record, and his record is true, and he knoweth that he saith truth, that ye might believe it*[10]. Here then is the matter which these six witnesses must be believed in, here is *integritas Jesu, quæ non solvenda*, the entireness of Christ Jesus, which must not be broken, that a Saviour, which is Jesus, appointed to that office, that is, Christ, figured in the law, by ablutions of water, and sacrifices of blood, is come, and hath perfected all

[8] Heb. ix. 22. [9] Heb. ix. 12. [10] John xix. 35.

those figures in water, and blood too; and then, that he remains still with us in water, and blood, by means instituted in his church, to wash away our uncleannesses, and to purge away our iniquities, and to apply his work unto our souls; this is *integritas Jesu*, Jesus the Son of God in heaven, Jesus the Redeemer of man, upon earth, Jesus the head of a church to apply that to the end, this is *integritas Jesu;* all that is to be believed of him.

Take thus much more, that when thou comest to hearken what these witnesses shall say to this purpose, thou must find something in their testimony, to prove him to be come not only into the world, but into thee; he is a mighty prince, and hath a great train; millions of ministering spirits attend him, and the whole army of martyrs follow the Lamb wheresoever he goes: though the whole world be his court, thy soul is his bedchamber; there thou mayest contract him, there thou mayest lodge, and entertain *integrum Jesum*, thy whole Saviour. And never trouble thyself, how another shall have him, if thou have him all; leave him, and his church to that; make thou sure thine own salvation. When he comes to thee, he comes by water and by blood; if thy heart, and bowels have not yet melted in compassion of his passion for thy soul, if thine eyes have not yet melted, in tears of repentance and contrition, he is not yet come by water into thee; if thou have suffered nothing for sin, nor found in thyself a cheerful disposition to suffer; if thou have found no wrestling in thyself, no resistance of concupiscences, he that comes not to set peace, but to kindle this war, is not yet come into thee, by blood. Christ can come by land, by purchases, by revenues, by temporal blessings, for so he did still convey himself to the Jews, by the blessing of the land of promise, but here he comes by water, by his own passion, by his sacraments, by thy tears: Christ can come in a marriage and in music, for so he delivers himself to the spouse in the Canticles; but here he comes in blood; which coming in water, and blood (that is, in means for the salvation of our souls, here in the militant church) is the coming that he stands upon and which includes all the Christian religion; and therefore he proves that coming to them, by these three great witnesses in heaven, and three in earth. *For there are three which bear record in heaven*; *the Father, the Word, and*

the Holy Ghost: and these three are one. And there are three which bear record in the earth; the spirit, and the water, and the blood, and these three agree in one.

By the mouth of two, or three witnesses every word shall be confirmed[11], says Christ out of the law. That is as much as can be required, if any civil, or criminal business; and yet Christ gives more testimony of himself, for here he produces not *duos testes*, but *duas classes;* two ranks of witnesses; and the fullest number of each, not two, but three in heaven, and three in earth. And such witnesses upon earth, as are *omni exceptione majores*, without all exception. It is not the testimony of earthly men; for when St. Paul produces them in abundance, (the patriarch, the judges, the prophets, the elders of the old times; of whom he exhibits an exact catalogue,) yet he calls all them but *nubes testium*, clouds of witnesses; for though they be clouds in St. Chrysostom's sense, that they invest us, and enwrap us, and so defend us from all diffidence in God, (we have their witness what God did for them, why should we doubt of the like?) though they be clouds in Athanasius' sense, they being in heaven, shower down by their prayers, the dew of God's grace upon the church; though they be clouds, they are but clouds; some darkness mingled in them, some controversies arising from them; but his witnesses here, are *lux inaccessibilis*, that light, that no eye can attain to, and *pater luminum*, the father of lights, from whom all these testimonies are derived. When God employed a man to be the witness of Christ, because men might doubt of his testimony, God was content to assign him his compurgators; when John Baptist must preach, that the kingdom of God was at hand, God fortifies the testimony of his witness, then, *Hic enim est*, for *this is he of whom that is spoken by the prophet Esay*[12]; and lest one were not enough, he multiplies them, *as it is written in the prophets*[13]. John Baptist might be thought to testify as a man, and therefore men must testify for him; but these witnesses are of a higher nature; these of heaven are the Trinity; and those of earth, are the sacraments and seals of the church. The prophets were full of favour with God, Abraham full of

[11] Matt. xviii. 16. [12] Matt. iii. 3. [13] Matt. i. 2.

faith, Stephen full of the Holy Ghost, many full of grace, and John Baptist a prophet, and more than a prophet, yet never any prophet, never any man, how much soever interested in the favour of Almighty God, was such an instrument of grace, as a sacrament or as God's seals and institutions in his church: and the least of these six witnesses, is of that nature, and therefore might be believed without more witnesses.

To speak then first of the three first, *the Father*, *the word*, and *the Holy Ghost*, it was but a poor plot of the devil, to go about to rob us of their testimony; for as long as we have the three last, *the Spirit*, *the water*, and *blood*, we have testimony enough of Christ, because God is involved in his ordinance; and though he be not tied to the work of the sacrament, yet he is always present in it. Yet this plot the devil had upon the church: and whereas this first Epistle of St. John was never doubted to be canonical, (whereas both the other have been called into some question) yet in this first epistle, the first verse of this text, was for a long time removed, or expunged, whether by malice of heretics, or negligence of transcribers. The first translation of the New Testament, (which was into Syriac) hath not this verse; that which was first called *Vulgata editio*, had it not, neither hath Luther it in his German translation: very many of the Latin fathers have it not; and some very ancient Greek fathers want it, though more ancient than they, have it; for Athanasius in the Council of Nice cites it, and makes use of it; and Cyprian, beheaded before that council, hath it too. But now, he that is one of the witnesses himself, the Holy Ghost, hath assured the church, that this verse belongs to the Scripture; and therefore it becomes us to consider thankfully, and reverently, this first rank of witnesses, *the Father*, *the Word*, *and the Holy Ghost*.

The Father then hath testified *De integritate Christi*, of this entireness, that Christ should be all this and do all this, which we have spoken of, abundantly: he began before Christ was born; in giving his name, *Thou shalt call his name Jesus: for he shall save his people from sin*[14]. Well; how shall this person be capable to do this office of saving his people from sin? Why, in him, says God the Father, (in the representation of an angel)

[14] Matt. i. 21.

shall be fulfilled that prophecy, *A virgin shall bear a son, and they shall call his name Emanuel*, which is by interpretation *God with us:* this seems somewhat an uncertain testimony, of a man, with an *alias dictus*, with two names. God says he shall be called Jesus, that the prophecy may be fulfilled which says he shall be called Emanuel: but therein consists *integritas Christi*, this entireness; he could not be Jesus, not a Saviour, except he were Emanuel, God with us, God in our nature. Here then is Jesus, a Saviour, a Saviour that is God, and man, but where is the testimony *de Christo;* that he was anointed, and prepared for this sacrifice; that this work of his was contracted between the Father, and him, and acceptable to him? It is twice testified by the Father; both in Christ's act of humiliation, when he would be baptized by John; when he would accept an ablution, who had no uncleanness, then God says, *This is my beloved Son, in whom I am well pleased*[15], he was well pleased in his person, and he was well pleased, in his act, in his office. And he testifies it again in his first act of glory, in his transfiguration; where the Father repeats the same words with an addition, *hear him*[16]: God is pleased in him, and would have men pleased in him too. He testified first, only for Joseph's sake, that had entertained, and lodged some scrupulous suspicion against his wife, the blessed virgin; his second testimony at the baptism, had a farther extent; for that was for the confirmation of John Baptist, of the preacher himself, who was to convey his doctrine to many others; his third testimony in the transfiguration, was larger than the baptism; for that satisfied three, and three such as were to carry it far, Peter, and James, and John: all which no doubt made the same use of his testimony, as we see Peter did, who preached out of the strength of his manifestation, we *followed not deceivable fables, but with our own eyes we saw his majesty; for he received of God the Father, honour, and glory, when there came such a voice to him, from the excellent glory, This is my beloved Son, in whom I am well pleased*[17]. But yet the Father gave a more free, a more liberal testimony of him, than this, at his conception, or baptism, or transfiguration: when upon Christ's

[15] Matt. iii. 17. [16] Matt. xvii. 5. [17] 2 Pet. i. 16.

prayer, *Father glorify thy name*, there came a voice from heaven, *I have both glorified it and will glorify it again*[18]. For this all the people apprehended; some imputed it to thunder, some to an angel; but all heard it; and all heard Christ's comment upon it, *That that voice came not for him*, but *for their sakes;* so that when the Father had testified of a Jesus, a Saviour, and a Christ, a Saviour sent to that purpose, and a Son in whom he is pleased, and whom we must hear, when it is said of him, moreover, *Gratificavit nos in dilecto*[19], He hath made us accepted in his beloved, this is his way of coming in water, and blood, that is, in the sacraments of the church, by which we have assurance of being accepted by him; and this is this *Integritas Christi*, the entireness of Christ, testified by our first witness, that bears record in heaven, the Father.

The second witness in heaven, is *verbum*, the word: and that is a welcome message, for it is Christ himself: it is not so when the Lord sends a word; *The Lord sent a word unto Jacob, and it lighted upon Israel*[20]*;* there the word is a judgment, and an execution of the judgment: for that word that signifies a *word* there, in the same letters exactly signifies a pestilence, a calamity; it is a word, and a blow; but the word here, is *verbum caro*, that word which for our sakes was made ourselves. The word then, in this place, is the second person in the Trinity, Christ Jesus, who in this court of heaven, where there is no corruption, no falsification, no passion, but fair and just proceeding, is admitted to be a witness in his own cause; it is Jesus, that testifies for Jesus now, when he was upon earth, and said, *If I should bear witness of myself, my witness were not true*, whether we take those words to be spoken, *per conniventiam*, by an allowance, and concession, (it is not true, that is, I am content that you should not believe my witness of myself to be true) as St. Cyril understood them, or whether we take them, *humano more*, that Christ as a man, acknowledged truly, and, and as he thought, that in legal proceeding a man's own testimony ought not to be believed in his own behalf, (as Athanasius and St. Ambrose understood them) yet Christ might safely say as he did, *Though I bear record of myself, yet my record is true;* why? *because I know whence I*

[18] John xii. 28. [19] Ephes. i. 6, [20] Isaiah ix. 8.

come, and whither I go[21]. Christ could not be *singularis testis*, a single witness: he was always more than one witness, because he had always more than one nature; God and man; and therefore Christ instructing Nicodemus, speaks plurally *We speak, that we know, we testify that we have seen*[22], and you receive not *testimonium nostrum*, our witness; he does not say my witness, but ours, because although a singular, yet he was a plural person too.

His testimony then was credible; but how did he testify *integritatem*, this entireness, all that belonged to our faith? All consists in this, that he was Jesus, capable in his nature, to be a Saviour; that he was Christus, ordained, and sent for that office, and then *quod venit*, that he was come, and come, *in aqua et sanguine*, in water and blood, in sacraments, which might apply him to us. That he was Jesus a person capable, his miracles testified aloud and frequently: that he was Christ, anointed, and sent for that, his reference of all his actions to his Father testified; both these were enwrapped in that, that he was the Son of God; and that he professed himself upon the earth to be so; for so it appears plainly, that he had plainly done: *We have a law*, say the Jews to Pilate, *and by our law, he ought to die, because he made himself the Son of God*[23]. And for the last part, that he came *in aqua et sanguine*, in water and blood, in such means, as were to continue in the church, for our spiritual reparation, and sustentation, he testified that, in preaching so piercing sermons, in instituting so powerful sacraments, in assuring us, that the love of God expressed to mankind in him, extended to all persons, and all times, *God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have life everlasting*[24]. And so the words bear record, *de integritate*, of this entireness, of the whole work of our redemption: and therefore, Christ is not only truly called a martyr, in that sense, as martyr signifies a witness, but he is truly called a martyr, in that sense, as we use the word ordinarily; for he testified this truth and suffered for the testimony of it: and therefore he is called Jesus Christ, martyr, a faithful witness[25]. And there is *martyrium*, a martyrdom attributed to him, where it is said, Jesus

[21] John viii. 14. [22] John iii. 11. [23] John xix. 7.
[24] John iii. 16. [25] Apoc. i. 5.

Christ under Pontius Pilate, witnessed a good confession[26]; so he was a speaking, and a doing, and a suffering witness.

Now for the third witness in heaven, which is the Holy Ghost; we may contract ourselves in that; for the whole work was his; before Joseph and Mary came together, she was found with *child of the Holy Ghost*[27]: which (if we take it, as St. Basil, and divers others of the fathers do) that Joseph found it, by the Holy Ghost, that is, the Holy Ghost informed him of it, then here the Holy Ghost was a witness to Joseph, of this conception: but we rather take it (as it is most ordinarily taken) that the angel intimated this to Joseph, that *that which was conceived in her, was of the Holy Ghost;* and then the Holy Ghost did so primarily testify this decree of God, to send a Jesus, and a Christ, for our redemption, that himself was a blessed and bountiful actor in that conception, he was conceived by him, by his overshadowing. So that the Holy Ghost did not only testify his coming, but he brought him: and then, for his coming in *aqua et sunguine*, in water and blood, that is, in sacraments, in means, by which he might be able to make his coming useful, and appliable to us, first the Holy Ghost was a pregnant witness of that, at his baptism; for the Holy Ghost had told John Baptist beforehand, *That upon whomsoever he should descend, and tarry still, that should be he, that should baptize with the Holy Ghost*[28]: and then, according to those marks, he did descend, and tarry still upon Christ Jesus, in his baptism. And after this falling upon him, and tarrying upon him, (which testified his power) in all his life, expressed in his doctrine, and in his sermons, after his death, and resurrection, and ascension, the Holy Ghost gave a new testimony, when he fell upon the apostles in cloven tongues, and made them spiritual channels, in which this water and blood, the means of applying Christ to us, should be conveyed to all nations; and thus also the third witness in heaven, testified *de integritate*, of this entireness of Jesus.

Of these three witnesses then, which are of heaven, we shall need to add no more, but that which the text adds, that is, *that these three are one;* that is, not only one in consent, (they all

[26] 1 Tim. vi. 13. [27] Matt. i. 18. [28] John i. 33.

testify of one point, they all speak to one interrogatory; *ad integritatem Christi*, to prove this entireness of Christ;) but they are *unum essentia*, the Father, the Son, and the Holy Ghost are all one godhead, and so meant and intended to be in this place. And therefore as St. Hierome complained, when some copies were without this seventh verse, that thereby we had lost a good argument for the unity of the three persons, because this verse said plainly that the three witnesses were all one, so I am sorry, when I see any of our later expositors deny, that in this place, there is any proof, of such an unity, but that this *unum sunt*, (*they are one*) is only an unity of consent, and not of essence. It is an unthrifty prodigality (howsover we be abundantly provided with arguments, from other places of Scriptures, to prove this *unity in trinity*) to cast away so strong an argument, against Jew, and Turk, as is in these words, for that, and for the consubstantiality of Christ, which was the tempest, and the earthquake of the primitive church, raised by Arius, and his followers then, and (God knows) not extinguished yet.

Thus much I add of these three witnesses, that though they be in heaven, their testimony is upon the earth; for they need not to testify to one another, this matter of Jesus: the Father hears of it every day, by the continual intercession of Christ Jesus: the Son feels it every day, in his new crucifying by our sins, and in the persecution of his mystical body here: the Holy Ghost hath a bitter sense of it, in our sins against the Holy Ghost, and he hath a loving sense of it, in those abundant seas of graces, which flow continually from him upon us; they need no witnesses in heaven; but these three witnesses testify all this, to our consciences. And therefore the first author, that is observed to have read, and made use of this seventh verse (which was one of the first bishops of Rome[29]) he reads the words thus, *Tres in nobis*, There are three in us, which bear witness in heaven; they testify for our sakes, and to establish our assurance, *de integritate Jesu;* that Jesus is come, and come with means, to save the world, and to save us. And therefore upon these words, St. Bernard collects thus much more, that there are other witnesses in heaven, which testify this work of our redemption,

[29] Hyginus.

angels, and saints, all the court, all the choir of heaven testify it; but *cætera nobis occulta*, says he, What all they do we know not: but (according to the best dispositions here in this world) we acquaint ourselves, and we choose to keep company with the best, and so not only the poor church upon the earth, but every poor soul in the church, may hear all these three witnesses testifying to him, *integrum Jesum suum*, that all, which Christ Jesus hath done, and suffered, appertains to him: but yet, to bring it nearer him, in visible and sensible things, *there are, tres de terra, three upon earth too.*

The first of these three upon earth, is the Spirit: which St. Augustine understands of the spirit, the soul of Christ: for when Christ commended his spirit into the hands of his Father, this was a testimony, that he was *verus homo*, that he had a soul; and in that he laid down his spirit, his soul, (for no man could take it from him) and took it again at his pleasure, in his resurrection, this was a testimony, that he was *verus Deus*, true God; and so says St. Augustine, *Spiritus*, the Spirit, that is *anima Christi*, the soul of Christ, did testify *de integritate Jesu*, all that belonged to Jesus, as he was God, and as he was man. But this makes the witnesses in heaven, and the witnesses in earth all one; for the personal testimony of Christ's preaching, and living, and dying, the testimony which was given by these three Persons of the Trinity, was all involved in the first rank of witnesses: those three which are in heaven. Other later men understand by the spirit here, the spirit of every regenerate man; and that in the other heavenly witnesses, the Spirit is *Spiritas sanctus*, the Spirit that is holy in itself, the Holy Ghost, and here it is *spiritus sanctificatus*, that spirit of man, which is made holy by the Holy Ghost, according to that, *The same Spirit, beareth witness, with our spirit, that we are the children of God*[30]. But in this sense, it is too particular a witness, too singular, to be intended here: for that speaks but to one man, at once; the spirit therefore here is, *Spiritus oris*, the word of God, the Gospel; and the preaching, and ministration thereof. *We are made ministers of the New Testament of the Spirit, that giveth life*[31]: and if the ministration of death were glorious, how shall not the *ministration of the*

[30] Rom. viii. 16. [31] 2 Cor. iii. 6.

Spirit, be more glorious? It is not therefore the Gospel merely, but the preaching of the Gospel, that is this spirit. *Spiritus sacerdotis vehiculum Spiritus Dei;* the spirit of the minister, is not so pure, as the Spirit of God, but it is the chariot, the means, by which God will enter into you. The Gospel is the Gospel, at home, at your house; and there you do well to read it, and reverence it, as the Gospel; but yet it is not *Spiritus*, it is not this Spirit, this first witness upon earth, but only there, where God hath blessed it with his institution, and ordinance, that is, in the preaching thereof. The stewardship, and the dispensation of the graces of God, the directing of his threatenings against refractory, and wilful sinners, the directing of his promises to simple, and supple, and contrite penitents, the breaking of the bread, the applying of the Gospel according to their particular indigencies, in the preaching thereof, this is the first witness.

The second witness here is the water, and I know there are some men which will not have this to be understood of the water of baptism; but only of the natural effect of water; that as the ablutions of the old law, by water did purge us, so we have an inward testimony, that Christ doth likewise wash us clean; so the water here, must not be so much as water; but a metaphorical, and figurative water. These men will not allow water, in this place, to have any relation to the sacrament; and St. Ambrose was so far from doubting that water in this place belonged to the sacrament, that he applies all these three witnesses to the sacrament of baptism: *Spiritus mentem renovat*, all this is done in baptism, says he; The Spirit renews and disposes the mind; *Aqua perficit ad lavacrum*; The water is applied to cleanse the body; *Sanguis spectat ad pretium;* and the blood intimates the price, and ransom, which gives force, and virtue to this sacrament: and so also (says he in another place) *In sanguine mors*, In the blood there is a representation of death, in the water, of our burial, and in the spirit, of our own life. Some will have none of these witnesses on earth to belong to baptism, not the water; and St. Ambrose will have all, spirit, and water, and blood to belong to it.

Now both St. Ambrose, who applies all the three witnesses to Baptism, and those later men which deny any of the witnesses to belong to baptism, do both depart from the general acceptation of

these words, that water here, and only that, signifies the sacrament of baptism. For as in the first creation, the first thing, that the Spirit of God, is noted to have moved upon, was the waters, so the first creature, that is sanctified by Christ's institution, to our salvation, is this element of water. The first thing that produced any living sensible creature was the water; *Primus liquor quod viveret edidit; ne mirum sit quod in baptismo, aquæ animare noverunt*[32]; Water brought forth the first creatures, says Tertullian; that we should not wonder, that water should bring forth Christians. The first of God's afflicting miracles in Egypt, was the changing of water into blood[33]; and the first miracle of grace, in the New Testament, was the changing of water into wine at the marriage. So that water had still been a subject, and instrument of God's conversation with man; so then *aqua janua ecclesiæ*, we cannot come into the church, but by water, by baptism: for though the church have taken knowledge of other baptisms, (*baptisma sanguinis*, which is martyrdom, and *baptisma flaminis*, which is a religious desire to be baptized when no means can be got) yet there is no other sacrament of baptism, but *baptisma fluminis*, the baptism of water: for the rest, *Conveniunt in causando, sed non in significando*, says the school; that is, God doth afford a plentiful retribution to the other baptisms *flaminis* and *sanguinis*, but God hath not ordained them to be outward seals, and significations of his grace, and to be witnesses of Jesus's coming upon earth, as this water is. And therefore they that provide not duly to bring their children to this water of life, (not to speak of the essential necessity thereof) they take from them, one of the witnesses, that Jesus is come into them; and (as much as they can) they shut the church door against them, they leave them out of the ark, and for want of this water, cast them into that general water, which overflows all the rest of the world, which are not brought within the covenant, by this water of baptism. For, though in the first translation of the New Testament, into Syriac, that be said in the sixth verse, that Jesus is come *per manus aquarum*, by the power of waters, many waters, and in this verse, this witness is delivered in the plural, *spirit and waters*, (and so, waters in that signification, which

[32] Tertullian. [33] Exod. vii. 20.

signification they have often in the Scriptures, that is, affliction, and tribulation, be good testimonies that our Lord Jesus doth visit us) though the waters of contrition, and repentant tears be another good testimony of that too, yet that water, which testifies the presence of Jesus so, as that it doth always infallibly bring Jesus with it, (for the sacraments are never without grace) whether it be accepted or no, there it is, that water which is made equal with the preaching of the word, so far as to be a fellow-witness with the Spirit) that is only the sacrament of baptism, without which (in the ordinary dispensation of God) no soul can be surer that Jesus is come to him, than if he had never heard the word preached; he mistakes the Spirit, the first witness, if he refuse the water, the second.

The third witness upon earth, is blood: and that is briefly the *Communion of the body, and blood of Jesus, in the Lord's supper.* But how is that blood upon earth? I am not ashamed to confess, that I know not how, but the blood of Christ is a witness upon earth, in the sacrament, and therefore, upon the earth it is. Now this witness being made equal with the other two, with preaching, and with baptism, it is as necessary, that he that will have an assurance, that Jesus is come into him, do receive this sacrament, as that he do hear sermons, and that he be baptized. An overvehement urging of this necessity, brought in an erroneous custom in the primitive church: that they would give the sacrament of the body of Christ to children, as soon as they were baptized; yea, and to dead men too. But because this sacrament is accompanied with precepts, which can belong only to men of understanding, (for they must do it in remembrance, and they must discern the Lord's body) therefore the necessity lies only upon such, as are come to those graces, and to that understanding. For they that take it, and do not discern it, (not know what they do) they take it dangerously. But else, for them, to whom this sacrament belongs, if they take it not, their hearing of sermons, and their baptism doth them no good; for what good can they have done them, if they have not prepared themselves for it? And therefore, as the religion of the church holds a stubborn recusant at the table, at the communion-board, as far from her, as a recusant at the pew, that is, a non-communicant as ill

as a not comer, or a not hearer, so I doubt not but the wisdom of the state weighs them in the same balance; *For these three agree in one*, says the text: that is, first they meet in one man, and then they testify the same thing, that is, *integritatem Jesu*, that Jesus is come to him in outward means, to save his soul. If his conscience find not this testimony, all these avail him nothing. If we remain vessels of anger, and of dishonour still, we are under the *Væ vobis hypocritis: Woe unto you hypocrites, that make clean only the outside of your cups and platters*[34]. That baptize, and wash your own, and your children's bodies, but not their minds with instructions. When we shall come to say *Docuisti in plateis, We have heard thee preach in our streets*[35], we have continued our hearing of thy word, when we say *Manducavimus coram te*, We have eat in thy presence, at thy table, yea *Manducavimus te*, We have eaten thee thyself, yet for all this outward show of these three witnesses, of spirit, and water, and blood, preaching, and baptism and communion, we shall hear that fearful disclaiming from Christ Jesus, *Nescio vos*, I know not whence you are. But these witnesses he will always hear, if they testify for us, that Jesus is come unto us; for the Gospel, and the preaching thereof, is as the deed that conveys Jesus unto us; the water, the baptism, is as the seal, that assures it; and the blood, the sacrament, is the delivery of Christ into us; and this is *integritas Jesu*, the entire, and full possession of him.

To this purpose therefore, as we have found a trinity in heaven, and a trinity in earth, so we must make it up a trinity of trinities, and find a third trinity in ourselves. God created one trinity in us; (the observation, and the enumeration is St. Bernard's) which are those three faculties of our soul, the reason, the memory, the will; that trinity in us, by another trinity too, (by suggestion towards sin, by delight in sin, by consent to sin) is fallen into a third trinity; the memory into a weakness, that that comprehends not God, it glorifies him not for benefits received; the reason to a blindness, that that discerns not what is true; and the will to a perverseness, that that wishes not what is good; but the goodness of God by these three witnesses on earth regenerates, and re-establishes a new trinity in us, faith, and hope,

[34] Matt. xxii. 25. [35] Luke xiii. 26.

and charity; thus far that devout man carries it; and if this new trinity, faith, hope, and charity, witness to us *Integritatem Christi*, all the work of Christ, if my faith testify to me, that Christ is sealed to my soul; and my hope testify, that at the resurrection I shall have a perfect fruition in soul, and body, of that glory which he purchased for every believer; and my charity testifies to the world, that I labour to make sure that salvation, by a good life, then there is a trinity of trinities, and the six are made nine witnesses: there are three in heaven that testify that this is done for all mankind, three in the church that testify, this may be done for me, and three in my soul, that testify, that all this is applied to me; and then the verdict, and the judgment must necessarily go for me. And beloved, this judgment will be grounded upon this entireness of Jesus, and therefore let me dismiss you with this note, that *integritas* is *in continuitate*, not *in contignitate;* it is not the touching upon a thing, nor the coming near to a thing, that makes it entire; a faggot, where the sticks touch, a piece of cloth, where the threads touch, is not entire; to come as near Christ as we can conveniently, to try how near we can bring two religions together, this is not to preserve *integritatem Jesu:* in a word, entireness excludes deficiency, and redundancy, and discontinuance; we preserve not entireness, if we preserve not the dignity of Christ, in his church, and in his discipline, and that excludes the defective Separatist; we do not preserve that entireness if we admit traditions, and additions of men, in an equality to the word of God, and that excludes the redundant papist; neither do we preserve the entireness, if we admit a discontinuance, a slumbering of our religion for a time, and that excludes the temporisers, the statist, the politician. And so, beloved, I recommend unto you *integritatem Jesu*, Jesus, and his truth, and his whole truth, and this whole truth, in your whole lives.

SERMON LXXXVII.

PREACHED AT A CHRISTENING.

GALATIANS iii. 27.

For all ye that are baptized into Christ, have put on Christ.

THIS text is a reason of a reason; an argument of an argument; the proposition undertaken by the apostle to prove, is, *That after faith is come, we are no longer under the schoolmaster*[1], the law. The reason, by which he proves that, is: *For ye are all the sons of God by faith*, in Christ Jesus; and then the reason of that, is this text, *For all ye that are baptized into Christ, have put on Christ.*

Here then is the progress of a sanctified man, and here is his standing house; here is his journey, and his lodging; his way, and his end. The house, the lodging, the end of all is faith; *for whatsoever is not of faith, is sin.* To be sure that you are in the right way to that, you must find yourselves to be the sons of God; and you can prove that by no other way to yourselves, but because you are baptized into Christ.

So that our happiness is now at that height, and so much are we preferred before the Jews, that whereas the chiefest happiness of the Jews was to have the law, (*for without the law they could not have known sin*, and the law was their schoolmaster to find out Christ) we are admitted to that degree of perfection, that we are got above the law; it was their happiness to have had the law, but it is ours, not to need it: they had the benefit of a guide, to direct them, but we are at our journey's end; they had a schoolmaster to lead them to Christ; but we have proceeded so far, as that we are in possession of Christ. The law of Moses therefore binds us not at all, as it is his law; whatsoever binds a Christian, in that law, would have bound him, though there had been no law given to Moses. The ceremonial part of that law, which was in the institution, *mortale*, (it was mortal, it

[1] Ver. 25.

might die) and by Christ's determination of those typical things, *mortuum* (it *did* die) now also *mortiferum*, (deadly) so that it is sin to draw any part of that law into a necessity of observation; because the necessary admission of any type, or figure, implies a confession, that that which was signified, or figured, is not yet come; so that that law, and Christ cannot consist together. The judicial law of Moses, was certainly the most absolute, and perfect law of government, which could have been given to that people, for whom it was given; but yet to think, that all states are bound to observe those laws, because God gave them, hath no more ground, than that all men are bound to go clothed in beasts' skins, because God apparelled Adam and Eve in that fashion.

And for the moral part of that law, and the abridgement of that moral part, the decalogue, that begun not to have force and efficacy then, when God writ it in the tables, but was always, and always shall be written in the hearts of men; and though God of his goodness, was pleased to give that declaration of it, and that provocation to it, by so writing it, yet if he had not written it, or if (which is impossible) that writing could perish, yet that moral law, those commandments, would bind us, that are Christians, after the expiration of that law, which was Moses' law, as it did (*de jure*) bind all those which lived, before any written law was. So that he that will perfectly understand, what appertains to his duty, in any of the Ten Commandments, he must not consider that law with any limitation, as it was given to the Jews, but consider what he would have done, if he lived before the tables had been written. For certainly, even in the commandment of the Sabbath, which was accompanied with so many ceremonies amongst the Jews, that part only is moral, which had bound us, though that commandment had never been given; and he that performs that part, keeps the Sabbath; the ceremonial part of it, is not only not necessary; but when it is done with an opinion of necessity, it is erroneous, and sinful. For neither that commandment, nor any other of the ten, began to bind them, when they were written, nor doth bind now, except it bound before that.

Thus far then we are directed by this text, (which is as far as we can go in this life) to prove to ourselves, that we have faith,

we must prove, that we need not the law; to prove that emancipation, and liberty, we must prove, that we are the sons of God; to prove that ingrafting, and that adoption, we must prove, that we have put on Christ Jesus; and to prove that apparelling of ourselves, our proof is, that we are baptized into him.

All proofs must either arrest, and determine in some things confessed, and agreed upon, or else they proceed *in infinitum*. That which the apostle takes to be that which is granted on all sides, and which none can deny, is this, that to be baptized is to put on Christ: and this putting on of Christ, doth so far carry us to that *infinitissimum*, to God himself, that we are thereby made *semen Dei*, the seed of God; the field is the world, and the good seed are the children of the kingdom[3]; and we are translated even into the nature of God, by his precious promises we are made *partakers of the divine nature*[3]; yea, we are discharged of all bodily, and earthly incumbrances, and we are made all spirit, yea the spirit of God himself, *He that is joined to the Lord, is one spirit with him*[4]. All this we have, if we do put on Christ: and we do put on Christ, if we be baptized into him.

These then are the two actions which we are now to consider:

Baptizari, To be washed.
Induere, To be clothed.

Induere, is to cover so far, as that covering can reach; a hat covers the head; a glove the hand; and other garments, more; but Christ, when he is put on, covers us all. If we have weak heads, shallow brains, either a silence, and a reservedness, which make the fool and the wise equal, or the good interpretation of friends, which put good constructions upon all that we say, or the dignity of authority, and some great place, which we hold, which puts an opinion in the people, that we are wise, or else we had never been brought thither, these cover our heads, and hide any defect in them. If we have foul hands, we can cover them, with excuses; if they be foul with usurious extortion, we can put on a glove, an excuse, and say, He that borrowed my money, got more by it than I that lent it; if, with bribery in an office, we can cover it and say, He that knew, that I bought my

[3] Matt. xiii. 38. [3] 2 Pet. i. 4. [4] 1 Cor. vi. 17.

office, will be content to let me be a saver by it; if our hands be foul with shedding of innocent blood, as St. Hierome says that Adam eat the apple, *Ne contristaretur delicias suas*, lest he should over grieve his wife, by refusing it, *Ne contristaremur delicias nostras*, either because we should not displease another, or because our beloved sin, to which we had married ourselves, did solicit us to it. Particular excuses cover our particular defects, from the sight of men, but to put on Christ, covers us all over, even from the sight of God himself. So that how narrowly soever he search into us, he sees nothing but the whiteness of his Son's innocency, and the redness of his Son's blood.

When the prodigal child returned to his father, his father clothed him entirely, and all at once; he put a robe upon him, to cover all his defects: which robe, when God puts upon us, in clothing us with Christ, that robe is not only *dignitas quam perdidit Adam*, as Augustine says, but it is *amictus sapientiæ*, as Ambrose enlarges it, it does not only make us as well, as we were in Adam, but it enables us better, to preserve that state; it does not only cover us, that is, make us excusable, for our past, and present sins, but it indues us with grace, and wisdom to keep that robe still, and never to return to our former foulnesses, and deformities.

Our first parents Adam and Eve were naked all over; but they were not sensible of all their nakedness, but only of those parts whereof they were ashamed. Nothing but the shame of the world makes us discern our deformities; and only for those faults, which shame makes us take knowledge of, we go about to provide; and we provide nothing but short aprons, as that word signified; and those but of fig-leaves; that which comes first to hand, and that which is withered before it is made, that do we take for an excuse, for an aversion of our own conscience, when she begins to cast an eye, or to examine the nakedness, and deformities of our souls.

But when God came to clothe them, their short aprons were extended to coats, that covered them all over, and their fig-leaves to strong skins; for God saw that not only those parts, of which they were already ashamed, needed covering, but that in all their other parts, if they continued naked, and still exposed to the

injury, and violence of the weather, they would contract diseases, and infirmities; and therefore God covers them so throughly, as he doth not only provide for reparation of former inconveniences, but prepare against future.

And so perfect effects doth this garment, Christ Jesus, work upon us, if we put him on; he doth not only cover original sins, (which is the effect of those disobedient members, which derive sin upon us, in the sinful generation of our parents) but he covers all our actual sins, which we multiply every day: and not only those, which the world makes us ashamed of, but which we hide from the world; yea which we hide from ourselves; that is, sins, which by a long custom of practice, we commit so habitually, and so indifferently, as that we have forgot, that they are sins.

But as it was in Adam's clothing there, so must it be in our spiritual putting on of Christ. The word used there, *labash*, doth not signify that God clothed Adam, nor that Adam clothed himself; but as the grammarians call it, it is in *Hiphil*, and it signified *Induere fecit eos;* God caused them to be clothed, or God caused them to clothe themselves; which is also intimated, nay evidently expressed in the words of this text; we are ourselves poor, and impotent creatures, we cannot make ourselves ready; we are poor and beggarly creatures, we have nothing to put on; Christ is that garment; and then Christ is the very life, by which we stretch out our arms and our legs, to put on that garment; yea he puts it on upon us, he doth the whole work: but yet he doth not thrust it on: he makes us able to put it on: but if we be not willing, then he puts no necessity upon our will: but we remain naked still.

Induere then, to put on, is an extension, a dilatation over all; and sometimes it signifies an abundant, and overflowing, and overwhelming measure of God's judgments upon us, *Princeps induetur desolatione, The prince shall be clothed with desolation and with astonishment*[5]: but most commonly, the rich and all-sufficient proportion of his mercies and spiritual benefits: as he expressed it to his apostles, at his ascension, *Stay you in the city, quousque induamini virtute ex alto; till ye be indued* (so we

[5] Ezek. vii. 27, and xvi. 16.

translate it) that is, *clothed, with power from on high*[6]. And this was *per fidem et innitendo*, and *per opera eum declarando*, says St. Augustine, he only hath put on Christ, which hath Christ in himself by faith, and shows him to others by his works, which is *lucerna ardens*, (as Christ said of John Baptist) *a burning lamp*, and a shining lamp, profitable to others, as well as to himself.

There is a degree of vanity, and pride, whereby some men delight to wear their richest clothes innermost, and most out of sight; but in this double garment of a Christian, it is necessarily so; for faith is the richest, and most precious part of this garment; and this, which is our holyday garment, is worn innermost; for that (our faith) is only seen by God; but our outward garment of works, which is our working-day garment, that is, our sanctification, is seen of all the world. And that also must be put on, or else we have not put on Christ: and it must cover us all over; that is, our sanctification must go through our whole life in a constant, and an even perseverance; we must not only be hospitable, and feed the poor at Christmas, be sober, and abstinent, the day that we receive, repent, and think of amendment of life, in the day of visitation, and sickness; but, as the garment, which Christ wore, was seamless, and entire, so this garment, which is Christ Jesus, that is, our sanctification, should be entire, and uninterrupted, in the whole course of our lives, we must remember, that at the marriage which figured the kingdom of heaven, the master of the feast reprehended, and punished him, that was come in, not expressly because he had not a wedding garment, but *Quomodo intrasti*, says he, *How camest thou in, not having on thy wedding garment?* So that (if it could be possible) though we had put on the inside of this garment, which is Christ, that is, if we had faith, yet if we have not the outside too, that is sanctification, we have not put on Christ, as we should; for this is *indui virtute ex alto;* to have both inside, faith, and outside, sanctification: and to put it on so, that it may cover us all over, that is, all our life; because it is not in our power, if we put it off, by new sins, to put it on again, when we will. *I have put off my coat, how shall I put it on*, was the doubt of the spouse, in the Canticles[7], even when Christ had

[6] Luke xxiv. 49. [7] Cant. v. 3.

called her: so hard a thing is it, if we divest the righteousness of Christ, after we have put it on, to clothe ourselves again in that garment.

As then this word, *induere*, to put on, to be clothed, signifies a largeness, and an abundance, according to that, *The pastures are clothed with sheep, and the valleys with corn*[8]: so is this garment, Christ Jesus, such a garment, as is alone so all-sufficient, as that if we do put on that, we need no other; *Put ye on the Lord Jesus Christ, and take no thought for the flesh*[9]; if ye have put on that, you are clothed, and armed, and adorned sufficiently.

In the first creation, in the *faciamus hominem ad imaginem nostrum*, when God seems to have held a consultation about the making of man, man put on all the trinity, all God; and in the redemption God put on all man; not only all the nature of mankind in general, but in particular, every man. But as the Spirit of God, is said to have put on a particular man, *Spiritus Domini induit Gedeon, The Spirit of the Lord, clothed, or put on Gideon*[10], when he selected him for his service, so must the spirit of every particular man, put on Christ; he must not be content, to be under the general cover, (either under his general providence, because he is a creature, or a member of his mystical body, because he adheres to a visible church) he must not say, I am as warm clothed as another, I have as much of Christ in me as a great many that do well enough in the world, but he must so inwrap himself in Christ, and in his merits, as to make all that to be his own. No man may take the frame of Christ's merit in pieces; no man may take his forty days' fasting and put on that, and say, Christ hath fasted for me, and therefore I may surfeit; no man may take his agony, and pensiveness, and put on that, and say, Christ hath been sad for me, and therefore I may be merry. He that puts on Christ, must put him on all; and not only find, that Christ hath died, nor only that he hath died for him, but that he also hath died in Christ, and that whatsoever Christ suffered, he suffered in Christ.

For, as Christ's merit, and satisfaction, is not too narrow for all the world, so is it not too large for any one man; infinite worlds might have been saved by it, if infinite worlds had been

[8] Psalm LXV. 13. [9] Rom. xiii. 14. [10] Judges vi. 34.

created; and, if there were no more names in the Book of Life, but thine, all the merit of Christ were but enough to save thy one sinful soul, which could not have been redeemed, though alone, at any less price than his death.

All that Christ did, and suffered, he did and suffered for thee, as thee; not only as man, but as that particular man, which bears such, or such a name; and rather than any of those, whom he loves, should appear naked before his Father, and so discover to his confusion those scars and deformities which his sins have imprinted upon him, (as his love is devoutly and piously extended by the schools and some contemplative men) Christ would be content to do and suffer as much as he hath done, for any one particular man yet: but beyond infinite, there is no degree: and his merit was infinite, both because an infinite majesty resided in his person, and because an infinite majesty accepted his sacrifice for infinite.

But this act of Christ, this redemption makes us only servants; *servi à servando*, we are servants to him, that preserved, and saved us, is the derivation of the law. But the application of this redemption (which is the putting on of Christ,) makes us sons; for we are not to put on Christ, only as a livery, to be distinguished by external marks of Christianity; but so, as the son puts on his father; that we may be of the same nature and substance as he; and that God may be in us, *Non tanquam in denario*[11], not as the king is in a piece of coin, or a medal, but *tanqum in filio*, as he is in his son, in whom the same nature, both human and royal doth reside.

There is then a double *induere*, a twofold clothing; we may *induere*, 1. *Vestem*, put on a garment; 2. *Personam*, put on a person. We may put on Christ so, as we shall be his, and we may put him on so, as we shall be he. And even to put him on as a garment is also twofold; the first is to take only the outward name, and profession of Christians upon us; and this doth us no good; *ye clothe ye, but are not warm*, says the prophet[12], of this kind of putting on of Christ. For this may be done only to delude others; which practice God discovered, and threatened, in the false prophets, *The prophets shall not wear a rough garment*

[11] Aquinas. [12] Hag. i. 6.

to deceive[13]; as God himself cannot be deluded, so for the encouragement of his church, he will take off this garment of the hypocrite, and discover his nakedness, and expose him to the open shame of the world; *he shall not wear a rough garment to deceive.*

For this is such an affront and scorn to Christ, as Hanun's cutting off of David's servant's clothes at the middle, was[14]; we make this garment of what stuff, and what fashion we list; as Hanun did, we cut it off in the middle; we will be Christians till noon, (in the outward acts of religion) and libertines in the afternoon, in putting off that garment again; we will be Christians all day, and return to wantonness, and licentiousness at night; we do that which Christ says no man doth, (that is, no man should do) *we put new pieces to an old garment;* and to that habit of sin, which covers us as a garment, we put a few new patches of religion, a few flashes of repentance, a few shreds of a sermon, but we put not on that entire and seamless garment Christ Jesus.

And can we hope that these disguises, these half coats, these imperfect services will be acceptable to God, when we ourselves would not admit this at our children, or at our servants' hands? It is the argument by which the prophet convinces the Israelites, about their unclean sacrifices; *Offer this now unto the prince; will he be content with thee, and accept thy person*[15]? If thou shouldst wear the prince's livery, in a scantler proportion, or in a different fashion, or in a coarser stuff, than belongs to thy place, would he accept it at thy hands? No more will Christ if thou put him on, (that is, take his profession upon thee) either in a coarser stuff, (traditions of men, instead of his word) or in scantler measure, (not to be always a Christian, but then, when thou hast use of being one) or in a different fashion, (to be singular and schismatical in thy opinion) for this is one, but an ill manner of putting on of Christ as a garment.

The second, and the good way is, to put on his righteousness, and his innocency, by imitation, and conforming ourselves to him. Now when we go about earnestly to make ourselves

[13] Zech. xiii. 4. [14] 1 Chron. xix. 4. [15] Mal. i. 8.

temples, and altars, and to dedicate ourselves to God, we must change our clothes; as when God bade Jacob to go up to Bethel, to make an altar[16], he commanded all his family to change their clothes; in which work, we have two things to do; first, we must put off those clothes which we had; and appear naked before God, without presenting anything of our own; for when the Spirit of God came upon Saul, and that he prophesied, his first act was, *to strip himself naked*[17]: and then secondly, we come to our transfiguration, and to have those garments of Christ communicated to us which were as white as the light; and we shall be admitted into that little number, of which it is said, *Thou hast a few names in Sardis, which have not defiled their garments, and they shall walk with me in white*[18].

And from this (which is *induere vestem*,) from this putting on Christ as a garment, we shall grow up to that perfection, as that we shall *induere personam*, put on him, his person; that is, we shall so appear before the Father, as that he shall take us for his own Christ; we shall bear his name and person; and we shall every one be so accepted, as if every one of us were all mankind; yea, as if we were he himself. He shall find in all our bodies his wounds, in all our minds, his agonies; in all our hearts and actions, his obedience. And as he shall do this by imputation, so really in all our agonies he shall send his angels to minister unto us, as he did to Elias; in all our temptations he shall furnish us with his Scriptures to confound the tempter, as he in person did in his temptation, and in our heaviest tribulation, which may extort from us the voice of diffidence, *My God, my God, why hast thou forsaken me*, he shall give us the assurance to say, *In manus tuas*, &c., *Into thy hands, O Lord, have I commended my spirit*, and there I am safe; he shall use us in all things, as his son; and we shall find restored in us, the image of the whole Trinity, imprinted at our creation; for by this regeneration, we are adopted by the Father in the blood of the Son by the sanctification of the Holy Ghost.

Now this putting on of Christ, whereby we stand in his place at God's tribunal, implies, as I said, both our election, and our

[16] Gen. xxxv. 1. [17] 1 Sam. xix. 24. [18] Rev. iii. 4.

sanctification; both the eternal purpose of God upon us, and his execution of that purpose in us. And because by the first (by our election) we are members of Christ, in God's purpose, before baptism, and the second, (which is sanctification) is expressed after baptism, in our lives, and conversation, therefore baptism intervenes, and comes between both, as a seal of the first, (of election) and as an instrument, and conduit of the second, sanctification.

Now, *abscondita Domino, Deo nostro, quæ manifesta sunt nobis;* let no man be too curiously busy, to search what God does in his bedchamber; we have all enough to answer, for that, which we have done in our bedchamber. For God's eternal decree, himself is master of those rolls; but out of those rolls, he doth exemplify those decrees in the sacrament of baptism; by which copy, and exemplification of his invisible and unsearchable decree, we plead to the church, that we are God's children, we plead to our own consciences, that we have the spirit of adoption, and we plead to God himself, the obligation of his own promise, that we have a right to this garment, Christ Jesus, and to those graces, which must sanctify us; for from thence comes the reason of this text, for *all ye that are baptized into Christ, have put on Christ.*

As we cannot see the essence of God, but must see him in his glasses, in his images, in his creatures, so we cannot see the decrees of God, but must see them in their duplicates, in their exemplification, in the sacraments. As it would do him no good, that were condemned of treason, that a bedchamber-man should come to the judge, and swear he saw the king sign the prisoner's pardon, except he had it to plead: so what assurance soever, what privy mark soever, those men allege, which pretend to be so well acquainted, and so familiar with the decrees of God, to give thee to know, that thou art elect to eternal salvation, yea if an angel from heaven come down and tell thee, that he saw thy name in the Book of Life, if thou have not this exemplification of the decree, this seal, this sacrament, if thou beest not baptized, never delude thy self with those imaginary assurances.

This baptism then is so necessary, that first, as baptism (in a large acceptation) signifies our dying, and burial with Christ, and all the acts of our regeneration, so in that large sense our whole life is a baptism: but the very sacrament of baptism, the actual

administration, and receiving thereof, was held so necessary, that even for legal and civil uses, (as in the law, that child that died without circumcision, had no interest in the family, no participation of the honour, nor name thereof) so that we see in the reckoning of the genealogy, and pedigree of David[19], that first son of his, which he had by Bathsheba, which died without circumcision, is never mentioned, nor toucht upon). So also, since the time of Moses' law, in the Imperial law, by which a posthume child, born after the father's death, is equal with the rest in division of the state, yet if that child die before he be baptized, no person, which should derive a right from him, (as the mother might, if he died) can have any title by him; because he is not considered to have been at all, if he die unbaptized. And if the state will not believe him to be a *full man* shall the church believe him to be a *full Christian*, before baptism? Yea, the apprehension of the necessity of this sacrament, was so common, and so general, even in the beginning of the Christian church, that out of an excessive advancing of that truth, they came also to a falsehood, to an error, that even they that died without baptism, might have the benefit of baptism, if another were baptized in their name, after their death; and so, out of a mistaking of those words *Else what shall they do*, *Qui baptizantur pro mortuis*[20] (which is, that are ready to die, when they are baptized) the Marcionites induced a custom, to lay one under the dead body's bed, that he, in the name of the dead man, might answer to all the questions usually asked, in administering of baptism.

But this was a corrupt effect of pure, and sincere doctrine, which doctrine is, that baptism is so necessary, as that God hath placed no other ordinary seal, nor conveyance of his graces in his church, to them that have not received that, than baptism. And they who do not provide duly for the baptism of their children, if their children die, have a heavier accompt to make to God for that child, than if they had not provided a nurse, and suffered the child to starve. God can preserve the child without milk; and he can save the child without a sacrament; but as that mother that throws out and forsakes her child in the field, or wood, is guilty before God of the temporal murder of that child, though the child die

[19] 1 Chron. iii. 5. [20] 1 Cor. xv. 29.

not, so are those parents of a spiritual murder, if their children by their fault die unbaptized, though God preserve that child out of his abundant, and miraculous mercy, from spiritual destruction.

When the custom of the Christian church was to baptize but twice in the year, at Easter and Whitsuntide, for the greater solemnity of that action, yea when that ill custom was grown (as it was even in the Primitive church) that upon an opinion, that all sins were absolutely forgiven in baptism, men did defer their baptism till their death-bed, (as we see the ecclesiastical histories full of such examples, even in some of the Christian emperors: and according to this ill custom, we see Tertullian chides away young children for coming so soon to baptism, *Quid festinat innocens ætas, ad remissionem peccatorum*, Why should this child, that as yet hath done no sin, make such haste to be washed from sin?) which opinion had got so much strength, that St. Basil was fain to oppose it, in the Eastern church, and both the Gregories, Nazianzen and Nyssen, and St. Ambrose in the Western; yet, in the height of both their customs, of seldom baptizing, and of late baptizing, the case of infants, that might be in danger of dying without baptism, was ever excepted, so that none of those old customs, (though some of them were extremely ill) went ever so far, as to an opinion, that it were all one, whether the child were bapti ed or not.

I speak not this, as though the state of children that died without baptism were desperate; God forbid, for who shall shorten the arm of the Lord? God is able to rain down manna and quails into the souls of these children, though negligent parents turn them out into the wilderness, and put God to that extraordinary work. They may have manna, and quails, but they have not the milk, and honey, of the Land of Promise; they may have salvation from God, but they have not those graces, so sealed and so testified to them, as God hath promised they should be in his sacraments. When God in spiritual offences makes inquisition of blood, he proceeds not as man proceeds; for we, till there appear a man to be dead, never inquire who killed him; but in the spiritual murder of an unbaptized child, though there be no child spiritually dead, (though God's mercy have preserved the child from that) yet God imputes this as such a murder to them

who endangered the child as far as they could, by neglecting his ordinance of baptism.

This is then the necessity of this sacrament; not absolutely necessary, but necessary by God's ordinary institution; and as it is always necessary, so is it always certain; whosoever is baptized according to Christ's institution, receives the sacrament of baptism; and the truth is always infallibly annexed with the sign; *Nec fieri potest visio hominis, ut non sit sacramentum quod figurat;* Though the wicked may feel no working by the sacrament, yet the sacrament doth offer, and present grace, as well to the unworthy as to the worthy receiver: *Nec fallaciter promittit*[21]; The wicked may be a cause, that the sacrament shall do them no good; but that the sacrament become no sacrament, or that God should be false in his promises, and offer no grace, where he pretends to offer it, this the wicked cannot do; baptism doth truly, and without collusion, offer grace to all; and nothing but baptism by an ordinary institution, and as an ordinary means, doth so: for when baptism is called a figure, yet both that figure is said there to save us, (the *figure that now saveth us, baptism*[22]) and it is a figure of the ark; it hath relation to it, to that ark which did save the world, when it is called a figure; so it may be a figure; but if we speak of real salvation by it, baptism is more than a figure.

Now as our putting on of Christ was double, by faith and by sanctification, so by this sacrament also, we are baptized *in nomen Christi*, into the name of Christ, and *in mortem Christi*, into the death of Christ: we are not therefore baptized into his name, because names are imposed upon us in our baptism: for that was not always permanently accustomed, in the Christian church, to give a name at baptism. To men who were of years, and well known in the world already by their name, if they were converted to the Christian faith, the Church did not use to give new names at their baptism: neither to children always; but sometimes as an indifferent thing, they left them to the custom of that country, or of that family, from which they were derived. When St. Augustine says, that he came to Milan, to St. Ambrose, at that time, *quo dari nomina oportuit*, when names were to be given, it

[21] Calvin. [22] 1 Pet. iii. 21

is true, that he speaks of a time, when baptism was to be administered, but that phrase *of giving of names*, was not a receiving of names at baptism, (for neither Ambrose nor Augustine received any new name at their baptism) but it was a giving up of their names, a registering, a matriculating of their names in the book of the profession of the Christian religion, and a public declaration of that profession.

To be baptized therefore into the name of Christ, is to be translated into his family, by this spiritual adoption, in which adoption (when it was legal) as they that were adopted, had also the name of the family into which they were adopted, as of Octavius Octavianus, and the rest, so are we so baptized, into his name, that we are of *Christus Christiani;* and therefore to become truly Christians, to live christianly, this is truly to be baptized into his name.

No other name is given under heaven, whereby we can be saved; nor must any other name accompany the name of God, in our baptism. When therefore they teach in the Roman church, that it is a good baptism, which is administered in this form, *I baptize thee in the name of the Father, and Son, and Holy Ghost, and the Virgin Mary*, if he which baptizes so, do not mean in his intention, that the Virgin Mary is equal to the Trinity, but only an assistant, this is not only an impertinent, but an impious addition to that God, that needs no assistant. And as in our baptism, we take no other name necessarily, but the name of Christ: so in our Christian life, we accept no other distinctions of Jesuits, or Franciscans; but only Christians: for we are baptized into his name, and the whole life of a regenerate man is a baptism. For as in putting on Christ, sanctification doth accompany faith, so in baptism, the imitation of his death (that is, mortification) and the application of his passion, (by fulfilling the sufferings of Christ in our flesh) is that baptism into his death. Which do so certainly follow one another, (that he that is truly baptized into the name of Christ, is also baptized into his death) as that St. Paul couples them together, *Was Paul crucified for you, or were you baptized into the name of Paul*[23]? If you were not baptized into his name, then you have no interest, no benefit by his death, nor

[23] 1 Cor. i. 13.

by any thing which he suffered, that his merits, or his works of supererogation should be applied to you: and if he did not suffer for you, if all that any Paul (much less any Ignatius) could do, were but enough, and too little for himself, then you are not baptized into his name, nor to be denominate by him.

This is then to be baptized into Christ's death, *habere, et reddere testimonium, Christum pro me mortuum*, to be sure that Christ died for me; and to be ready to die for him; so, that I may fulfil his sufferings, and may think that all is not done, which belongs to my redemption, except I find a mortification in myself. Not that any mortification of mine works any thing, as a cause of my redemption, but as an assurance and testimony of it; *ut sit pignus et sigillum redemptionis;* it is a pledge, and it is a seal of my redemption.

Christ calls his death a baptism; so St. Augustine calls our baptism a death, *Quod crux Christo, et sepulchrum, id nobis baptisma;* Baptism to us, says he, is our cross, and our passion, and our burial; that is, in that, we are conformed to Christ as he suffered, died, and was buried. Because if we be so baptized into his name, and into his death, we are thereby dead to sin, and have died the *death of the righteous.*

Since then baptism is the death of sin, and there cannot be this death, this conquest, this victory over sin, without faith, there must necessarily faith concur with this baptism; for if there be not faith, (none in the child, none in the parents, none in the sureties, none in the church) then there is no baptism performed; now in the child there is none actually; in the sureties we are not sure there is any; for their infidelity cannot impeach the sacrament; the child is well baptized though they should be misbelievers; for when the minister shall ask them, *Dost thou believe in God? dost thou renounce the devil?* perchance they may lie in own behalfs; perchance they do not believe, they do not renounce, but they speak truth in the behalf of the child, when they speak in the voice of the church who receives this child for her child, and binds herself to exhibit and reach out to that child her spiritual paps, for her future nourishment thereof. How comes it to pass, says St. Augustine, that when a man presents another man's child at the font, to be baptized, if the minister should ask him, Shall this man child be a valiant

man, or a wise man, shall this woman child, be a chaste, and a continent woman? the surety would answer, I cannot tell, and yet, if he be asked, of that child, of so few days old, Doth that child believe in God now, will he renounce the devil hereafter? the surety answers confidently, in his behalf, for the belief, and for the renouncing: How comes this to pass, says St. Augustine? He answers to this, that as *sacramentum corporis Christi, est secundum modum corpus Christi*, so *sacramentum fidei est fides;* as the sacrament of the body, and blood of Christ, is, in some sense, and in a kind, the body and blood of Christ, says Augustine, so in the sacrament of faith, says he, (that is, baptism) there is some kind of faith. Here is a child born of faithful parents; and there is the voice of God, who hath sealed a covenant to them, and their seed; here are sureties, that live (by God's gracious spirit) in the unity, and in the bosom of the church: and so, the parents present it to them, they present it to the church, and the church takes it into her care; it is still the natural child, of the parents who begot it, it is the spiritual child of the sureties that present it; but it is the Christian child of the church, who in the sacrament of baptism, gives it a new inanimation, and who, if either parents or sureties should neglect their parts, will have a care of it, and breed it up to a perfection, and full growth of that faith, whereof it hath this day an inchoation and beginning.

As then we have said, that baptism is a death, a death of sin, and as we said before, sin dies not without faith, so also can there be no death of sin, without sorrow, and contrition, which only washes away sin: as therefore we see the church, and Christ's institution, furnishes this child with faith, which it hath not of itself, so let us bring to this action that sorrow and that condoling, that we produce into the world such miserable wretches, as even by *peccatum involuntarium*, by that sin, to which no act, nay no will of theirs concurred, that is, original sin, are yet put into the state of damnation.

But let us also rejoice, in our own, and this child's behalf, that as we that have been baptized, so this child, that shall be, have, and shall put on Christ Jesus in baptism. Both as a garment, for *sacramenta sunt vestimenta*[24], as Christ is a garment, so the sacra-

[24] Augustine.

ments are Christ's garment, and as such a garment; as *ornat militem*, and *convincit desertores*, it gives him, that continues in God's battle, a dignity, and discovers him that forsakes God's tents, to be a fugitive; baptism is a garland, in which two ends are brought together, he begins aright, and perseveres, so *ornat militem*, it is an honour to him, that fights out in God's battle, but *convincit desertorem*, baptism is our prest-money, and if we forsake our colours, after we have received that, even that forfeits our lives; our very having been baptized, shall aggravate our condemnation. Yea it is such a garment, as those of the children of Israel in the wilderness, which are (by some expositors) thought to have grown all the forty years, with their bodies; for so by God's blessed provision, shall grace grow with this infant, to the life's end. And both we and it, shall not only put on Christ as a garment, but we shall put on his person, and we shall stand before his Father, with the confidence and assurance of bearing his person, and the dignity of his innocence.

SERMON LXXXVIII.

PREACHED AT ESSEX-HOUSE, AT THE CHURCHING OF LADY DONCASTER.

CANTICLES v. 3.

I have washed my feet, how shall I defile them?

ALL things desire to go to their own place, and that is but the effect of nature; but if man desires to go the right way, that is an effect of grace, and of religion. A stone will fall to the bottom naturally, and a flame will go upwards naturally; but a stone cares not whether it fall through clean water, or through mud; a flame cares not whether it pass through pure air, or cloudy; but a Christian, whose end is heaven, will put himself into a fair way towards it, and according to this measure, *be pure as his Father in heaven is pure*. That which is our end, salvation, we

use to express in schools by these two terms, we call it *visionem Dei*, the sight of God, and we call it *unionem*, an union with God; we shall see God, and we shall be united to God: for our seeing, we shall see him *sicuti est*, as he is[1]; which we cannot express, till we see him; *Cognoscam ut cognitus*, *I shall know as I am known*[2], which is a knowledge reserved for that school, and a degree for that commencement, and not to be had before. Moses obtained a sight of God here, that he might see *posteriora*, God's hinder parts[3]; and if we consider God *in posterioribus*, in his later works, in the fulfilling of all his prophecies concerning our redemption, how he hath accomplished *in novissimis*, in the later times, all that which he spake *ab initio*, by the mouth of his prophets, *which have been since the world began*, if we see God in them, it is a great beam of that *visio beatifica*, that beatifical sight of God in heaven; for herein we see the whole way of our salvation, to be in Christ Jesus; all promise, all performance, all prophecy; all history concern us, in and by him. And then for that union with God, which is also our salvation (as this vision is) when we shall be so united, as that we shall *follow the Lamb whithersoever he goes*, though that union be unexpressible here, yet here there is an union with God, which represents that too. Such an union, as that the church of which we are parts, is his spouse, and that is *eadem caro*, the same body with him; and such an union, as that the obedient children of the church are *idem spiritus cum domino*, we are the same body, and the same spirit: so united, as that by being sowed in the visible church, we are *semen Dei*, the seed of God[4], and by growing up there in godliness and holiness, we are *participes divinæ naturæ*, partakers of the divine nature itself. Now these two unions, which represent our eternal union with God (that is, the union of the church to him, and the union of every good soul in the church to him) is the subject of this song of songs, this heavenly poem, of Solomon's; and our baptism, at our entrance into this world, is a seal of this union; our marriage, in the passage of this world, is a sacrament of this union; and that which seems to be our dissolution, (our death) is the strongest band of this union, when

[1] 1 John iii. 2. [2] 1 Cor. xiii. 12.
[3] Exod. xxxiii. 23. [4] 1 John iii. 9.

we are so united, as nothing can disunite us more. Now, for uniting things in this world, we are always put to employ baser, and coarser stuff, to unite them together, than they themselves; if we lay marble upon marble, how well soever we polish the marble, yet we must unite them with mortar: if we unite riches to riches, we temper a mortar (for the most part) of our own covetousness, and the loss, and oppressing of some other men; if we unite honours to honours, titles to titles, we temper a mortar, (for the most part) of our own ambition, and the supplanting, or excluding of some other men; but in the uniting of a Christian soul to Christ Jesus, here is no mortar, all of one nature; nothing but spirit, and spirit, and spirit, the soul of man to the Lord Jesus, by the Holy Ghost. Worldly unions have some corrupt foulness in them, but for this spiritual union, *Lavi pedes, I have washed my feet, how shall I defile them?*

Which words, though in the rigour of the coherence, and connexion of this Scripture, they imply a delay in the spouse of Christ, and so in every soul too, that when Christ called her, the soul was not ready to come forth to him, but made her excuses, that she had put off her coat, and was loath to rise to put it on, that she had washed her feet, and was loath to rise, and foul them again, yet because the excuse itself, (if it were an excuse) hath a piety, and a religious care in it, the fathers for the most part, pretermit that weakness that produced an excuse, and consider in expositions, the care that the soul had, not to defile herself again, being once washed. St. Gregory says, that the soul had laid off, *Omnia externa, quæ non tam ornant quam onerant*, all outward ornaments, which are rather incumbrances, than ornaments; and St. Ambrose says, *Pedes lavi, dum egrederer de corporis contubernio*, When I departed from the conferation of my body, and the pampering of that, *I washed my feet, Quomodo in tenebrosum carcerem reverterer?* And why should I return into that dark, and dirty prison, again, the love of mine own body? Pursuing therefore their pious acceptation of these words, we have in them two festivals of the soul, a resurrection, and an asscension of it; this soul hath raised itself from the dirt and mud of this world, *lavit pedes*, she hath washed her feet, and then she hath ascended to a resolution of keeping herself in that

state, *Quomodo inquinabo eos*, How shall I defile them? Call these two parts a gratulation of the soul, and an indignation; first she congratulates with her good, and gracious God, that she is cleansed from worldly corruptions, *Lavi pedes, I have washed my feet;* and then she conceives a religious scorn and indignation of setting her foot in the same foul way again. *Quomodo*, how, how is it possible that I should descend to so low a disposition, as to foul them again? This resurrection then of the soul, and gratulation, and this ascension of the soul and indignation, will be our two parts. And in the first, we shall stop a little upon every one of these five branches; there is *ablutio necessaria;* there is a washing, that is necessary to all; for we enter in foulness, and corruption into this world; and that we have in baptism for original sin: secondly, there is *ablutio pedum*, a washing of our feet, of our steps, and walks in this world, and that is by repentance, sealed in the other sacrament, and properly, that is for actual sins; thirdly, in this ablution, there is an *ego lavi*, there is a washing, and I myself do something towards this cleansing of myself; and fourthly, it is *lavi*, it is, I have washed, not *lavabo*, it is not, I will wash; it is already done, it is not put off to mine age, nor to my death-bed, but *lavi*, I have washed; and lastly, it is *pedes meos*, I have washed my own feet; for if by my teaching, I cleanse others, and remain, by my bad life, in foul ways myself, I am not within this text, *lavi pedes meos;* I have not washed my feet; but if we have sincerely performed the first part, we shall perform the other too, *Quomodo*, we shall come into a religious detestation, and indignation of falling into the same foulness again.

To pass then through all these (for of all these that is true which St. Basil says of all words in the Scriptures, *Habent minutissimæ particulæ sua mysteria*, Every word hath force and use; as in pearl, every seed pearl is as medicinal as the greatest, so there is a restorative nature in every word of the Scriptures, and in every word, the soul finds a rise and help for her devotion,) to begin with the first, the necessity of washing, consider us in our first beginning, *Concepti in peccatis*, Our mothers conceived us in sin[5]; and being wrapped up in uncleanness there, *can any man*

[5] Psalm li. 5.

bring a clean thing out of filthiness[6]? There is not one; for as we were planted, in our mother's womb, in conception, so we were transplanted from thence into this world, in our baptism, *Nascimur filii iræ*, for we are by nature the children of wrath, as well as others[7]. And as in the bringing forth, and bringing up, of the best and most precious, and most delicate plants, men employ most dung, so the greatest persons, where the spirit and grace of God doth not allay that intemperance, which naturally arises out of abundance, and provocation, and out of vanity, and ambitious glory, in outward ostentations; there is more dung, more uncleanness, more sin in the conception, and birth of their children, than of meaner and poorer parents; it is a degree of uncleanness, to fix our thoughts too earnestly upon the uncleanness of our conception, and of our birth: when we call that a testimony of a right coming, if we come into the world with our head forward, in a headlong precipitation; and when we take no other testimony of our being alive, but that we were heard cry; and for an earnest, and a prophecy, that we shall be *viri sanguinum, et dolosi*, bloody, and deceitful men, false and treacherous, to the murdering of our own souls we come into this world, as the Egyptians went out of it, swallowed, and smothered in the Red Sea, *pueri sanguinum, et infirmi*, weak and bloody infants at our birth. But to carry our thoughts from material to spiritual uncleannesses, *in peccato concepti*, we were conceived in sin, but who can tell us how? That flesh in our mother's womb, which we are, having no sin in itself, (for that mass of flesh could not be damned, if there never came a soul into it) and that soul, which comes into that flesh from God, having no sin in it neither, (for God creates nothing infected with sin, neither should that soul be damned, if it came not into that body) the body being without sin, and the soul being without sin, yet in the first minute that this body and soul meet and are united, we become in that instant guilty of Adam's sin, committed six thousand years before. Such is our sin and uncleanness, in original sin, as the subtlest man in the schools is never able to tell us how or when we contracted that sin, but all have it; and therefore if there be any, any anywhere, of that generation that are *pure in their own eyes*,

[6] Job xiv. 4. [7] Eph. ii. 3.

and yet are not washed from their filthiness, as Solomon speaks[8], *Erubesce vas stercorum*, says good St. Bernard, if it be a vessel of gold, it is but a vessel of excrements, if it be a bed of curious plants, it is but a bed of dung; as their tombs hereafter shall be but glorious covers of rotten carcasses, so their bodies are now but pampered covers of rotten souls; *Erubescat vas stercorum*, let that vessel of uncleanness, that barrel of dung, confess a necessity of washing, and seek that, and rejoice in that, for thus far, (that is, to the pollution of original sin,) *in peccato concepti*, and *nascimur filii iræ*, we are *conceived in sin* first, and then we are *born the children of wrath*.

But where's our remedy? Why for this, for this original uncleanness, is the water of baptism. *Oportet nos renasci;* we must be born again; we must; there is a necessity of baptism: as we are the children of Christian parents, we have *jus ad rem*, a right to the covenant, we may claim baptism, the church cannot deny it us; and as we are baptized in the Christian church, we have *jus in re*, a right in the covenant, and all the benefits thereof, all the promises of the gospel: we are sure that we are conceived in sin, and sure that we are born children of wrath, but not sure that we are cleansed, or reconciled to God by any other means than [that which he hath ordained, baptism. The spirit of God moved first upon the water; and the spirit of life grew first in the water; *Primus liquor quod viveret edidet*[9]*:* the first living creatures in the first creation, were in the waters; and the first breath of spiritual life, came to us, from the water of baptism. In the temple there was *Mare æneum*, a brazen sea[10]; in the church there is *Mare aureum*, a golden sea, which is *baptisterium*, the font, in which we discharge ourselves of all our first uncleannesses, of all the guiltiness of original sin; but because we contract new uncleannesses, by our unclean ways here; therefore there must be *ablutio pedum*, a washing of our feet, of our ways, of our actions, which is our second branch.

Cecidimus in lutum, et super acervum lapidum, says St. Bernard; we fell by Adam's fall, into the dirt; but from that, we are washed in baptism; but we fell upon a heap of sharp stones

[8] Prov. xxx. 12. [9] Tertullian. [10] 1 Kings vii. 24.

too; and we feel those wounds, and those bruises, all our lives after; *Impingimus meridie*, we stumble at noon-day[11]; in the brightest light of the gospel, in the brightest light of grace, in the best strength of repentance, and our resolutions to the contrary, yet we stumble, and fall again. *Duo nobis pedes*, says that father, *Natura, et consuetudo*; we stand, says he, upon two feet, nature, and custom; and we are lame of one foot hereditarily, we draw a corrupt nature from our parents; and we have lamed the other foot, by crooked and perverse customs. Now, as God provided a liquor in his church, for original sin, the water of baptism, so hath he provided another for those actual sins; that is, the blood of his own body, in the other sacrament. In which sacrament, besides the natural union, (that Christ hath taken our nature) and the mystical union, (that Christ hath taken us into the body of his church) by a spiritual union, when we apply faithfully his merits to our souls, and by a sacramental union, when we receive the visible seals thereof, worthily, we are so washed in his blood, as that we stand in the sight of his father, as clean, and innocent, as himself, both because he and we are thereby become one body, and because the garment of his righteousness covers us all. But, for a preparation of this washing in the blood of Christ, in that sacrament, Christ commended to his apostles, and in them, to all the world, by his practice, and by his precept too, *ablutionem pedum, a washing of their feet;* before they came to that sacrament he *washed their feet;* and in that exemplary action of his, his washing of their feet, he *poured water into a basin*, says the text: *Aqua spiritus sanctus, pelvis ecclesia*[12]; these preparatory waters are the gift of the Holy Ghost, the working of his grace in repentance; but *pelvis ecclesia*, the basin is the church; that is, these graces are distributed, and dispensed to us, in his institution, and ordinance in the church: no man can wash himself at first, by baptism; no man can baptize himself; no man can wash in the second liquor, no man, (that is but a man) can administer the other sacrament to himself: *pelvis ecclesia*, the church is the basin, and God's minister in the church washes in both these cases. And, in this *ablutione pedum*, in the preparatory washing of our feet, by a

[11] Isaiah Lix. 10. [12] Bernard.

survey of all our sinful actions and repentance of them, no man can absolve himself, but *pelvis ecclesia*, the basin of this water of absolution, is in the church and in the minister thereof.

First then this washing of the feet, which prepares us for the great washing, in the blood of Christ, requires a stripping of them, a laying of them naked; covering of the feet in the Scriptures, is a phrase, that denotes a foul, and an unclean action: Saul was said to cover his feet, in the cave, and Eglon was said to cover his feet in his parlour[13]; and we know the unclean action, that is intended here: but for this clean action, for washing our feet, we must discover all our sinful steps, in a free and open confession to Almighty God. This may be that which Solomon calls sound wisdom: *My son keep sound wisdom, and discretion*[14]. There is not a more silly folly, than to think to hide any sinful action from God. Nor sounder wisdom than to discover them to him, by an humble, and penitent confession; this is sound wisdom, and then, discretion is, to wash, and discern, and debate, and examine all our future actions, and all the circumstances, that by this spirit of discretion we may see where the sting, and venom of every particular action lies: *My son, keep sound wisdom and discretion*, says he, *and then shalt thou walk in thy way safely, and thy foot shall not stumble;* if thy discretion be not strong enough, if thou canst not always discern, what is, and what is not sin) *he shall give his angels charge over thee, that thou dash not thy foot against a stone*[15]; and that is good security; and if all these fail, though thou do fall, thou shalt not be utterly cast down, for *the Lord shall uphold thee with his hand*, says David[16]; God shall give that man, that loves this sound wisdom, (humble confession of sins past) this spiritual discretion, the spirit of discerning spirits, that is, power to discern a temptation, and to overcome it; confess that which is past with true sorrow, that's sound wisdom, and God shall enlighten thee for the future, and that is holy discretion.

The washing of our feet then, being a clean and pure and sincere examination of all our actions, we are to wash all the instruments of our actions, in repentance; *Lavanda facies*, we

[13] Judg. iii. 24.
[14] Prov. iii. 21.
[15] Psalm xci. 11.
[16] Psalm xxxvii. 24.

are to wash our face, as Joseph did after he had wept[17], before he looked upon his brethren again; if we have murmured and mourned, for any cross that God hath laid upon us, we must return to a cheerful countenance towards him, in embracing whatsoever he found best for us; we must wash our *intestina*, our bowels, (as it is after commanded in the law[18]) when our bowels, which should melt at the relation, and contemplation, and application of the passion of our Saviour, do melt at the apprehension, or expectation, or fruition of any sinful delight, *Lavanda intestina*, we must wash those bowels; *Lavanda vestimenta*, we must wash our clothes[19]; when we apparel and palliate our sins with excuses, of our own infirmity, or of the example of greater men, these clothes must be washed, these excuses; *Lavanda currus et arma*, as Ahab's chariot and armour were washed[20]; if the power of our birth or of our place, or of our favour, have armed us against the power of the law, or against the clamour of men justly incensed, *Lavandi currus*, these chariots, and arms, this greatness must be washed; *Lavanda retia;* what nets soever we have fished with[21], by what means soever we raise, or sustain our fortune, *Lavanda retia*, these nets must be washed. St. Bernard hath drawn a great deal of this heavenly water together, for the washing of all, when he presents, (as he calls it) *Martyrium, sine sanguine, triplex*, a threefold martyrdom, and all without blood; and that is, *Largitas in paupertate*, a bountiful disposition, even in a low fortune; *Parcitas in ubertate*, a frugal disposition in a full fortune; and *Castitas in juventute*, a pure and chaste disposition, in the years, and places of temptation. These are martyrdoms, without blood, but not without the water that washes our feet; this is sound wisdom, and discretion, to strip, and lay open our feet, our sinful actions, by confession; to cover them, and wrap them up by precaution, from new uncleanness; and then to tie and bind up all safe, by participation of the blood of Christ Jesus, in the Sacrament; for that is the seal of all; and Christ in the washing of his disciples' feet, took a towel to dry them, as well as water to wash them;

[17] Gen. xliii. 31. [18] Exod. xxix. 17. [19] Exod. xix. 10.
[20] 1 Kings xxii. 38. [21] Luke v. 2.

so when he hath brought us to this washing of our feet, to a serious consideration of our actions, and to repentant tears, for them, *Absterget omnem lachrymam*, he will wipe all tears from our eyes; all tears of confusion towards men, or of diffidence towards him; *Absterget omnem lachrymam*, and deliver us over to a settled peace of conscience.

There is a washing then, absolutely, generally necessary, the water of baptism; and a washing occasionally necessary, because we fall into actual sins, the blood of our Saviour in the sacrament; and there is a washing between these, preparatory to the last washing, the water of contrite, and repentant tears, in opening ourselves to God, and shutting up of ourselves against future temptations: of the two first, the *two sacraments*, *fons in ecclesia*, the whole spring and river is in the church, there is no baptism, no blood of Christ, but in the church; and of this later, which is most properly *ablutio pedum*, the washing of the feet, that is, tears shed in repentance of our sinful lives, of this water, there is *pelvis in ecclesia*, the basin is in the church; for our best repentance (though this repentance be at home in our own hearts) doth yet receive a seal, from the absolution of God's ministers in the church. But yet though there be no cleansing, but from the spirit of God, no ordinary working of God's spirit, but in the church, and his ordinances there, yet we ourselves are not so left out, in this work, but that the spouse here, and every careful soul here, says, truly, *ego lavi*, I myself have *washed my feet;* which is our third branch.

It is said often in philosophy, *Nihil in intellectu, quod non prius in sensu;* Till some sense apprehend a thing, the judgment cannot debate it, nor discourse it; it may well be said in divinity too, *Nihil in gratia, quod non prius in natura*, There is nothing in grace, that was not first in nature, so far, as that grace always finds nature, and natural faculties to work on; though that nature be not disposed to the receiving of grace, when it comes, yet that nature, and those faculties, which may be so disposed by grace, are there, before that grace comes. And the grace of God doth not work this cleansing, but where there is a sweet, and supple, and tractable, and ductile disposition wrought in that soul. This disposition is no cause why God gives his grace; for there is no

cause, but his own mere, and unmeasurable goodness; but yet, without such a disposition, God would not give that; and therefore *let us cleanse ourselves from all filthiness*, says the apostle[22]; there is something, which we ourselves may do. A man that had poured out himself in a vehement, and corrupt solicitation of the chastity of any woman, if he found himself surprised by the presence of a husband, or a father, he could give over in the midst of a protestation; a man that had set one foot into a house of dangerous provocations, if he saw a bill of the plague, upon the door, he could go back; a man that had drawn his sword to rob a passenger, if he saw a hue and cry come, could give over that; and all this is upon the *Ego lavi*, I have washed; without use of grace, his own natural reason declines him from that sin then. How long shall we make this bad use of this true doctrine, that, because we cannot do enough, for our salvation, therefore we will do nothing? Shall I see any man shut out of heaven, that did what he could upon earth? Thou that canst mourn for any worldly loss, mourn for thy sin; thou that lovest meetings of company for society, and conversation, love the meeting of the saints of God, in the congregation, and communion of saints; thou that lovest the rhetoric, the music, the wit, the sharpness, the eloquence, the elegancy, of other authors, love even those things in the Scriptures, in the word of God, where they abound more, than in other authors. Put but thy affections out of their ordinary sinful way, and then *Lavasti pedes*, Thou hast washed thy feet; and God will take thy work in hand, and raise a building far beyond the compass, and comprehension of thy foundation; that which the soul began but in good nature, shall be perfected in grace.

But do it quickly; for the glory of this soul here was in the *lavi;* it is not *lavabo;* that she had already; not that she would wash her feet; since thou art come to know thy natural uncleanness, and baptism for that, and thine actual uncleanness, and that for that, there is a river, that brings thee into the main sea, (the water of repentance leads thee to the bottomless sea of the blood of thy Saviour, in the sacrament) continue not in thy foulness, in confidence that all shall be drowned in that at last, whensoever

[22] 2 Cor. vii. 1.

thou wilt come to it. It was a common, but an erroneous practice, even in the primitive church, to defer their baptism, till they were old; because an opinion prevailed upon them, that baptism discharged them of all sins, they used to be baptized then, when they were past sinning, that so they might pass out of this world, in that innocency, which their baptism imprinted in them: and out of this custom, men grew to be the more careless all their lives, because all was done at once in baptism. But says St. Augustine in that case, (and it was his own case) it were uncharitably said, *Vulneretur amplius*, that if we saw a man welter in his blood, and wounded in divers places, it were uncharitably said, *Vulneretur amplius*, give him two or three wounds more, for the surgeon is not come yet; it is uncharitably said to thine own soul, *Vulneretur amplius*, take thy pleasure in sin yet, when I come to receive the sacrament, I will repent altogether, do not think to put off all to the washing week; all thy sins, all thy repentance, to Easter, and the sacrament then; there may be a washing then, and no drying; thou mayest come to weep the tears of desperation, to seek mercy with tears, and not find it; tears for worldly losses, tears for sin, tears for bodily anguish, may overflow thee then; and whereas God's goodness to those, that are his, is, *Ut abstergat omnem lachrymam*, to *wipe all tears from their eyes; Absterget nullam lachrymam*, he may leave all unwiped upon thee, he may leave thy soul to sink, and to shipwreck, under this tempest, and inundation, and current of divers tides, tears of all kinds, and ease of none: for those of whom it is said, *Deus absterget omnem lachrymam*, God shall wipe all tears from their eyes, are they *Qui laverunt stolas* (as we see there) who have *already washed their long robes, and made them white in the blood of the Lamb:* who have already by tears of repentance, become worthy receivers of the seal of reconciliation, in the sacrament of his body, and blood; to them, God shall wipe all tears from their eyes; but to the unrepentant sinner, he shall multiply tears; from tears for the loss of a horse or of a house, to tears for the loss of a soul, and wipe no tear from his eyes.

But yet, though this *lavi*, exclude the *lavabo*, as it is dilatory, that is, I will wash, but not yet, yet it excludes not the *lavabo*, I will wash, as it is an often washing; I must come to that, *lavi*,

I have washed, but yet I will wash again: for till our feet be so washed, as that they be wrapped up in our last linen, and so raised from the ground, as that they be laid upon other men's shoulders, our feet will touch the ground again and need new washing. When Christ washed his disciples' feet, there is a great difference amongst the fathers, where he began, whose feet he washed first: St. Augustine, and St. Bernard think he began with Peter; they think Christ respected the dignity of his person: Origen, and Chrysostom think he began with Judas; they think Christ respected the necessity of the patient, and applied the physic soonest, where the disease was most malignant, and venomous. None of them say he began with John, whom it is clear he loved most. If any soul have apprehended that Christ came late to her washing, not till now, let her not argue, to her own danger, that he loved her the less for that: if he have suffered sin to abound, that grace might abound, what patient shall dare to appoint that physician his *dosis*, or his times; whomsoever he washed first of his apostles, he washed them all; and to him that was forwardest ever in his own strength, to Peter, he said, *Non habebis partem*, If I wash thee not, thou shalt have no part with me; if we come not to this washing of our feet, this preparatory washing by tears of repentance, we can have no part in him, that is, in the participation of his body, and his blood; but when he hath brought us to this Jordan, which is *Fluvius judicii*, The water of judgment, and that we have judged, and condemned ourselves of this leprosy of sin, *Lavemur septies*, let us often call ourselves to account, implore the counsel often, often accept the absolution of God's minister, and often settle our souls, in a true peace, by a worthy receiving of the seal thereof, in the sacrament: and as in that we come to the *lavi*, (a peaceful testimony, that we have washed our consciences) so let us pursue it with a *lavabo*, with an humble acknowledgment, that we fall every day, and every day need a new washing; for as from poor tenants, landlords are not content to receive their rent at the year's end, but quarterly, or in shorter terms, so from such beggarly and bankrupt souls as ours are, God is not content with an anniversary repentance once a year, at Easter; but we shall find

our rent, our payment heavy enough, if we pay every day, and wash our feet every night, for the uncleannesses of that one day.

To shut up this part then; this washing of the feet, is the spirit of discerning, and censuring particular actions: but it is *pedes meos*, a discerning, and censuring of my actions, not only, or not principally the actions of other men; *Quam speciosi pedes evangelizantium, How beautiful are the feet of them, that preach peace*[23], says St. Paul, out of the mouth of two witnesses, two prophets, that had said so before. If we will preach peace, that is, relieve the consciences of others, by presenting them their sins, we must have *speciosos pedes*, clean ways, and a clean life of our own; so it is with us, and our profession; but *Gens sancta, regale sacerdotium*, as the apostle joins them, If you be a *holy people*, you are also a *royal priesthood*[24]; if you be all God's saints, you are all God's priests; and if you be his priests, it is your office to preach too; as we by words, you by your holy works; as we by contemplation, you by conversation; as we by our doctrine, so you by your lives, are appointed by God to preach to one another; and therefore every particular man must wash his own feet, look that he have *speciosos pedes*, that his example may preach to others, for this is truly *regale sacerdotium*, a regal priesthood, not to work upon others by words, but by actions. If we love one another, as Christ loved us, we must *wash one another's feet*, as he commanded his apostles; there is a priestly duty lies upon every man, brotherly to reprehend a brother, whom he sees trampling in foul ways, wallowing in foul sins; but I may *preach to others and be myself a reprobate*[25], (as St. Paul speaks with terror to men of our coat) in his own person, I may bring others to heaven, and be shut out myself; and thou mayest preach that a *man should not steal, and steal, that a man should not commit adultery, and commit it*[26]; and in these cases, *non speciosi pedes*, here are no clean, no fair feet, and therefore no edifying. Nay if, in either kind, we, or you, abhor idols, and yet commit sacrilege, that is, reprehend a sin in another, which we are free from ourselves, but yet are guilty

[23] Rom. x. 15; Isaiah lii. 7; Nah. i. 15. [24] 1 Pet. ii. 9.
[25] 1 Cor. ix. 27. [26] Rom. ii. 21, 22.

ourselves, of another sin as great, here's no clean feet, no profitable preaching; and therefore the only way to do God service, is, to wash and to censure the feet, (that is, particular actions) but principally, our own feet, that which we do ourselves.

There remains yet a second part: and perchance but a little time for it; and I shall proportion, and fit myself to it. It is, that as this soul had a resurrection, she hath an ascension; as she had *vocem gratulantis*, a thanksgiving, that she hath washed her feet, so she hath *vocem indignantis*, a religious scorn, and indignation, to fall into those foul ways again. For this holy indignation, is one link in the apostle's chain of repentance, where, upon godly sorrow, depends care, and upon that, cleansing of ourselves, and upon that indignation, and so fear, and so desire, and so zeal, and so punishments of ourselves[27]: every link worthy of a longer consideration; but here we consider only this indignation; when that soul that is washed, and thereby sees, to what a fair conformity with her Saviour she is come, is come also to a scorn, to a disdain to compare any beauty in this world, to that face, which angels desire to look upon; any nearness to great persons in this world, to the *following of the Lamb wheresoever he goes;* any riches of this world, to that riches wherewith the poverty of Christ Jesus hath made us rich; any length of life in this world, to that union which we shall have to the Ancient of Days; where even the everliving God, shall not overlive us, but carry out our days to the unmeasured measure of his own, to eternity. This indignation this soul expresses here, in this question, *Quomodo, How shall I defile them?* First then, this voice of indignation hath this force; *Quomodo, How shall I defile them*, is, how is it possible that I should defile them? I have washed my feet, repented my sins, and taken the seal of my reconciliation, the sacrament, and that hath this effect, *ut sensum minuat in minimis, et tollat consensum in magnis peccatis*[28], that grace, that God gives in the sacrament, makes us less sensible of small temptations, (they move us not) and it makes us resist, and not yield to the greatest temptations; since I am in this state, *Quomodo inquinabo? How shall I defile them?* The difference will be, of whom thou askest this question: if thou ask the

[27] 2 Cor. vii, 11. [28] Bernard.

world, the world will tell thee, well enough. *Quomodo, How;* it will tell thee, that it is a melancholy thing, to sit thinking upon thy sins; that it is an unsociable thing, to seek him, who cannot be seen, an invisible God; that it is poor company, to pass thy time with a priest. Thou mayest defile thyself again by forgetting thy sins, and so doing them over again: and thou mayest defile thyself again, by remembering thy sins, and so sin over thy sins again, in a sinful delight of thy passed sins, and a desire that thou couldst commit them again. There are answers enough to this *Quomodo, How, shall I defile them*, if thou ask the world: but ask thy Saviour, and he shall tell thee, *That whosoever hath this water, shall never thirst more, but that water shall be in him an everlasting spring*[29]; that is, he shall find means to keep himself in that cleanness, to which he is come; and neither *things present, nor things to come shall separate him from the love of God*[30].

Thus the voice this religious indignation, *Quomodo*, is, how is it possible, but it is also, *Quomodo, How*, that is, why should I? The first is, how should I be so base, the other, how should I be so bold? Though I have my pardon, written in the blood of my Saviour, sealed to me in his sacrament, brought home to me in the testimony of the Holy Ghost, pleaded for me, at the tribunal of the Father, yet as princes' pardons have, so God's pardons have too, this clause, *Ita quod se bene gerat;* He that is pardoned must continue of good behaviour; for whensoever he breaks the peace, he forfeits his pardon; when I return to my repented sins again, I am under the burden of all my former sins, and my very repentance, contracts the nature of a sin: and therefore *Quomodo*, how should I, that is, why should I defile them? To restore you to your liberty, and to send you away with the meditation which concerns you most, consider, what an astonishment this would be, that when Christ Jesus shall lay open the great volumes of all your sins, to your sight, who had forgotten them, and to their sight, from whom you had disguised them, at the last judgment, when you shall hear all the wantonness of your youth, all the ambitions of your middle years, all the covetous desires of your age, published in that presence, and think then, this is the worst that can be said, or laid to my charge, this is the last

[29] John iv. 14. [30] Rom. viii. 38, 39.

indictment, and the last evidence, there shall follow your very repentances in the list of your sins, and it shall be told you, and all the world then, here, and here you deluded that God, that forbore to inflict his judgments, upon new vows, new contracts, new promises, between you and him; even your repentances shall bind up that book, and tie your old sins and new relapses into one body. And let this meditation bring you *ad vocem gratulantis*, to rejoice once again in this *lavi pedes*, that you have now washed your feet, in a present sorrow, and *ad vocem indignantis*, to a stronger indignation, and faster resolution than heretofore you have had, never to defile them again.

SERMON LXXXIX.

PREACHED AT A CHURCHING.

MICAH ii. 10.

Arise and depart, for this is not your rest.

ALL that God asks of us, is, that we *love him with all our heart:* all that he promises us, is, that he will give us *rest, round about us;* Judah sought the Lord with a whole desire, and he gave her rest, round about her. Now a man might think himself well disposed for rest, when he lies down, *I will lay me down, and sleep in peace*, says David[1]; but it is otherwise here; *Arise and depart;* for here, (that is, in lying, and sleeping) is not your rest, says this prophet. These words have a three-fold acceptation, and admit a three-fold exposition; for, first, they are a commination, the prophet threatens the Jews; secondly, they are a commonition, the prophet instructs all future ages; thirdly, they are a consolation, which hath reference to the consummation of all, to the rising at the general judgment. First, he foretels the Jews of their imminent captivity; howsoever you build upon the *pactum salis*, the covenant of salt, the everlasting covenant, that God will

[1] Psalm iv. 8.

be your God, and this land your land, yet since that confidence sears you up in your sins, *Arise and depart, for this is not your rest*, your Jerusalem must be changed into Babylon; there is the commination: secondly, he warns us, who are bedded and bedrid in our sins; howsoever you say to yourselves, *Soul take thy rest*, enjoy the honours, the pleasures, the abundances of this world, *Tush the Lord sees it not*, the Master will not come, we may lie still safely, and rest in the fruition of this happiness, yet this rest will betray you, this rest will deliver you over to eternal disquiet: and therefore *arise and depart, for this is not your rest*, and that is the commonition. And in the third acceptation of the words, as they may have relation to the resurrection, they may well admit a little inversion; howsoever you feel a resurrection by grace from the works of death, and darkness in this life, yet in this life, there is no assuredness, that he that is risen, and thinks he stands, shall not fall; here you *arise and depart*, that is, rise from your sins, and depart from your sinful purposes, but you arise, and depart so too, that you fall, and depart again into your sinful purposes, after you have risen; and therefore *depart and arise, for here is not your rest;* till you depart altogether out of this world, and rise to judgment, you can have no such rest, as can admit no disquiet, no perturbation; but then you shall; and that is the consolation.

First then, as the words concern the Jews; here is first an increpation, a rebuke, that they are fallen from their station, and their dignity, implied in the first word, *arise*, for then they were fallen; secondly, here is a demonstration in the same word, that though they liked that state into which they were fallen, which was a security, and stubbornness in their sins, yet they should not enjoy even that security, and that stubbornness, that fall of theirs, but they should lose that; though it were but a false contentment, yet they should be roused out of that, *arise;* first arise, because you are fallen, and then, arise, though you think yourselves at ease, by that fall. And then thirdly, here is a continuation of God's anger, when they are risen; for they are not raised to their former state and dignity, from which they were fallen, they are not raised to be established, but it is *arise*, and *depart;* and in all this (which is a fourth consideration) God precludes them from any hope by solicitation, he reveals his purpose, his decree, and conse-

quently his inexorableness evidently, in that word, *for;* never murmur, never dispute, never entreat, you must depart, for it is determined, it is resolved, and here is not *your rest;* in which also the commination is yet more and more aggravated; first in that they lose their rest, which God hath sold them so dearly, by so many battles, and so many afflictions, and which God had sworn to them so solemnly by so many ratifications; they must lose their rest, they must have no rest, here; not there; not in the Land of Promise itself; and then lastly, as they are denied all rest there; there, where was the womb, and centre of their rest, so there is no intimation, no hope given, that they should have rest any where else, for as they were to rise, only to depart, so they were to depart into captivity.

The first is an increpation, they were fallen; but from whence? It was once said, *Qui jacet in terra, non habet unde cadat,* But he that is earth itself, whither can he fall? Whither can man, derived from earth before his life, enamoured of the earth, embracing it, and married to it in his life, destined to the earth, betrothed to it for a second marriage after this life, whither can he fall? It is true of us all, *I shall say to corruption, Thou art my father, and to the worm, Thou art my mother, and my sister*[s]; and can we fall into worse company, contract an alliance with a more base, and beggarly kindred than this? Not if we were left there; then we could not: but when we consider a nation, of whom God hath said, *Sponsabo te mihi,* I will marry thee, without any respect of disparagement in thy lowness, I will not refuse thee for it, I will not upbraid thee with it, *I will marry thee for ever,* and without any purpose of divorce (*sponsabo in æternum,*) of this nation thus assumed, thus contracted, thus endowed, thus assured, why may not we wonder as vehemently, as the prophet did of the fallen angels, *Quomodo cecidisti de cælo, Lucifer filius Orientis,* How did this nation fall out of God's arms, out of God's bosom? Himself tells us how; what he had done to exalt them, what they had done to divest his favours: for their natural lowness, he says, *In thy nativity when thou wast born, thy navel was not cut, thou wast not washed, thou wast not salted, thou wast not swaddled; no eye pitied thee, but thou wast cast into the open fields in contempt, I passed by, and saw thee*

[s] Job xvii. 14.

in thy blood, and said, thou shalt live[8]; I sware unto thee, and entered into a covenant with thee, and thou becamest mine; I washed thee, anointed thee, and adorned thee: and thou wast perfect through my beauty, which I set upon thee; well then, in this state, *Quomodo cecidisti de cælo;* How fell she out of God's arms, out of his bosom? thus; *Thou didst trust in thine own beauty*, because of thy renown, *and so playedst the harlot.* When that nation was in *massa damnata*, a loaf of Adam's dough, through all which the infectious leaven of sin had passed without difference, when that nation had no more title, nor pretence to God's mercy, than any of their fellow worms, when God had heaped, and accumulated his temporal blessings upon them, and above all, dwelt with them, in the alliance, and in the familiarity of a particular religion, which contracted God and them, and left out all the world beside, when God had imprinted this beauty in them, and that they had a renown, and reputation for that, *they trusted to their own beauty*, (to worship whom they would, and how they would) they followed their own invention; yea, they trusted in beauty, which was not their own, in borrowed beauty, in painted beauty, and so took in, and applied themselves to all the spiritual fornications, to all the idolatries of the nations about them; some that were too absurd to be hearkened to; some too obscene and foul to be named now by us, though the Prophets, (to their farther reproach, and confusion) have named them; some, too ridiculous to fall into any man's consideration, that could seriously think of a majesty, in a God, which should be worshipped; yet all these absurd and obscene and ridiculous idolatries they prostituted themselves unto.

Take them in their lowness, for any disposition towards the next world, and this was their state, *their navel was not cut;* that is, they were still incorporated into their mother, to earth, and to sin; and they were not one step higher, than all the world beside, in Jacob's ladder, whose top is in heaven. Take them in their dignity in this world, and then we find them in Egypt, where they were not *personæ*, but *res*, they were not their master's men, but their master's goods; they were their cattle, to vex, and wear out, with their labours spent upon the delights of others;

[8] Ezek. xvi. 4, 5, 6.

they must go far for straw; a great labour, for a little matter; and they must burn it, when they had brought it; they must make brick, but others must build houses, with their materials, and they perish in the fields; they must beget children, but only for the slaughter, and to be murdered as soon as they were born; what nation, what man, what beast, what worm, what weed, if it could have understood their state, would have changed with them then?

This was their dejection, their exinanition in Egypt, if we shall begin there to consider, what he did for them: as after in the Christian church, he made the blood of the martyrs, the seed of the church, so in Egypt, he propagated, and multiplied his children, in the midst of their cruel oppressions, and slaughters, as though their blood had been seed to increase by; under the weight of their depressions, he gave them growth, and stature, and strength, as though their wounds had been plasters, and their vexations cordials; when he had made Egypt as a hell, by kindling all his plagues in her bosom, yet *non dereliquit in inferno*, he left not his beloved in this hell, he paled in a paradise in this hell, a Goshen in Egypt, and gave his servants security; briefly, those whom the sword should have lessened, whom labour should have crippled, whom contempt should have beggared, he brought out numerous, and in multitudes, strong, and in courage, rich, and in abundance; and he opened the Red Sea, as he should have opened the Book of Life, to show them their names, their security, and he shut the sea, as that book upon the Egyptians, to show them their irrecoverable exclusion. If we consider, what he did for them, what he suffered from them, in their way, the battles that he fought for them in an out-stretched arm, the battles that they fought against him, in the stiffness of their necks, and their murmurings, we must, to their confusion, acknowledge, that at a great deal a less price, than he paid for them, he might have gained all the people of the earth; all the nations of the earth, (in appearance) would have come in to his subjection, upon the thousandth part of that which he did for the Israelites in their way. But for that which he did for them, at home, when he had planted them in the Land of Promise, as it were an ungrateful thing, not to remember those blessings, so it is some degree of

ingratitude, to think them possible to be numbered. Consider the narrowness of the land, (scarce equal to three of our shires) and their iunumerable armies; consider the barenness of many parts of that country, and their innumerable sacrifices of cattle; consider their little trade, in respect, and their innumerable treasures; but consider especially, what God had done for their souls, in promising and ratifying so often a Messiah unto them, and giving them law and prophets, in the mean time, and there you see their true height; and then consider the abominations, and idolatries, in which they had plunged, and buried themselves, and there you see their lowness, how far they were fallen.

This then was their descent; and as St. Paul says (when he describes this descent of the Jews into all manner of abominations) one step of this stair, of this descent, is, unnatural affection, they were unnatural to themselves; that is, not sensible of their own misery, but were proud of their fall, and thought themselves at ease in their ruin; and another stair in this fall is, that *God had delivered them up to a reprobate mind*[4], to suffer them to think so still. And then for their further vexation, God would take from them, even that false, that imaginary comfort of theirs. *Surgite*, says God; since you have made that perverse shift, to take comfort in your fall, arise from that, from that security, from that stupidity, for you shall not choose but see your misery; when all the people were descended to that baseness, (as nothing is more base, than to court the world, and the devil, for poor and wretched delights, when we may have plentiful and rich abundance in our confidence in God) when the people were all of one mind, and one voice[5], *omnes unius labii*, their hearts, and tongues spoke all one language, and, (*populus tanto deterior, quanto in deterioribus concors*[6], men are the worse, the more they are, and the more unanimous, and constant they are in ill purposes) when they were all come to that *venite comburamus*, come, and let us burn brick, and trust in our own work, and *venite, ædificemus*, come, and let us build a tower, and provide a safety for ourselves; since they would descend from their dignity, (which dignity consists in the service of God, whose service is

[4] Rom. i. 28. [5] Gen. xi. 1. [6] Augustine.

perfect freedom) God would descend with them, *Venite descendamus*, says God; but what to do? *Descendamus, ut confundamus*, Let us go down to confound their language, and to scatter them upon the earth. *Ascensio mendax, descensio crudelis*, says holy Bernard, A false ascending, is a cruel descending: when we lie weltering in our blood, secure in our sins, and can flatter ourselves, that we are well, and where we would be, this deceitful ascension, is a cruel descent into hell; we lie still, we feel no pain, but it is because we have broken our necks; we do not groan, we do not sigh, but it is because our breath is gone; the spirit of God is departed from us. They were descended to a flatness of taste, Egyptian onions had a better savour, than the manna of heaven; they were descended to a new-fangledness in civil government, they liked the form of government amongst their neighbours, better than that of judges, which God had established for them then; they were descended to a new-fangledness in matter of religion, to the embracing of a foreign, and a frivolous, and an idolatrous worship of God: but then being in their descent, when they delighted in it, as sea-sick men, who had rather be trodden upon than rise up, than God frustrate that false joy and false ease of theirs, he rouses them from all that, which they had proposed to themselves, *surgite, arise*, arise from this security, because you are fallen, you should rise, but because you love your misery, you shall rise, you shall come to a sense, and knowledge of it, you shall not enjoy the ease of an ignorance.

But he raised them not to re-establish them, to restore them to their former dignity; there was no comfort in that *surgite*, which was accompanied with an *ite, arise and depart:* and depart into captivity. If we compare the captivity, which they were going into, (that of Babylon) with the other bondage, which they had been delivered from, (that of Egypt) it is true, there were many, and real, and important differences. That of Egypt was *ergastulum, a prison*[7]; and it was *fornax ferrea*, an iron furnace[8]; but in Babylon, they were not slaves, as they were in Egypt, but they were such a kind of prisoners, as only had not liberty to return to their own country. But yet, if we consider their state in Egypt in their root, in Jacob, and in his sons, they

[7] Exod. vi. 6. [8] Deut. iv. 20.

came for food thither in a time of necessity; and consider them in that branch that overshadowed, and refreshed them, in Joseph, he came thither as a bondman, in a servile condition. So that they were but few persons, and not so great, as that their pressures could aggravate, or taste much more the bitterly, by comparing it with any greatness which they had before; though they were fallen into great misery, they were not fallen from any remarkable greatness. But between the two captivities of Egypt, and Babylon, they were come to that greatness, and reputation, as that they had the testimony of all the world, *Only this people is wise, and of understanding, and a great nation*[9]. Now wherein? In that which follows; *what nation is so great, as to have the Lord come so near unto them;* so great, as to have laws, and ordinances, so righteous, as they had? Now this preculiar greatness, they lost in this captivity; whether they lost absolutely the books of the law, or not, and that they were reinspired and redictated again by the Holy Ghost to Esdras, or whether Esdras did but recollect them, and recompile them, St. Hierome will not determine: he will not say whether Moses, or Esdras, be author of the first five books of the Bible; but it is clear enough, that they were out of that ordinary use wherein they had been before: and though they kept their circumcision, and their sabbaths in Babylon, yet being cast thither for their sins, they had lost all ordinary expiations of their sins, for they had no sacrifices there; (as the Jews which are now in dispersion, are everywhere without their sacrifices) they were to rise, but not to stay, arise and depart; and they were to depart, both from their imaginary comforts, which they had framed, and proposed to themselves (when they were fallen from God, they should be deceived in their trust in themselves) and they were to depart even with the law, and ordinances, in which their pre-eminence, and prerogative above all nations consisted: when man comes to be content with this world, God will take this world from him: when man frames to himself imaginary pleasures, God will inflict real punishments; when he would lie still, he shall not sleep; but God will take him and raise him, but to a farther vexation.

And this vexation hath another heavy weight upon it, in this

[9] Deut. iv. 6.

little word, *for;* for this draws a curtain between the face of God, and them: this locks a door between the court of mercy, and them, when God presents his judgments with such an assuredness, such a resolution, as leaves no hope in their heart, that God will alter it, no power in themselves to solicit God to a pardon, or a reprieve; but as he was led *as a fool to the stocks*, when he hearkened to pleasant sins before, so he is led *as an ox to the slaughters*, when he hears of God's judgments now; his own conscience prevents God, and tells him, there is a *for*, a reason, a necessity, an irrecoverableness in his condemnation. God had iterated, and multipled this *quia*, this *for*, oftentimes in their ears: this prophet was no upstart, no sudden, no transitory man, to pass through the streets with a *Væ, væ, Woe, woe unto this city*[10], and no more; but he prophesied constantly, during the reign of three kings, of Jotham, Ahaz, and Hezekiah: he was no suspicious man out of his singularity; but he prophesied jointly with Isaiah, without separation, and he held the communion of his fellow-prophets; he was no particular man, (as many interpreters have taken it) so, as that he addressed his prophecies upon Judah only; but he extended it to all, to all the tribes. It is not a prophecy limited to idolatry, and the sins against the first table, but to robbery, and murder, and fornication, and oppression, and the sins between man and man: it is not a timorous prophecy, directed only to persons whom a low fortune, and a miserable estate, or a sense of sin, and a wounded conscience, had depressed, and dejected, but principally bent upon rulers and magistrates, and great persons. So that no man hath a *quia* against this *quia*, a *for* against this *for*, to say, we need not heed him, for he is an upstart, a singular person, and all these his threatenings are rather satirical, than prophetical, or theological; but this thunderbolt, this *quia*, this reason why these judgments must necessarily fall upon them, fell upon them with so much violence, as that it stupified with the weight, and precluded all ways of escape. These be the heaviest texts that a man can light upon in the Scriptures of God, and these be the heaviest commentaries that a man can make upon these texts, that when God wakens him and raises him from his dream, and

[10] Micah ii. 1.

bed of sin, and pleasure, and raises him with the voice of his judgments, he suffers him to read to the *quia*, but not to come to the *tamen;* he comes to see reason why that judgment must fall, but not to see any remedy. His inordinate melancholy, and half-desperate sadness, carries his eye and mind upon a hundred places of commination, of threatening in the prophets, and in them all he finds quickly that *quia*, this curse must fall upon me, for I am fallen into it; but he comes not to the *tamen*, to that relief, *yet turn to the Lord, and he will turn to thee.* This was a particular step in their misery, that when they were awaked and risen, that is, taken away from all taste and comfort in their own imaginations and pleasures, when God was ready to give fire to all that artillery, which he had charged against them, in the service of all the prophets, they could see no refuge, no sanctuary, nothing but a *quia*, an irresistibleness, an irremediableness, a necessity of perishing; a great while there was no such thing as judgment, (God cannot see us) now, there is no such thing as mercy, (God will not see us.)

What then is this heavy judgment, that is threatened? It is the deprivation of rest. Though there be no war, no pestilence, no new positive calamity, yet privative calamities are heavy judgments; to lose that Gospel, that religion, which they had, is a heavy loss; deprivations are heavy calamities; and here they are deprived of rest; here is not your rest: now, besides that betwixt us and heaven, there is nothing that rests, (all the elements, all the planets, all the spheres are in perpetual motion, and vicissitude) and so the joys of heaven are expressed unto us, in that name of rest; certainly this blessing of rest was more precious, more acceptable to the Jews, than to any other nation; and so they more sensible of the loss of it, than any other. For as God's first promise, and the often ratification of it, had ever accustomed them to a longing for that promised rest, as their long, and laborious peregrinations, had made them ambitious, and hungry of that rest, so had they (which no other nation had but they) a particular feast of a Sabbath, appointed for them, both for a real cessation and rest from bodily labours, and for a figurative expressing of the eternal rest; their imagination, their understanding, their faith, was filled with this apprehension of

rest. When the contentment and satisfaction, which God took in Noah's sacrifice after he came out of the ark, is expressed, it is expressed thus, *The Lord smelt a savour of rest*[11]; our services to God, are a rest to him; he rests in our devotions; and when the idolatrous service, and forbidden sacrifices of the people are expressed, they are expressed thus, when I had brought them into the land, *Posuerunt ibi odorem quietum suarum*[12], they placed there the sweet savours of their own rest; not of God's rest, (his true religion) but their own rest, a religion, which they, for collateral respects, rested in. And therefore when God threatens here, that there shall be no rest, that is, none of his rest, he would take from them their law, their sacrifices, their religion, in which he was pleased, and rested gracious towards them, he will change their religion: and when he says, here is not your rest, he threatens to take from them, that rest, that peace, that quiet which they had proposed, and imagined to themselves; when they say to themselves, Why, it is no great matter; we may do well enough for all that, though our religion be changed; he will impoverish them, he will disarm them, he will infatuate them, he will make them a prey to their enemies, and take away all true, and all imaginary rest too.

Briefly, it is the mark of all men, even natural men, rest: for though Tertullian condemn that, to call *Quietis magisterium sapientiam*, The act of being, and living at quiet, wisdom, therein seeming to exclude all wisdom that conduces not to rest, as though there were no wisdom in action, and in business; though in the person of Epicurus he condemn that, and that saying, *Nemo alii nascitur, moriturus sibi*, It is no reason, that any man should think himself born for others, since he cannot live to himself, or to labour for others, since himself cannot enjoy rest, yet Tertullian leaving the Epicures, that placed felicity in a stupid and unsociable retiring, says in his own person, and in his own opinion, almost as much, *Unicum mihi negotium, nec aliud curo, quam ne curem*, All that I care for, is that I might care for nothing; and so even Tertullian, in his Christian philosophy, places happiness in rest: now he speaks not only of the things of this world, they must necessarily be cared for, in their propor-

[11] Gen. viii. 21. [12] Ezek. xx. 28.

tion; we must not decline the businesses of this life, and the offices of society, out of an aëry and imaginary affection of rest: our principal rest is, in the testimony of our conscience, and in doing that which we were sent to do; and to have a rest, and peace, in a conscience of having done that religiously, and acceptably to God, is our true rest: and this was the rest, which the Jews were to lose in this place, the testimony of their consciences, that they had performed their part, their conditions, so, that they might rely upon God's promises of a perpetual rest in the land of Canaan; and that rest they could not have; not that peaceful testimony of their consciences.

They could not have that rest, no rest, not there, not in Canaan; which was the highest degree of the misery, because they were confident in their term, their state in that land, that it should be perpetual; and they were confident in the goodness of the land, that it should evermore give them all conveniences in abundance, conducing to all kind of rest: for this land God himself calls by the name of rest, and of his rest; *I sware that they should not enter into my rest*[13]; so that rest was proper to this land, and this land was proper to them. For, (as St. Augustine notes well[14]) though God recovered this land for them, and re-established miraculously their possession, yet they came but in their *remitter*, and *in postliminio*, the inheritance of that land was theirs before: for Shem the son of Noah, was in possession of this land; and the sons of Cham, the Canaanites, expelled his race out of it; and Abraham, of the race of Shem, was restored unto it again: so that, as the goodness of the land promised rest, so the goodness of the title promised them the land; and yet they might have no rest there.

They had a better title than that; those often oaths, which God had sworn unto them, that that land should be theirs for ever, was their evidence; if then that land were *requies Domini*, the rest of the Lord, that is, the best, and the safest rest, and that land were their land, why should they not have that rest here, when the Lord had sworn they should? Why, because he swore the contrary after; but will God swear contrary things? Why, *Solus securus jurat, qui falli non potest*, says St. Augustine,

[13] Psalm xcv. 11. [14] Aug. Ser. cv. de tempore.

only he can swear a thing safely, that sees all circumstances, and foresees all occurrences; only God can swear safely, because nothing can be hid from him. God therefore that knew upon what conditions he had taken the first oath, and knew again how contemptuously those conditions were broken, he takes knowledge that he had sworn, he denies not that, but he swears again, and in his anger, *I sware in my wrath, that they should not enter into my rest.* Those men (says he) which have seen my glory and my miracles, and have tempted me ten times, and not obeyed my voice, *certainly they shall not see the land whereof I swear unto their fathers*[15]; neither shall any that provoke me see it; he pleads not *non est factum*, but he pleads conditions performed; he denies not that he swore, but he justifies himself, that he had done as much as he promised; for his promise was conditional. The apostle seems to assign but one reason of their exclusion, from this land, and from this rest, and yet he expresses that one reason so, as that it hath two branches; he says, *We see that they could not enter, because of unbelief*[16]; and yet he asks the question; *To whom sware he, that they should not enter into his rest, but unto them, that obeyed not?* Unbelief is assigned for the cause, and yet they were shut out for disobedience; now, if the apostle make it all one, whether want of faith, or want of works, exclude us from the land of rest, let not us be too curious inquirers, whether faith or works bring us thither; for neither faith, nor works bring us thither, as a full cause; but if we consider mediate causes, so they may be both causes; faith, instrumental; works, declaratory; faith may be as evidence, works as the seal of it; but the cause is only, the free election of God. Nor ever shall we come thither, if we leave out either; we shall meet as many men in heaven, that have lived without faith, as without works.

This then was the case; God had sworn to them an inheritance permanently there, but upon condition of their obedience; if they had not had a privity in the condition, if they had not had a possibility to perform the condition, their exclusion might have seemed unjust: and it had been so; for though God might justly have forborne the promise, yet he could not justly break the pro-

[15] Numb. xiv. 23. [16] Heb. iii. 18, 19.

mise, if they had kept the conditions; therefore he expressed the condition without any disguise, at first, *If thy heart turn away, I pronounce unto you this day that you shall surely perish*[17]: you shall not prolong your days in the land. And then, when those conditions were made, and made known, and made easy, and accepted, when they so rebelliously broke all conditions, his first oath lay not in his way, to stop him from the second, *As I live, saith the Lord, I will surely bring mine oath that they have broken, and my covenant that they have despised upon their head; shall they break my covenant, and be delivered?* says God there[18]. God confesses the oath and the covenant, to be his covenant and his oath, but the breach of the oath, and covenant, was theirs, and not his.

He expresses his promise to them, and his departing from them together, in another prophet; God says to the prophet, *Buy thee a girdle, bury it in the ground, and fetch it again*[19]; and then it was rotten, and good for nothing: for says he, *As the girdle cleaveth to the loins, so have I tied to me the house of Israel, and Judah, that they might be my people, that they might have a name and a praise, and a glory, but they would not hear;* therefore, say unto them, *Every bottle shall be filled with wine;* (here was a promise of plenty:) and they shall say unto thee, Do not we know, that every bottle shall be filled with wine? (that God is bound to give us this plenty?) because he hath tied himself by oath, and covenant, and promise.) But *behold, I fill all the inhabitants with drunkenness;* (since they trust in their plenty, that shall be an occasion of sin to them) and *I will dash them against one another*, even the father and sons together; I will not spare, I will not pity, I will not have compassion, but destroy them. God could not promise more, than he did in this place at first; he could not depart farther from that promise, than, by their occasion, he came to at last. God's promise goes no farther with Moses himself; *My presence shall go with thee, and I will give thee rest*[20]; if we will steal out of God's presence, into dark and sinful corners, there is no rest promised. *Receive my words*, says Solomon, *and the years of thy life shall be many*[21]; *Trust in the*

[17] Deut. xxx. 17, 18. [18] Ezek. xvii. 19. [19] Jer. xiii. 1—7.
[20] Exod. xxxiii. 14. [21] Prov. iv. 10.

Lord, and do good[22], (perform both, stand upon those two legs, faith, and works; not that they are alike; there is a right, and a left leg: but stand upon both; upon one in the sight of God; upon the other in the sight of man:) *Trust in the Lord, and do good, and thou shalt dwell in the land, and be fed assuredly.* That paradise, that peace of conscience, which God establishes in thee, by faith, hath a condition of growth, and increase, from faith to faith; heaven itself, in which the angels were, had a condition; they might, they did fall from thence; the land of Canaan was their own land, and the rest of that land their rest, by God's oath, and covenant; and yet here was not their rest: not here; nor, for anything expressed or intimated in the word, anywhere else. Here was a *nunc dimittis*, but not in peace; the Lord lets them depart, and makes them depart, but not in peace, for their eyes saw no salvation; they were sent away to a heavy captivity. Beloved, we may have had a Canaan, an inheritance, a comfortable assurance in our bosoms, in our consciences, and yet hear that voice after, that here is not our rest, except, as God's goodness at first moved him to make one oath unto us, of a conditional rest, as our sins have put God to his second oath, that he sware we should not have his rest, so our repentance bring him to a third oath, *As I live I would not the death of a sinner*, that so he do not only make a new contract with us, but give us withal an ability to perform the conditions, which he requires.

SERMON XC.

PREACHED AT THE CHURCHING OF THE COUNTESS OF BRIDGEWATER.

MICAH ii. 10. [*Second Sermon.*]

THUS far we have proceeded in the first acceptation of these words, according to their principal, and literal sense, as they appertained to the Jews, and their state; so they were a commination; as they appertain to all succeeding ages, and to us, so

[22] Psalm xxxvii. 3.

they are a commonition, an alarm, to raise us from the sleep, and death of sin; and then in a third acceptation, they are a consolation, that at last we shall have a rising, and a departing into such a state, in the resurrection, as we shall no more need this voice, *Arise, and depart*, because we shall be no more in danger of falling, no more in danger of departing from the presence, and contemplation, and service, and fruition of God; and in both these latter senses, the words admit a just accommodation to this present occasion, God having raised his honourable servant, and handmaid here present, to a sense of the curse, that lies upon women, for the transgression of the first woman, which is painful, and dangerous child-birth; and given her also a sense of the last glorious resurrection, in having raised her from that bed of weakness, to the ability of coming into his presence, here in his house.

First then to consider them, in the first of these two latter senses, as a commonition to them, that are in the state of sin, first there is an increpation implied in this word arise; when we are bid arise, we are told, that we are fallen: sin is an unworthy descent, and an ignoble fall; secondly, we are bid to do something, and therefore we are able to do something; God commands nothing impossible so, as that that degree of performance, which he will accept, should be impossible, to the man whom his grace hath affected; that which God will accept, is possible to the godly; and thirdly, that which he commands here, is derived into two branches; we are bidden to rise, that is, to leave our bed, our habit of sin; and then not to be idle, when we are up, but to depart; not only to depart from the custom, but from temptations of recidivation; and not only that, but to depart into another way, a habit of actions, contrary to our former sins. And then, all this is pressed, and urged upon us, by a reason; the Holy Ghost appears not like a ghost in one sudden glance, or glimmering, but he testifies his presence, and he presses the business, that he comes for; and the reason that he uses here, is, *quia non requies*, because otherwise we lose the *pondus animæ*, the weight, the ballast of our soul, rest, and peace of conscience: for howsoever there may be some rest, some such show of rest as may serve a carnal man a little while, yet, says our text, it is not your rest, it conduces not to that rest, which God hath ordained for you,

whom he would direct to a better rest. That rest, (your rest) is not here; not in that, which is spoken of here; not in your lying still, you must rise from it; not in your standing still, you must depart from it; your rest is not here: but yet, since God sends us away, because our rest is not here, he does tacitly direct us thereby, where there is rest; and that will be the third acceptation of these words; to which we shall come anon.

For that then which rises first, the increpation of our fall implied in the word, *arise*, there is nothing in which that which is the mother of all virtues, *discretion*, is more tried, than in the conveying, and imprinting profitably a rebuke, an increpation, a knowledge, and sense of sin, in the conscience of another. The rebuke of sin, is like the fishing of whales; the mark is great enough; one can scarce miss hitting; but if there be not sea-room and line enough, and a dexterity in letting out that line, he that hath fixed his harping-iron, in the whale, endangers himself and his boat; God hath made us *fishers of men;* and when we have struck a whale, touched the conscience of any person, which thought himself above rebuke, and increpation, it struggles, and strives, and as much as it can, endeavours to draw fishers and boat, the man and his fortune, into contempt, and danger. But if God tye a sickness, or any other calamity, to the end of the line, that will wind up this whale again to the boat, bring back this rebellious sinner better advised, to the mouth of the minister, for more counsel, and to a better suppleness, and inclinableness, to conform himself to that which he shall after receive from him; only calamity makes way for a rebuke to enter. There was such a tenderness, amongst the orators, which were used to speak in the presence of the people, to the Roman emperors, (which was a way of civil preaching) that they durst not tell them then their duties, nor instruct them, what they should do, any other way than by saying, that they had done so before; they had no way to make the prince wise, and just and temperate, but by a false praising him, for his former acts of wisdom, and justice, and temperance, which he had never done; and that served to make the people believe that the princes were so; and it served to teach the prince that he ought to be so. And so, though this were an express, and a direct flattery, yet it was a collateral increpation too; and on the other

side, our later times have seen another art, another invention, another workmanship, that when a great person hath so abused the favour of his prince, that he hath grown subject to great, and weighty increpations, his own friends have made libels against him, thereby to lay some light aspersions upon him, that the prince might think, that this coming with the malice of a libel, was the worst that could be said of him: and so, as the first way to the emperors, though it were a direct flattery, yet it was a collateral increpation too, so this way, though it were a direct increpation, yet it was a collateral flattery too. If I should say of such a congregation as this, with acclamations and shows of much joy, blessed company, holy congregation, in which there is no pride at all, no vanity at all, no prevarication at all, I could be thought in that, but to convey an increpation, and a rebuke mannerly, in a wish that it were so altogether. If I should say of such a congregation as this, with exclamations and show of much bitterness, that they were sometimes somewhat too worldly in their own business, sometimes somewhat too remiss, in the businesses of the next world, and add no more to it, this were but as a plot, and a faint libelling, a publishing of small sins to keep greater from being talked of: slight increpations are but as whisperings, and work no farther, but to bring men to say, Tush, nobody hears it, nobody heeds it, we are never the worse, nor never the worse thought of for all that he says. And loud and bitter increpations, are as a trumpet, and work no otherwise, but to bring them to say, Since he hath published all to the world already, since all the world knows of it, the shame is past, and we may go forward in our ways again: Is there no way to convey an increpation profitably? David could find no way; *Vidi prævaricatores et tabescebam*, says he, *I saw the transgressors, but I languished and consumed away with grief, because they would not keep the law*[1]; he could not mend them, and so impaired himself with his compassion: but God hath provided a way here, to convey, to imprint this increpation, this rebuke, sweetly, and successfully; that is, by way of counsel: by bidding them *arise*, he chides them for falling, by presenting the exaltation and exultation of a peaceful conscience, he brings them to a foresight, to what miserable dis-

[1] Psalm cxix. 158.

tractions, and distortions of the soul, a habit of sin will bring them to. If you will take knowledge of God's fearful judgments no other way, but by hearing his mercies preached, his *mercy is new every morning*, and his dew falls every evening; and morning and evening we will preach his mercies unto you. If you will believe a hell no other way, but by hearing the joys of heaven presented to you, you shall hear enough of that; we will receive you in the morning, and dismiss you in the evening, in a religious assurance, in a present inchoation of the joys of heaven. It is God's way, and we are willing to pursue it; to show you that you are enemies to Christ, *we pray you in Christ's stead, that you would be reconciled to him;* to show you that you are fallen, we pray you to *arise*, and *si audieritis*, if you hear us so, if any way, any means, convey this rebuke, this sense into you, *si audieritis, lucrati summs fratrem, If you hear, we have gained a brother*[2]; and that is the richest gain that we can get, if you may get salvation by us.

God's rebukes and increpations then are sweet, and gentle, to the binding up, not to the scattering of a conscience; and the particular rebuke in this place, conveyed by way of counsel, is, that they were fallen; and worse could not be said, how mild, and easy soever the word be. The ruin of the angels in heaven, the ruin of Adam in paradise, is still called by that word, it is but the fall of angels, and the fall of Adam; and yet this fall of Adam cost the blood of Christ, and this blood of Christ, did not rectify the angels after their fall. *Inter abjectos, abjectissimus peccator*[3]; Amongst them that are fallen, he falls lowest, that continues in sin: for (says the same father,) man is a king in his creation; he hath commission, *subjicite, et dominamini;* the world, and himself, (which is a less world, but a greater dominion) are within his jurisdiction; and then servilely, he submits himself, and all, to that, *quo nihil magis barbarum*, than which nothing is more tyrannous, more barbarous. All persons have naturally, all nations ever had, a detestation of falling into their hands who were more barbarous, more uncivil than themselves, *et peccato nihil magis barbarum*, says that father; sin doth not govern us by a rule, by a law, but tyrannically, impetuously, and tempestuously; it hath been said of Rome, *Romæ regulariter malè agitur;* there a man

[2] Matt. xviii. 15. [3] Chrysostom.

may know the price of a sin, before he do it; and he knows what his dispensation will cost; whether he be able to sin at that rate, whether he have wherewithal, that if not, he may take a cheap sin. Thou canst never say that of thy soul, *Intus regulariter malè agitur;* thou canst never promise thyself to sin safely, and so to elude the law, for the law is thy heart; nor to sin wisely, and to escape witnesses, for the testimony is in thy conscience; nor to sin providently, and thriftly, and cheaply, and compound for the penalty, and stall the fine; for thy soul, that is the price, is indivisible, and perishes entirely; and eternally at one payment, and yet ten thousand thousand times over and over. Thou canst not say, Thou wilt sin that sin, and no more; or so far in that sin, and no farther; if thou fall from an high place, thou mayest fall through thick clouds, and through moist clouds, but yet through nothing that can sustain thee, but thou fallest to the earth; if thou fall from the grace of God, thou mayest pass through dark clouds, oppression of heart, and through moist clouds, some compunction, some remorseful tears; but yet, (of thyself) thou hast nothing to take hold of, till thou come to that bottom, which will embrace thee cruelly, to the bottomless bottom of hell itself. Our dignity, and our greatest height, is in our interest in God, and in the world, and in ourselves; and we fall from all, either *non utendo*, or *abutendo;* either by neglecting God, or by overvaluing the world; our greatest fall of all is, into idolatry; and yet idolatry is an ordinary fall; for *tot habemus Deos recentes, quot habemus vitia*[4], as many habitual sins as we embrace, so many idols we worship: if all sins could not be called so, idols, yet for those sins, which possess us most ordinarily, and most strongly, we have good warrant to call them so; which sins are licentiousness in our youth, and covetousness in our age, and voluptuousness in our middle time. For, for licentiousness, idolatry and that are so often called by one another's names in the Scriptures, as (many times) we cannot tell when the prophets mean spiritual adultery, and when carnal: when they mean idolatry, and when fornication. For covetousness, that is expressly called idolatry by the apostle: and so is voluptuousness too, in those men, *whose belly is their god.* We fall then into that desperate precipitation of idolatry by lust,

[4] Hierome.

when by fornication we profane the temple of the Holy Ghost, and make even his temple, our bodies, a stew: and we fall into idolatry by covetousness, when we come to be, *tam putidi minutique animi*[5], of so narrow and contracted a soul, and of so sick, and dead, and buried, and putrified a soul, as to lock up our soul in a cabinet where we lock up our money, to tye our soul in the corner of a handkerchief, where we tye our money, to imprison our soul, in the imprisonment of those things, *quæ te ad gloriam subvecturæ*, the dispensation, and distribution whereof, would carry thy soul to eternal glory. And when, by our voluptuousness, we raise the prices of necessary things, *et eorum vulnera, qui a Deo flagris cæduntur, adaugemus;* and thereby scourge them with deeper lashes of famine, whom God had scourged with poverty before, we fall into idolatry by voluptuousness; *numismatis inscriptiones inspicitis, et non Christi in fratre*, thou takest a pleasure, to look upon the figures, and images of kings in their several coins, and thou despisest thine own image in thy poor brother, and God's image in thy ruinous, and defaced soul, and in his temple, thy body, demolished by thy licentiousness, and by all these idolatries. This is the fall, when we fall so far into those sins, which have naturally a tyranny in them, and that that sin becomes an idol to us; which fall of ours, God intimates unto us, and rebukes us for, by so mild a way, as to bid us rise from it.

Now when God bids us rise, as the apostle says, *Be not deceived, non irredetur Deus, God cannot be mocked*[6] by any man, so we may boldly say, Be not afraid, *non irridet Deus;* God mocks no man; God comes not to a miserable bedrid man, as a man would come in scorn to a prisoner, and bid him shake off his fetters, or to a man in a consumption, and bid him grow strong: when God bids us arise, he tells us, we are able to rise; God bade Moses go to Pharaoh; Moses said he was *incircumcisus labiis*[7], heavy and slow of tongue; but he did not deny, but he had a tongue: God bade him go, and *I will be with thy mouth*, says he; he does not say, I will be thy mouth; but, thou hast a mouth, and I will be with thy mouth. It was God's presence, that made that mouth serviceable and useful but it was Moses' mouth; Moses had a mouth of his own; we have faculties and powers of our own, to

[5] Basil. [6] Gal. vi. 7. [7] Exod. iv. 10.

be employed in God's service. So when God employed Jeremy, the prophet says, *O Lord God, behold, I cannot speak, for I am a child*[8]; but God replies, say not thou, *I am a child; for whatsoever I command thee, thou shalt speak.* When God bids thee rise from thy sin, say not thou it is too late, or that thou art bedrid in the custom of thy sin, and so canst not rise: when he bids thee rise, he enables thee to rise; and thou mayest rise, by the power of that will which only his mercy, and his grace, hath created in thee: for as God conveys a rebuke in that counsel, *surgite*, arise, so he conveys a power in it too; when he bids thee rise, he enables thee to rise.

That which we are to do then, is to rise; to leave our bed, our sleep of sin. St. Augustine takes knowledge of three ways, by which he escaped sins; first, *occasionis subtractione;* and that is the safest way, not to come within distance of a tentation; secondly, *resistendi data virtute*, that the love and fear of God, imprinted in him, made him strong enough for the sin: Can I love God, and love this person thus? thus, that my love to it should draw away my love from God? Can I fear God, and fear any man, (who can have power but over my body) so, as for fear of him, to renounce my God, or the truth, or my religion? or *affectionis sanitate*, that his affections had, by a good diet, by a continual feeding upon the contemplation of God, such a degree of health, and good temper, as that some sins he did naturally detest, and though he had not wanted opportunity, and had wanted particular grace, yet he had been safe enough from them. But for this help, this detestation, of some particular sins, that will not hold out; we have seen men infinitely prodigal grow infinitely covetous at last. For the other way, (the assistance of particular grace) that we must not presume upon; for he that opens himself to a tentation, upon presumption of grace to preserve him, forfeits by that, even that grace which he had. And therefore there is no safe way, but *occasionis subtractio*, the forbearing of those places, and that conversation, which ministers occasion of tentation to us. First therefore, let us find, that we are in our bed, that we are naturally unable to rise; we are not born noble: St. Paul considers himself, and his birth, and his title to grace,

[8] Jer. i. 6.

at best: that he was a Jew, and of the tribe of Benjamin, and of holy parents, and within the covenant; yet all this raised him not out of his bed, for, says he, *We were by nature the children of wrath, as well as others*[9]. But where then was the rising? that is in the true receiving of Christ. *To as many as received him, he gave, potestatem prærogativæ, to be the sons of God*[10]; yea, *power to become the sons of God*, as it is in our last translation. *Christianus non de Christiano nascitur, nec facit generatio, sed generatio Christienum*[11]; A Christian mother does not conceive a Christian; only the Christian church conceives Christian children. *Judæus circumcisus generat filium incircumcisum*[12], A Jew is circumcised, but his child is born uncircumcised: the parents may be up, and ready, but their issue abed, and in their blood, till baptism have washed them, and till the spirit of regeneration have raised them, from that bed, which the sins of their first parents have laid them in, and their own continuing sins continued them in. This rising is first from *original sin*, by baptism, and then from *actual sin*, best, by withdrawing from the occasions of tentation to future sins, after repentance of former.

But it is not, *arise*, and stand still: but *surgite, et ite*, arise, and depart; but whither? Into actions, contrary to those sinful actions, and habits contrary to those habits. *Let him that is righteous, be righteous still, and him that is holy, be holy still*[13] and that cannot be, without this; for it is but a small degree of convalescence, and reparation of health, to be able to rise out of our bed, to be able to forbear sin: *Qui febri laborat, post morbum infirmior est;* though the fever be off, we are weak after it; though we have left a sin, there is a weakness upon us, that makes us reel, and lean towards that bed, at every turn; decline towards that sin, upon every occasion. And therefore according to that example, and pattern, of God's proceeding at the creation, who first made all, and then digested, and then perfected them; *Primo faciamus, deinde venustemus*, says St. Ambrose; first let us make up a good body, a good habitude, a good constitution, by leaving our beds, our occasions of tentations; and then *venustemus*, let us dress ourselves, adorn ourselves, yea, arm ourselves, with the *whole armour of God*, which is faith

[9] Ephes. ii. 3. [10] John i. 12. [11] Tertullian.
[12] Augustine. [13] Rev. xxii. 11.

in Christ Jesus, and a holy and sanctified conversation. *Memento peregisse te aliquid, restare aliquid*[14]: Remember, (and do not deceive thyself, to remember that, which was never done) but remember truly, that thou hast done something, towards making sure thy salvation already, and that thou hast much more to do; *divertisse te ad refectionem, non ad defectionem*, that God hath given thee a baiting place, a resting place; peace in conscience for all thy past sins, in thy present repentance; but it is, to refresh thyself with that peace; it is not to take new courage, and strength to sin again. Let not the ease which thou hast found in the remission of sins now embolden thee to commit them again; nor to trust to that strength which thou hast already recovered; but *arise and depart;* avoid old tentations, and apply thyself to a new course in the world, and in a calling; for there may be as as much sin to leave the world, as to cleave to the world: and he may be as inexcusable at the last day, that hath done nothing in world, as he that hath done some ill.

Now, we noted it to be a particular degree of God's mercy, that he insisted upon it, that he pressed it, that he urged it with a reason; Do thus, says God, *for* it stands thus with you. It is always a boldness, to ask a reason of those decrees of God, which were founded, and established only in his own gracious will, and pleasure; in those cases, *exitiales voculæ, cur et quomodo*[15]; to ask, why God elected some, and how it can consist with his goodness, to leave out others, there the *how* and *why* are dangerous, and deadly monosyllables. But of God's particular purposes upon us, and revealed to us, which are so to be wrought and executed upon us, as that we ourselves have a fellow-working, and co-operation with God, of those, it becomes us to ask, and to know the reason. When the angel Gabriel promised such unexpected blessings to Zachary, Zachary asks, *Whereby shall I know this*[16]? and the angel does not leave him unsatisfied. When that angel promises a greater miracle to the blessed Virgin Mary, she says also, *Quomodo, How shall this be?* and the angel settles, and establishes the assurance in her: whatsoever we are bid to believe, whatsoever we are bid to do, God affords us a reason for it, and we may try it by reason, but because that sinner, whom in this text

[14] Augustine. [15] Luther. [16] Luke i. 18.

he speaks to, *to arise and depart*, is likely to stand upon false reasons, against his rising, to murmur, and to ask *Cur* or *quomodo*, Why should I arise, since methinks I lie at my ease, how shall I arise, that am already at the top of my wishes? God who is loath to lose any soul, that he undertakes, follows him with this reason, *Quia non requies, Arise, and depart, for here is not your rest.*

Now this rest is in itself so grateful, so acceptable a thing, as all the service, which David, and Solomon, could express towards God, in the dedication of the Temple, (which was then in intention, and project) is described in that phrase, *Arise O Lord, and come into thy rest, thou and the ark of thy strength*[17]; God himself hath a Sabbath, in our Sabbaths; it is welcome to God, and it is so welcome to man, as that St. Augustine preaching upon those words, *Qui posuit fines tuos pacem, He that maketh peace in thy borders*[18], (as we translate it) he observed such a passion, such an alteration in his auditory, as that he took knowledge of it in his sermon; *Nihil dixeram, nihil exposueram, verbum pronunciavi et exclamastis*, says he; I have entered into no part of my text; I have scarce read my text; I did but name the word, *rest*, and *peace* of conscience, and you are all transported, affected, with an exultation, with an acclamation, in the hunger, and ambition of it; that that the natural, that that the supernatural man affects, is rest; *Inquire pacem, et persequere eam;* it is not only *sequere*, but *persequere; seek peace and ensue it*[19]; follow this rest, this peace so, as if it fly from you, if any interruption, any heaviness of heart, any warfare of this world, come between you and it, yet you never give over the pursuit of it, till you overtake it. *Persequere*, follow it; but first *inquire*, says David, seek after it, find where it is, for *here is not your rest.*

Unaquæque res in sua patria fortior[20]; If a star were upon the earth, it would give no light; if a tree were in the sea, it would give no fruit; every tree is fastest rooted, and produces the best fruit, in the soil, that is proper for it. Now, *here we have no continuing city, but we seek one*[21]; when we find that, we shall find rest. Here how shall we hope for it? for ourselves,

[17] Psalm cxxxii. 8. [18] Psalm cxlvii. 14. [19] Psalm xxxiv. 14.
[20] Chrysostom. [21] Heb. xiii. 14.

Intus pugnæ, foris timores[22]; we feel a war of concupiscencies within, and we fear a battery of temptations without: *Si dissentiunt in domo uxor et maritus, periculosa molestia*, says St. Augustine; If the husband, and wife agree not at home, it is a troublesome danger; and that's every man's case; for *caro conjux*, our flesh is the wife, and the spirit is the husband, and they two will never agree. But *Si dominetur uxor, perversa pax*, says he, and that's a more ordinary case than we are aware of, that the wife hath got the mastery, that the weaker vessel, the flesh, hath got the victory; and then, there is a show of peace, but it is a stupidity, a security, it is not peace. Let us depart out of ourselves, and look upon that, in which most ordinarily we place an opinion of rest, upon worldly riches; *They that will be rich, fall into temptations, and snares, and into many foolish, and noisome lusts*[23], which drown men in perdition, and in destruction, for the *desire of money is the root of evil;* not the having of money, but the desire of it; for it is Theophylact's observation, that the apostle does not say this of them that *are* rich, but of them, that *will be made* rich; that set their heart upon the desire of riches, and will be rich, what way soever. *As the partridge gathereth the young, which she hath not brought forth*[24], so he that gathereth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool; (he shall not make a wise will) but shall his folly end, at his end, or the punishment of his folly? We see what a restless fool he is, all the way; first, because he wants room, he says, he will *pull down his barns, and build new*[25]; (thus far there's no rest; in the *diruit*, and *ædificat*, in pulling down, and building up;) then he says to his soul, live at ease; he says it, but he gives no ease; he says it as he shall say to the hills, *Fall down, and cover us;* but they shall stand still; and his soul shall hear God say, whilst he promises himself this ease, *O fool, this night, they shall fetch away thy soul;* God does not only not tell him, who shall have his riches, but he does not tell him, who shall have his soul. He leaves him no assurance, no ease, no peace, no rest, here.

This rest is not then in these things; not in their use; for

[22] 2 Cor. vii. 5.
[23] 1 Tim. vi. 9.
[24] Jer. xvii. 11.
[25] Luke xii. 18.

they are got with labour, and held with fear; and these, labour and fear, admit no rest; not in their nature; for they are fluid, and transitory, and moveable, and these are not attributes of rest. If that word do not reach to land, (the land is not moveable,) yet it reaches to thee; when thou makest thine inventory, put thyself amongst the moveables, for thou must remove from it, though it remove not from thee. So that, what rest soever may be imagined in these things, it is not your rest, for howsoever the things may seem to rest, yet you do not. It is not here at all: not in that here, which is intimated in this text; not in the falling, that is here; for sin is a stupidity, it is not a rest; not in the rising that is here, for this remorse, this repentance, is but as a surveying of a convenient ground, or an emptying of an inconvenient ground, to erect a building upon; not in the departing that is here, for in that is intimated a building of new habits, upon the ground so prepared, and so a continual and laborious travail, no rest; falling, and rising, and departing, and surveying, and building, are no words of rest, forgive these words their spiritual sense, that this sense of our fall, (which is remorse after sin) this rising from it, (which is repentance after sin) this departing into a safer station, (which is the building of habits contrary to the former) do bring an ease to the conscience, (as it doth that powerfully and plentifully) yet, as when we journey by coach, we have an ease in the way, but yet our rest is at home, so in the ways of a regenerate man, there is an unexpressible ease, and consolation here, but yet even this is not your rest; for, as the apostle says, *If I be not an apostle unto others, yet doubtless I am unto you*, so what rest soever others may propose unto themselves, for you, *whose conversation is in heaven*, (for this world to the righteous is *atrium templi*, and heaven is that temple itself, the militant church, is the porch, the triumphant, is the *sanctum sanctorum*, this church and that church are all under one roof, Christ Jesus) for you, who appertain to this church, your rest is in heaven; and that consideration brings us to the last of the three interpretations of these words.

The first was a commination, a departing without any rest, proposed to the Jews; the second was a commonition, a departing into the way towards rest, proposed to repentant sinners; and

this third is a consolation, a departing into rest itself, proposed to us, that believe a resurrection. It is a consolation, and yet it is a funeral; for to present this eternal rest, we must a little invert the words, to the departing out of this world, by death, and so to arise to judgment; depart, and arise; for, &c.

This departing then, is our last *Exodus*, our last passover, our last transmigration, our departing out of this life. And then, the consolation is placed in this, that we are willing, and ready for this departing; *Qua gratia breve nobis tempus præscripsit Deus*[26]! How mercifully hath God proceeded with man, in making his life short! For by that means he murmurs the less at the miseries of this life, and he is the less transported upon the pleasures of this life, because the end of both is short. It is a weakness, says St. Ambrose, to complain, *De immaturitate mortis*, Of dying before our time; for we were ripe for death at our birth; we were born mellow: *Secundum aliquem modum, immortalis dici posset homo, si esset tempus intra quod mori non posset*, is excellently said by the same father; if there were any one minute in a man's life, in which he were safe from death, a man might in some sort be said to be immortal, for that minute; but man is never so; *Nunquam ei vicinius est, posse vivere, quam posse mori:* that proposition is never truer, This man may live to-morrow, than this proposition is, this man may die this minute. Though then shortness of life be a malediction to the wicked, (*The bloody and deceitful men shall not live half their days*[27]) there is the sentence, the judgment, the rule, (*And they were cut down before their time*[28]) there is the execution, the example, God hath threatened, God hath inflicted, shortness of days to the wicked, yet the curse consists in their indisposition, in their overloving of this world, in their terrors concerning the next world, and not merely in the shortness of life; for this *ite*, depart out of this world, is part of the consolation. I have a reversion upon my friend, and (though I wish it not) yet I am glad, if he die; men that have inheritances after their fathers, are glad when they die; though not glad that they die, yet glad when they die: I have a greater, after the death of this body, and shall I be

[26] Chrysostom. [27] Psalm LV. 23. [28] Job xxii. 16.

loath to come to that? Yet, it is not so a consolation, as that we should by any means, be occasions to hasten our own death; *Multi innocentes ab aliis occiduntur, à seipso nemo*[29]; Many men get by the malice of others, if thereby, they die the sooner; for they are the sooner at home, and die innocently: but no man dies innocently, that dies by his own hand, or by his own haste. We may not do it, never; we may not wish it, always, nor easily. Before a perfect reconciliation with God, it is dangerous to wish death. David apprehended it so, *I said, O my God, take me not away in the midst of my days*[30]. In an over-tender sense, and impatience of our own calamities, it is dangerous to desire death too. Very holy men have transgressed on that hand: Elias in his persecution came inconsiderately to desire that he might die; *It is enough, O Lord, take away my soul*[31]; he would tell God how much was enough. And so says Job, *My soul chooseth rather to be strangled and to die, than to be in my bones*[32]; he must have that that his soul chooses. But to omit many cases wherein it is not good, nor safe to wish death, certainly, when it is done primarily in respect of God, for his glory, and then, for the respect which is of ourselves, it is only to enjoy the sight, and union of God, and that also with a conditional submission to his will, and a tacit and humble reservation of all his purposes, we may think David's thought, and speak David's words, *My soul thirsteth for God, even for the living God; when shall I come, and appear before the presence of* my living *God*[33]? Saint Paul had David's example for it, when he comes to his *cupio dissolvi*[34], to desire to be dissolved; and St. Augustine had both their examples, when he says so affectionately, *Eja Domine videam, ut hic moriar*, O my God, let me see thee in this life, that I may *die the death of the righteous*, die to sin; *et moriar ut te videam*, let me die absolutely, that I may see thee essentially. Here we may be in his presence, we see his state; there we are in his bedchamber, and see his eternal and glorious rest. The rule is good, given by the same father, *Non injustum est justo optare mortem*, A righteous man may righteously desire death; *Si Deus non dederit, injustum erit, non tolerare vitam amarissimam*, But if God affords not that ease, he

[29] Augustine. [30] Psalm cii. 24. [31] 1 Kings xix. 4.
[32] Job vii. 15. [33] Psalm xlii. 2. [34] Phil. i.

must not refuse a laborious life; so that this departing, is not a going before we be called: Christ himself stayed for his ascension, till he was taken up. But when there comes a *Lazare veni foras*, that God calls us from this putrefaction, which we think life, let us be not only obedient, but glad to depart.

For without such an *ite*, there is no such *surgite*, as is intended here; without this departing there is no good rising, without a joyful transmigration, no joyful resurrection; he that is loth to depart, is afraid to rise again; and he that is afraid of the resurrection, had rather there were none; and he that had rather there were none, *aut cœcitate, aut animositate*, says St. Augustine, either he will make himself believe that there is none, or if he cannot overcome his conscience so absolutely, he will make the world believe, that he believes there is none: and truly to lose our sense of the resurrection, is as heavy a loss, as of any one point of religion; it is the knot of all, and hath this privilege above all, that though those joys of heaven, which we shall possess immediately after our death, be infinite, yet even to these infinite joys, the resurrection gives an addition, and enlarges even that which was infinite. And therefore is Job so passionately desirous, that this doctrine of the resurrection, might be imparted to all, imprinted in all; *Oh that my words were now written, oh that they were written in a book; and graven with an iron pen in lead, and stone for ever*[35]: what is all this, that Job recommends with so much devotion to all? *I am sure that my Redeemer liveth, and he shall stand the last on earth, and though after my skin, worms destroy this body, yet I shall see God in my flesh; whom I myself shall see; and mine eyes shall behold, and none other for me.* This doctrine of the resurrection had Job so vehement, and so early a care of. Neither could the malicious and pestilent inventions of man, no nor of Satan himself, abolish this doctrine of the resurrection: for, as St. Hierome observes[36], from Adrian's time, to Constantine's, for one hundred and eighty years, in the place of Christ's birth, they had set up an idol, a statue of Adonis; in the place of his crucifying, they had set up an idol of Venus; and in the place of his resurrection, they had erected a Jupiter: in opinion, that these idolatrous provisions of theirs,

[35] Job xix. 23, 24. [36] Hiero. Ep. xiii. ad Paulinum.

would have abolished the mysteries of our religion; but they have outlived all them, and shall outlive all the world, eternally beyond all generations. And therefore doth St. Ambrose apply well, and usefully to our death, and resurrection, to our departing, and rising, these words, *Come my people, enter thou into thy chambers, and shut thy doors after thee; hide thyself for a very little while, until the indignation pass over thee*[37]; that is, go quietly to your graves, attend your resurrection, till God have executed his purpose upon the wicked of this world; murmur not to admit the dissolution of body and soul, upon your deathbeds, nor the resolution and putrefaction of the body alone in your graves, till God be pleased to repair all, in a full consummation, and reuniting of body and soul, in a blessed resurrection. *Ite et surgite*, depart so, as you may desire to rise; depart with an *in manus tuas*, and with a *veni Domini Jesu;* with a willing surrendering of your souls, and a cheerful meeting of the Lord Jesus.

For else, all hope of profit, and permanent rest is lost: for, as St. Hierome interprets these very words; here we are taught that there is no rest, in this life *Sed quasi à mortuis resurgentes; ad sublime tendere, et ambulare post Dominum Jesum;* we depart, when we depart from sin, and we rise, when we raise ourselves to a conformity with Christ: and not only after his example, but after his person, that is, to hasten thither, whither he is gone to prepare us a room. For this rest in the text, though it may be understood of the land of promise; and of the church, and of the ark, and of the Sabbath, (for, if we had time to pursue them, we might make good use of all these acceptations) yet we accept Chrysostom's acceptation best, *Requies est ipse Christus*, our rest is Christ himself. Not only that rest that is in Christ, (peace of conscience in him) but that rest, that Christ is in; eternal rest in his kingdom, *There remaineth a rest to the people of God*[38]; besides that inchoation of rest, which the godly have here, there remains a fuller rest. *Jesus is entered into his rest*, says the apostle there; his rest was not here, in this world; and, *let us study to enter into that rest*, says he; for no other can accomplish our peace. *It is righteousness with God, to recompense tribulation*

[37] Isaiah xxvi. 20. [38] Heb. iv. 9.

to them, that trouble you, and, *to you, which are troubled, rest*[39]; but when? in this world? no: *when the Lord Jesus shall show himself from heaven, with his mighty angels;* then comes your rest; for, for the grave, the body lies still, but it is not a rest, because it is not sensible of that lying still; in heaven the body shall rest, rest in the sense of that glory.

This rest then is not here, not only not here, as this *here* was taken in the first interpretation, here in the earth; but not here in the second interpretation, not in repentance itself; for all the rest of this life, even the spiritual rest, is rather a truce, than a peace, rather a cessation, than an end of the war. For when these words, (*I will set the Egyptians against the Egyptians, every one shall fight against his brother, and every one against his neighbour, city against city, and kingdom against kingdom*[40]) may be interpreted, and are so interpreted of the time of the gospel of Christ Jesus, when Christ himself says, *Nolite putare quod venerim mittere pacem in terrâ*[41], Never think that I came to settle peace, or rest in this world; nay, when Christ says, *None of them that were bidden shall come to his supper*[42], and that may be verified of any congregation, none of us that are called now, shall come to that rest, a man may be at a security in an opinion of rest, and be far from it; a man may be nearer rest in a troubled conscience, than in a secure.

Here we have often resurrections, that is, purposes to depart from sin: but they are such resurrections, as were at the time of Christ's resurrection: when (as the strongest opinion is) *Resurrexerunt iterum morituri*, many of the dead rose, but they died again; we rise from our sins here, but here we fall again; *Monumenta aperta sunt;* (it is St. Hierome's note,) the graves were opened, presently upon Christ's death; but yet the bodies did not arise, till Christ's resurrection: the godly have an opening of their graves, they see some light, some of their weight, some of their earth is taken from them, but a resurrection to enter into the city, to follow the Lamb, to come into an established security, that they have not, till they be united to Christ in heaven. Here

[39] 2 Thes. i. 6.
[40] Isaiah xix. 2.
[41] Matt. x. 34.
[42] Luke xiv. 24.

we are still subject to relapses, and to looking back; *Memento uxoris Lot, Ipsa in loco manet, transeuntes monet*[43], she is fixed to a place, that she might settle those, that are not fixed; *Ut quid in statuam salis conversa, si non homines, ut sapiant, condiat?* to teach us the danger of looking back, till we be fixed, she is fixed. When the prophet Elijah was at the door of desperation, an angel touched him, and said, *Up*, and *eat*[44]; and there was bread, and water provided, and he did eat; but he slept again; and we have some of those excitations, and we come, and eat, and drink, even the body and blood of Christ, but we sleep again, we do not perfect the work. Our rest here then, is never without a fear of losing it: this is our best state, *To fear lest at any time, by forsaking the promise of entering into his rest, we should seem to be deprived*[45]. The apostle disputes not, (neither do I) whether we can be deprived or not; but he assures us, that we may fall back so far, as that to the church, and to our own consciences we may seem to be deprived; and that is argument enough, that here is no rest. To end all, though there be no rest in all this world, no not in our sanctification here, yet this being a consolation, there must be rest somewhere; and it is, *In superna civitate, unde amicus non exit, qua inimicus non intrat*[46], In that city, in that Jerusalem, where there shall never enter any man whom we do not love, nor any go from us whom we do love. Which though we have not yet, yet we shall have: for upon those words, (*because I live, ye shall live also*[47]) St. Augustine says, that because his resurrection was to follow so soon, Christ takes the present word, because I do live. But because their life was not to be had here, he says, *Vivetis*, you shall live, in heaven; not *vivitis;* for here we do not live. So, *as in Adam we all die, even so in Christ shall all be made alive*[48], says the apostle: all our deaths are here, present now; now we die; our quickening is reserved for heaven, that is future. And therefore let us attend that rest, as patiently as we do the things of this world, and not doubt of it therefore, because we see it not yet: even in this world we consider invisible things, more than visible; *Vidimus*

[43] Augustine. [44] 1 Kings xix. 5. [45] Hebr. iv. 1.
[46] Augustine. [47] John xiv. 19. [48] 1 Cor. xv. 22

pelagus, non autem mercedem[49], The merchant sees the tempestuous sea, when he does not see the commodities, which he goes for: *Videmus terram, non autem messem*, The husbandman sees the earth, and his labour, when he sees no harvest; and for these hopes, that there will be a gain to the merchant, and a harvest to the labourer, *Naturæ fidimus*, we rely upon creatures; for our resurrection, *fidejussorem habemus coronatum;* not nature, not sea, nor land, is our surety, but our surety is one, who is already crowned, with that resurrection. *Num in hominibus terra degenerat, quæ omnia regenerat*, says St. Ambrose, will the earth, that gives a new life to all creatures, fail in us, and hold us in an everlasting winter, without a spring, and a resurrection? Certainly no; but if we be content so to depart into the womb of the earth, our grave, as that we know that, to be but the entry into glory, as we depart contentedly, so we shall arise gloriously to that place, where our eternal rest shall be, though here there be not our rest; for he that shoots an arrow at a mark, yet means to put that arrow into his quiver again; and God that glorifies himself, in laying down our bodies in the grave, means also to glorify them, in reassuming them to himself, at the last day.

SERMON XCII.

PREACHED AT LINCOLN'S INN, PREPARING THEM TO BUILD THEIR CHAPEL.

GENESIS xxviii. 16, 17.

Then Jacob awoke out of his sleep, and said, Surely the Lord is in this place, and I was not aware. And he was afraid, and said, How fearful is this place! This is none other but the house of God, and this is the gate of heaven.

IN these verses Jacob is a surveyor; he considers a fit place for the house of God; and in the very next verse, he is a builder, he erects Bethel, the house of God itself. All was but a drowsi-

[49] Chrysostom.

ness, but a sleep, till he came to this consideration; as soon as he awoke, he took knowledge of a fit place; as soon as he found the place, he went about the work. But to that we shall not come yet. But this text, being a preparation for the building of a house to God, though such a house as Jacob built then, require no contribution, yet because such churches, as we build now, do, we shall first say a little of that great virtue of charity; and then somewhat of that virtue, as it is exercised by advancing the house of God, and his outward worship; and thirdly we shall consider Jacob's steps, and proceedings, in this action of his.

This virtue then, charity, is it, that conducts us in this life, and accompanies us in the next. In heaven, where we shall know God, there may be no use of faith; in heaven, where we shall see God, there may be no use of hope; but in heaven, where God the Father, and the Son, love one another in the Holy Ghost, the bond of charity shall everlastingly unite us together. But *charitas in patria*, and *charitas in via*, differ in this, that there we shall love one another because we shall not need one another, for we shall all be full; here the exercise of our charity is, because we do stand in need of one another. *Dives et pauper duo sunt sibi contraria; sed iterum duo sunt sibi necessaria*[1]; Rich, and poor are contrary to one another, but yet both necessary to one another; they are both necessary to one another; but the poor man is the more necessary; because though one man might be rich, though no man were poor, yet he could have no exercise of his charity, he could send none of his riches to heaven, to help him there, except there were some poor here.

He that is too fat, would fain divest some of that, though he could give that to no other man, that lacked it; and shall not he that is wantonly pampered, nay, who is heavily laden, and incumbered with temporal abundances, be content to discharge himself of some of that, wherewith he is over-freighted, upon those poor souls, whom God hath not made poor for any sin of theirs, or of their fathers, but only to present rich men exercise of their charity, and occasions of testifying their love to Christ; who having given himself, to convey salvation upon thee, if that conveyance may be sealed to thee, by giving a little of thine

[1] Augustine,

own, is it not an easy purchase? When a poor wretch begs *of* thee, and thou givest, thou dost but justice, it is his. But when he begs of God *for* thee, and God gives thee, this is mercy; this was none of thine.

When we shall come to our *redde rationem villicationis*, to give an account of our stewardship, when we shall not measure our inheritance by acres, but all heaven shall be ours, and we shall follow the Lamb, wheresoever he goes, when our estate, and term shall not be limited by years, and lives, but, as we shall be in the presence of the Ancient of Days, so our days shall be so far equal to his, as that they shall be without end; then will our great merchants, great practisers, great purchasers, great contractors, find another language, another style, than they have been accustomed to here. There no man shall be called a prodigal, but only the covetous man; only he that hath been too diligent a keeper, shall appear to have been an unthrift, and to have wasted his best treasure, the price of the blood of Christ Jesus, his own soul. There no man shall be called good security, but he that hath made sure his salvation. No man shall be called a subsidy man, but he that hath relieved Christ Jesus, in his sick, and hungry members. No man shall be called a wise steward, but he that hath made friends of the wicked mammon; nor provident merchant, but he that sold all to buy the pearl; nor a great officer, but he that desires to be a door-keeper in the kingdom of heaven.

Now every man hath a key to this door of heaven: every man hath some means to open it; every man hath an oil to anoint this key, and make it turn easily; he may go with more ease to heaven, than he doth to hell. Every man hath some means to pour this oil of gladness and comfort into another's heart; no man can say, *Quid retribuam tibi Domine;* Lord what have I to give thee? for every man hath something to give God: money, or labour, or counsel, or prayers: every man can give; and he gives to God, who gives to them that need it, for his sake. Come not to that expostulation, when did we see thee hungry, or sick, or imprisoned, and did not minister? Nor to that, *Quid retribuam*, What can I give, that lack myself? lest God come also to that silence, and weariness of asking at thy hands, to say, as he

says in the Psalm, *If I be hungry, I will not tell thee;* that though he have given thee abundance, though he lack himself in his children, yet he will not tell thee, he will not ask at thy hands, he will not enlighten thine understanding, he will not awaken thy charity, he will not give thee any occasion of doing good, with that which he hath given thee.

But God hath given thee a key: yea as he says to the church of Philadelphia, *Behold I set before thee an open door, and no man can shut it*[1]. Thou hast a gate into heaven in thyself; if thou beest not sensible of other men's poverties, and distresses, yet *Miserere animæ tuæ*, Have mercy on thine own soul; thou hast a poor guest, an inmate, a sojourner, within these mud walls, this corrupt body of thine; be merciful and compassionate to that soul; clothe that soul, which is striped and left naked of all her original righteousness; feed that soul, which thou hast starved; purge that soul, which thou hast infected; warm, and thaw that soul, which thou hast frozen with indevotion; cool, and quench that soul, which thou hast inflamed with licentiousness; *miserere animæ tuæ*, begin with thine own soul; be charitable to thyself first, and thou wilt remember, that God hath made of one blood, all mankind, and thou wilt find out thyself, in every other poor man, and thou wilt find Christ Jesus himself in them all.

Now of those divers gates, which God opens in this life, those divers exercises of charity, the particular which we are occasioned to speak of here, is not the clothing, nor feeding of Christ, but the housing of him, the providing Christ a house, a dwelling; whether this were the very place, where Solomon's temple was after built, is perplexedly, and perchance, impertinently controverted by many; but howsoever, here was the house of God, and here was the gate of heaven. It is true, God may be devoutly worshipped anywhere; *In omni loco dominations ejus benedic anima mea Domino;* In all places of his dominion, my soul shall praise the Lord, says David. It is not only a concurring of men, a meeting of so many bodies, that makes a church; if thy soul and body be met together, an humble preparation of the mind, and a reverent disposition of the body, if

[1] Rev. iii. 8.

thy knees be bent to the earth, thy hands and eyes lifted up to heaven, if thy tongue pray, and praise, and thine ears hearken to his answer, if all thy senses, and powers, and faculties, be met with one unanime purpose to worship thy God, thou art, to this intendment, a church, thou art a congregation, here are two or three met together in his name, and he is in the midst of them, though thou be alone in thy chamber. The church of God should be built upon a rock, and yet Job had his church upon a dunghill; the bed is a scene, and an emblem of wantonness, and yet Hezekiah had his church in his bed; the church is to be placed upon the top of a hill, and yet the prophet Jeremy had his church *in luto*, in a miry dungeon; constancy, and settledness belongs to the church, and yet Jonah had his church in the whale's belly; the lion that roars, and seeks whom he may devour, is an enemy to this church, and yet Daniel had his church in the lions' den; *aquæ quietudinum*, the waters of rest in the Psalm, were a figure of the church, and yet the three children had their church in the fiery furnace; liberty and life appertain to the church, and yet Peter and Paul had their church in prison, and the thief had his church upon the cross. Every particular man is himself *templum Spiritus sancti*, a temple of the Holy Ghost; yea, *solvite templum hoc*, destroy this body by death, and corruption in the grave, and yet there shall be *festum encæniorum*, a renewing, a re-edifying of all those temples, in the general resurrection: when we shall rise again, not only as so many Christians, but as so many Christian churches, to glorify the apostle, and high-priest of our profession, Christ Jesus[s], in that eternal Sabbath. *In omni loco dominationis ejus*, Every person, every place is fit to glorify God in.

God is not tied to any place; not by essence; *Implet, et continendo implet*[t], God fills every place, and fills it by containing that place in himself; but he is tied by his promise to a manifestation of himself, by working in some certain places. Though God were long before he required, or admitted a sumptuous temple, (for Solomon's temple was not built, in almost five hundred years after their return out of Egypt) though God were content to accept their worship, and their sacrifices, at the tabernacle, (which was

[s] Heb. iii. 1. [t] Augustine.

a transitory, and moveable temple) yet at last he was so careful of his house, as that himself gave the model, and platform of it; and when it was built, and after repaired again, he was so jealous of appropriating, and confining all his solemn worship to that particular place, as that he permitted that long schism, and dissension, between the Samaritans, and the Jews, only about the place of the worship of God; they differed not in other things: but whether in Mount Sion or in Mount Gerizim. And the feast of the dedication of this temple, which was yearly celebrated, received so much honour, as that Christ himself vouchsafed to be personally present at that solemnity; though it were a feast of the institution of the church, and not of God immediately, as their other festivals were, yet Christ forbore not to observe it, upon that pretence, that it was but the church that had appointed it to be observed. So that, as in all times, God had manifested, and exhibited himself in some particular places, more than other, (in the pillar in the wilderness, and in the tabernacle, and in the pool, which the angel troubled) so did Christ himself, by his own presence, ceremoniously, justify, and authorise this dedication of places consecrated to God's outward worship, not only once, but anniversarily by a yearly celebration thereof.

To descend from this great temple at Jerusalem, to which God had annexed his solemn, and public worship, the lesser synagogues, and chapels of the Jews, in other places, were ever esteemed great testimonies of the sanctity and piety of the founders, for Christ accepts of that reason which was presented to him, in the behalf of the centurion, he is worthy that thou shouldest do this for him, for he loveth our nation; and how hath he testified it? *He hath built us a synagogue*[5]. He was but a stranger to them, and yet he furthered, and advanced the service of God amongst them, of whose body he was no member. This was that centurion's commendation; *Et quanto commendatior qui ædificat ecclesiam*[6], how much more commendation deserve they, that build a church for Christian service? And therefore the first Christians made so much haste to the expressing of their devotion, that even in the apostle's time, for all their poverty, and persecution, they were come to have churches: as most of the fathers, and some

[5] Luke vii. 5. [6] Ambrose.

of our later expositors, understand these words, (Have ye not houses to eat and drink, or do ye despise the church of God[7]?) to be spoken, not of the church as it is a congregation, but of the church as it is a material building. Yea, if we may believe some authors, that are pretended to be very ancient, there was one church dedicated to the memory of Saint John, and another by Saint Mark, to the memory of Saint Peter, whilst yet both Saint John, and Saint Peter were alive. Howsoever, it is certain, that the purest and most innocent times, even the infancy of the primitive church, found this double way of expressing their devotion, in this particular of building churches, first that they built them only to the honour, and glory of God, without giving him any partner, and then they built them for the conserving of the memory of those blessed servants of God, who had sealed their profession with their blood, and at whose tombs God had done such miracles as these times needed, for the propagation of his church. They built their churches principally for the glory of God, but yet they added the names of some of his blessed servants and martyrs; for so says he[8], (who as he was Peter's successor, so he is the most sensible feeler, and most earnest, and powerful promover and expresser, of the dignities of Saint Peter, of all the fathers) speaking of Saint Peter's church, *Beati Petri Basilica, quæ uni Deo vero et vivo dicata est*, Saint Peter's church is dedicated to the only living God; they are things compatible enough to bear the name of a saint, and yet to be dedicated to God. There the bodies of the blessed martyrs did peacefully attend their glorification; there the histories of the martyrs were recited and proposed to the congregation, for their example, and imitation; there the names of the martyrs were inserted into the public prayers, and liturgies, by way of presenting the thanks of the congregation to God, for having raised so profitable men in the church; and there the church did present their prayers to God, for those martyrs, that God would hasten their glory, and final consummation, in reuniting their bodies, and souls, in a joyful resurrection. But yet though this divers mention were made of the saints of God, in the house of God, *Non martyres*

[7] 1 Cor. xi. 22. Abdias Anaclet. Durant. drit. l. 1. c. 2. [8] Leo.

ipsi, sed Deus eorum, nobis est Deus[9], only God, and not those martyrs, is our God; we and they serve all one master; we dwell all in one house; in which God hath appointed us several services; Those who have done their day's work, God hath given them their wages, and hath given them leave to go to bed; they have laid down their bodies in peace to sleep there, till the Sun rise again; till the Sun of grace and glory, Christ Jesus, appear in judgment; we that are yet left to work, and to watch, we must go forward in the services of God in his house, with that moderation, and that equality, as that we worship only our master, but yet despise not our fellow-servants, that are gone before us: that we give to no person the glory of God, but that we give God the more glory, for having raised such servants: that we acknowledge the church to be the house only of God, and that we admit no saint, no martyr, to be a joint-tenant with him; but yet that their memory may be an encouragement, yea and a seal to us, that that peace, and glory, which they possess, belongs also unto us in reversion, and that therefore we may cheerfully gratulate their present happiness, by a devout commemoration of them, with such a temper, and evenness, as that we neither dishonour God, by attributing to them, that which is inseparably his, nor dishonour them in taking away that which is theirs, in removing their names out of the collects, and prayers of the church, or their monuments and memorials out of the body of the church: for those respects to them the first Christian founders of churches did admit in those pure times, when *Illa obsequia, ornamenta memoriarum, non sacrificia mortuorum*[10], when those devotions in their names, were only commemorations of the dead, not sacrifices to the dead, as they are made now in the Roman church: when Bellarmine will needs falsify Chrysostom, to read *adoramus monumenta*, instead of *adornamus;* and to make that which was but an adorning, an adoring of the tombs of the martyrs.

This then was in all times a religious work, an acceptable testimony of devotion, to build God a house; to contribute something to his outward glory. The goodness, and greatness of which work, appears evidently, and shines gloriously, even in those

[9] Augustine. [10] Damascen.

several names, by which the church was called, and styled, in the writings, and monuments of the ancient fathers, and the ecclesiastic story. It may serve to our edification (at least) and to the exalting of our devotion, to consider some few of them: first then the church was called *ecclesia*, that is a company, a congregation; that whereas from the time of John Baptist, the *kingdom of heaven suffers violence*, and every violent man, that is, every earnest, and zealous, and spiritually valiant man, may take hold of it, we may be much more sure of doing so, in the congregation, *Quando agmine facto Deum obsidemus*[11], when in the whole body, we muster our forces, and besiege God. For here in the congregation, not only the kingdom of heaven is fallen into our hands, *The kingdom of heaven is amongst you*, (as Christ says) but the King of heaven is fallen into our hands; *When two or three are gathered together in my name I will be in the midst of you;* not only in the midst of us, to encourage us, but in the midst of us, to be taken by us, to be bound by us, by those bands, those covenants, those contracts, those rich and sweet promises, which he hath made, and ratified unto us in his Gospel.

A second name of the church then in use was *dominicum:* the Lord's possession; it is absolutely, it is entirely his; and therefore, as to shorten, and contract the possession and inheritance of God, the church, so much as to confine the church only within the obedience of Rome, (as the Donatists imprisoned it in Africa) or to change the landmarks of God's possession, and inheritance, which is the church; either to set up new works, of outward prosperity, or of personal, and local succession of bishops, or to remove the old, and true marks, which are the word, and sacraments, as this is *injuria dominico mystico*, a wrong to the mystical body of Christ, the church, so is it *injuria dominico materiali*, an injury to the material body of Christ sacrilegiously to dilapidate, to despoil, or to demolish the possession of the church, and so far to remove the marks of God's inheritance, as to mingle that amongst your temporal revenues, that God may never have, nor ever distinguish his own part again.

And then (to pass faster over these names) it is called *domus Dei*, God's dwelling-house. Now his most glorious creatures are

[11] Tertullian.

but *vehicula Dei;* they are but chariots, which convey God, and bring him to our sight; the Tabernacle itself was but *mobilis domus*, and *ecclesia portabilis*, a house without a foundation; a running, a progress house: but the church is his standing house; there are his offices fixed: there are his provisions, which fat the soul of man, as with marrow and with fatness, his precious blood, and body: there work his seals; there beats his mint; there is absolution, and pardon for past sins, there is grace for prevention of future in his sacraments. But the church is not only *domus Dei*, but *basilica;* not only his house, but his court: he doth not only dwell there, but reign there: which multiplies the joy of his household servants: *The Lord reigneth, let all the earth rejoice, yea let the multitude of the Islands be glad thereof.* That the church was usually called *Martyrium*, that is, a place of confession, where we open our wounds and receive our remedy, that it was called *Oratorium*, where we might come, and ask necessary things at God's hands, all these teach us our several duties in that place, and they add to their spiritual comfort, who have been God's instruments, for providing such places, as God may be glorified in, and the godly benefited in all these ways.

But of all names, which were then usually given to the church, the name of *Temple* seems to be most large, and significant, as they derive it *à tuendo;* for *tueri* signifies both our beholding, and contemplating God in the church: and it signifies God's protecting, and defending those that are his, in his church: *tueri* embraces both; and therefore, though in the very beginning of the Primitive Church, to depart from the custom, and language; and phrase of the Jews, and Gentiles, as far as they could, they did much abstain from this name of *Temple*, and of *Priest*, so that till Irenæus's time, some hundred and eighty years after Christ, we shall not so often find those words, *Temple*, or *Priest*, yet when that danger was overcome, when the Christian church and doctrine was established, from that time downward, all the fathers did freely and safely call the church the *Temple*, and the ministers in the church, *Priests*, as names of a religious, and pious signification; where before out of a loathness to do, or say any thing like the Jews, or Gentiles, where a concurrence with them might have been misinterpretable, and of ill consequence, they had called the

church by all those other names, which we passed through before; and they called their *Priests* by the name of *Elders*, *Presbyteros:* but after they resumed the use of the word Temple again, as the apostle had given a good pattern, who to express the principal holiness of the saints of God, he chooses to do it in that word, *ye are the Temples of the Holy Ghost*[12]*:* which should incline us to that moderation, that when the danger of these ceremonies which corrupt times had corrupted, is taken away, we should return to a love of that antiquity, which did purely, and harmlessly induce them: when there is no danger of abuse, there should be no difference for the use of things, (in themselves indifferent) made necessary by the just commandment of lawful authority.

Thus then you see, as far as the narrowness of the time will give us leave to express it, the general manner of the best times, to declare devotion towards God, to have been in appropriating certain places to his worship; and since it is so in this particular history of Jacob's proceeding in my text, I may be bold to invert these words of David, *Nisi Deus ædificaverit domum*, unless the Lord do build the house, in vain do the labourers work, thus much, as to say, *Nisi Domino ædificaveritis domum*, except thou build a house for the Lord, in vain dost thou go about any other buildings, or any other business in this world. I speak not merely literally of building *material chapels;* (yet I would speak also to further that;) but I speak principally of building such a church, as every man may build in himself: for whensoever we present our prayers, and devotions deliberately, and advisedly to God, there we consecrate that place, there we build a church. And therefore, beloved, since every master of a family, who is a bishop in his house, should call his family together, to humble and pour out their souls to God, let him consider, that when he comes to kneel at the side of his table, to pray, he comes to build a church there; and therefore should sanctify that place, with a due, and penitent consideration how voluptuously he hath formerly abused God's blessings at that place, how superstitiously and idolatrously he hath flattered and humoured some great and useful guests invited by him to that place, how expensively he hath served his own ostentation and vain-glory, by excessive feasts at that place, whilst Lazarus hath lien panting and gasping at the gate; and

[12] 2 Cor. vi. 16.

let him consider what a dangerous mockery this is to Christ Jesus, if he pretend by kneeling at that table, fashionally to build Christ a church by that solemnity at the table side, and then crucify Christ again, by these sins, when he is sat at the table. When thou kneelest down at thy bed-side, to shut up the day at night, or to begin it in the morning, thy servants, thy children, thy little flock about thee, there thou buildest a church too: and therefore sanctify that place; wash it with thy tears, and with a repentant consideration; that in that bed thy children were conceived in sin, that in that bed thou hast turned marriage which God afforded thee for remedy, and physic, to voluptuousness, and licentiousness; that thou hast made that bed which God gave thee for rest, and for reparation of thy weary body, to be as thy dwelling, and delight, and the bed of idleness, and stupidity. Briefly, you that are masters, continue in this building of churches, that is, in drawing your families to pray, and praise God, and sanctify those several places of bed, and board, with a right use of them; and for you that are servants, you have also foundations of churches in you, if you dedicate all your actions, consecrate all your services principally to God, and respectively to them, whom God hath placed over you. But principally, let all of all sorts, who present themselves at this table, consider, that in that receiving his body, and his blood, every one doth as it were conceive Christ Jesus anew; Christ Jesus hath in every one of them as it were a *new incarnation*, by uniting himself to them in these visible signs. And therefore let no man come hither, without a search, and a privy search, without a consideration, and re-consideration of his conscience. Let him that began to think of it, but this morning, stay till the next. When Moses pulled his hand first out of his bosom, it was *white* as snow, but it was *leprous*[18]; when he pulled it the second time, it was of the colour of flesh, but it was sound. When thou examinest thy conscience but once, but slightly, it may appear white as snow, innocent; but examine it again, and it will confess many fleshly infirmities, and then it is the sounder for that; though not for the infirmity, yet for the confession of the infirmity. Neither let that hand, that reaches out to this body, in a guiltiness of pollution, and uncleanness, or

[18] Exod. iv. 6.

in a guiltiness of extortion, or undeserved fees, ever hope to sign a conveyance, that shall fasten his inheritance upon his children, to the third generation, ever hope to assign a will that shall be observed after his death; ever hope to lift up itself for mercy to God, at his death; but his case shall be like the case of Judas, if the devil have put it in his heart, to betray Christ, to make the body and blood of Christ Jesus false witnesses to the congregation of his hypocritical sanctity, Satan shall enter into him, with this sop, and seal his condemnation. Beloved, in the bowels of that Jesus, who is coming into you, even in spiritual riches, it is an unthrifty thing, to anticipate your monies, to receive your rents, before they are due: and this treasure of the soul, the body, and blood of your Saviour, is not due to you yet, if you have not yet passed a mature, and a severe examination, of your conscience. It were better that your particular friends, or that the congregation, should observe in you an abstinence and forbearing to-day, and make what interpretation they would of that forbearing, than that the Holy Ghost should deprehend you in an unworthy receiving; lest, as the master of the feast said to him that came without his wedding garment, then when he was set, *Amice quomodo intrasti*, Friend how came you in? So Christ should say to thee, then when thou art upon thy knees, and hast taken him into thy hands, *Amice quomodo intrabo*, Friend how can I enter into thee, who hast not swept thy house, who hast made no preparation for me? But to those that have, he knocks and he enters, and he sups with them, and he is a supper to them. And so this consideration of making churches of our houses, and of our hearts, leads us to a third part, the particular circumstances, in Jacob's action.

In which there is such a change, such a dependence, whether we consider the metal, or the fashion, the several doctrines, or the sweetness, and easiness, of raising them, as scarce in any other place, a fuller harmony. The first link is the *tunc Jacob*, then Jacob; which is a *tunc consequentiæ*, rather than a *tunc temporis;* it is not so much, at what time Jacob did, or said this, as upon what occasion. The second link is, *quid operatum*, what this wrought upon Jacob; it awaked him out of his sleep; a third is *quid ille*, what he did, and that was, *et dixit*, he came to an open profession of that which he conceived, he said; and a

fourth is, *quid dixit*, what this profession was; and in that which is a branch with much fruit, a pregnant part, a part containing many parts, thus much is considerable, that he presently acknowledged, and assented to that light which was given him, *the Lord is in this place;* and he acknowledged his own darkness, till that light came upon him, *Et ego nesciebam*, I knew it not; and then upon this light received, he admitted no scruple, no hesitation, but came presently to a confident assurance, *vere Dominus*, surely, of a certainty, the Lord is in this place; and then another doctrine is, *Et timuit*, he was afraid; for all his confidence he had a reverential fear; not a distrust, but a reverent respect to that great Majesty; and upon this fear, there is a second, *Et dixit*, he spoke again; this fear did not stupify him, he recovers again and discerned the manifestation of God, in that particular place, *quam terribilis*, how fearful is this place; and then the last link of this chain is, *quid inde*, what was the effect of all this; and that is, that he might erect a monument and mark for the worship of God in this place, *quia non nisi domus*, because this is none other than the house of God, and the gate of heaven. Now I have no purpose to make you afraid of enlarging all these points: I shall only pass through some of them, paraphrastically, and trust them with the rest, (for they insinuate one another) and trust your christianly meditation with them all.

The first link then is, the *tunc Jacob*, the occasion, (then Jacob did this) which was, that God had revealed to Jacob that vision of the ladder, whose foot stood upon earth, and whose top reached to heaven, upon which ladder God stood, and angels went up and down. Now this ladder is for the most part, understood to be Christ himself; whose foot, that touched the earth, is his humanity, and his top that reached to heaven, his divinity; the ladder is Christ, and upon him the angels, (his ministers) labour for the edifying of the church; and in this labour, upon this ladder, God stands above it, governing, and ordering all things, according to his providence in his church. Now when this was revealed to Jacob, now when this is revealed to you, that God hath let fall a ladder, a bridge between heaven, and earth, that Christ, whose divinity departed not from heaven, came down to us into this world, that God the Father stands upon this ladder, as the original hath it, *nitzab*, that he leans upon this ladder, as

the vulgar hath it, *innixus scalæ*, that he rests upon it, as the Holy Ghost did, upon the same ladder, that is, upon Christ, in his baptism, that upon this ladder, which stretches so far, and is provided so well, the angels labour, the ministers of God do their offices, when this was, when this is manifested, then it became Jacob, and now it becomes every Christian, to do something for the advancing of the outward glory and worship of God in his church: when Christ is content to be this ladder, when God is content to govern this ladder, when the angels are content to labour upon this ladder, which ladder is Christ, and the Christian church, shall any Christian man forbear his help to the necessary building, and to the sober and modest adorning of the material church of God? God studies the good of the church, angels labour for it; and shall man, who is to receive all the profit of this, do nothing? This is the *tunc Jacob;* when there is a free preaching of the Gospel, there should be a free, and liberal disposition, to advance his house.

Well; to make haste, the second link is *quid operatum*, what this wrought upon Jacob: and it is, *Jacob awoke out of his sleep.* Now in this place, the Holy Ghost imputes no sinful sleep to Jacob; but it is a natural sleep of lassitude and weariness after his travel; there is an ill sleep, an indifferent, and a good sleep, which is that heavenly sleep, that tranquillity, which that soul, which is at peace with God, and divided from the storms, and distractions of this world, enjoys in itself. That peace, which made the blessed martyrs of Christ Jesus sleep upon the rack, upon the burning coals, upon the points of swords, when the persecutors were more troubled to invent torments, than the Christians to suffer. That sleep, from which ambition, nor danger, no nor when their own house is on fire, (that is, their own concupiscencies) cannot awaken them; not so awaken them, that it can put them out of their own constancy, and peaceful confidence in God. That sleep, which is the sleep of the spouse, *Ego dormio, sed cor meum vigilat, I sleep, but my heart is awake*[14]; it was no dead sleep when she was able to speak advisedly in it, and say she was asleep, and what sleep it was: it was no stupid sleep, when her heart was awake. This is the sleep of the saints of God, which St. Gregory describes, *Sancti non torpore, sed vir-*

[14] Cant. v. 2.

tute sopiuntur; it is not sluggishness, but innocence, and a good conscience, that casts them asleep. *Laboriosius dormiunt*, they are busier in their sleep; nay, *vigilantius dormiunt*, they are more awake in their sleep, than the watchful men of this world; for when they close their eyes in meditation of God, even their dreams are services to him, *somniant se dicere Psalmos*, says St. Ambrose; They dream that they sing Psalms; and they do more than dream it, they do sing.

But yet even from this holy, and religious sleep (which is a departing from the allurements of the world, and a retiring to the only contemplation of heaven, and heavenly things) Jacob may be conceived to have awaked, and we must awake; it is not enough to shut ourselves in a cloister, in a monastery, to sleep out the temptations of the world, but since the ladder is placed, the church established, since God, and the angels are awake in this business, in advancing the church, we also must labour, in our several vocations, and not content ourselves with our own spiritual sleep; the peace of conscience in ourselves; for we cannot have that long, if we do not some good to others. When the storm had almost drowned the ship, Christ was at his ease, in that storm, asleep upon a pillow[15]. Now Christ was in no danger himself; all the water of Noah's flood, multiplied over again by every drop, could not have drowned him. All the swords of an army could not have killed him, till the hour was come, when he was pleased to lay down his soul. But though he were safe, yet they awaked him, and said, *Master carest thou not though we perish?* So though a man may be in a good state, in a good peace of conscience, and sleep confidently in it, yet other men's necessities must awaken him, and though perchance he might pass more safely, if he might live a retired life, yet upon this ladder some angels ascended, some descended, but none stood still but God himself. Till we come to him, to sleep an eternal Sabbath in heaven, though this religious sleep of enjoying or retiring and contemplation of God, be a heavenly thing, yet we must awake even out of this sleep, and contribute our pains, to the building, or furnishing, or serving of God in his church.

Out of a sleep (conceive it what sleep soever) Jacob awaked;

[15] Mark iv. 37, 38.

and then, *quid ille?* what did he? *Dixit*, he spoke, he entered presently into an open profession of his thoughts, he smothered nothing, he disguised nothing. God is light, and loves clearness; thunder, and wind, and tempests, and chariots, and roaring of lions, and falling of waters are the ordinary emblems of his messages, and his messengers, in the Scriptures. Christ who is *Sapientia Dei*, The wisdom of God, is *verbum, sermo Dei*, the word of God, he is the wisdom, and the uttering of the wisdom of God, as Christ is expressed to be the word, so a Christian's duty is to speak clearly, and profess his religion. With how much scorn and reproach St. Cyprian fastens the name of Libellaticos upon them, who in time of persecution durst not say they were Christians, but underhand compounded with the state, that they might live unquestioned, undiscovered, for though they kept their religion in their heart, yet Christ was defrauded of his honour. And such a reproach, and scorn belongs to them, who for fear of losing worldly preferments, and titles, and dignities, and rooms at great tables, dare not say, of what religion they are. Beloved, it is not enough to awake out of an ill sleep of sin, or of ignorance, or out of a good sleep, out of a retiredness, and take some profession, if you wink, or hide yourselves, when you are awake, you shall not see the ladder, not discern Christ, nor the working of his angels, that is, the ministry of the church, and the comforts therein; you shall not hear that harmony of the choir of heaven, if you will bear no part in it; an inward acknowledgment of Christ is not enough, if you forbear to profess him, where your testimony might glorify him. *Si sufficeret fides cordis, non creasset tibi Deus os*[16], If the heart were enough, God would never have made a mouth; and to that we may add, *Si sufficeret os, non creasset manus*, If the mouth were enough, God would never have made hands; for as the same father says, *Omni tuba clarior est per opera demonstratio*, No voice more audible, none more credible, than when thy hands speak as well as thy heart or thy tongue; thou art then perfectly awaked out of thy sleep, when thy words and works declare, and manifest it.

The next is, *quid dixit;* he spake, but what said he? first, he assented to that light which was given him. *The Lord is in this*

[16] Chrysostom.

place. He resisted not this light, he went not about to blow it out, by admitting reason, or disputation against it. He imputed it not to witchcraft, to illusion of the devil; but *Dominus est in loco isto*, the Lord is in this place; O how many heavy sins, how many condemnations might we avoid, if we would but take knowledge of this, *Dominus in loco isto*, that the Lord is present, and sees us now, and shall judge hereafter, all that we do, or think. It keeps a man sometimes from corrupting, or soliciting a woman, to say, *Pater, maritus in loco*, the father, or the husband is present; it keeps a man from an usurious contract to say, *lex in loco*, the law will take knowledge of it; it keeps a man from slandering or calumniating another to say, *testis in loco*, here is a witness by; but this is *Catholica medicina*, and *omnimorbia*, an universal medicine for all, to say, *Dominus in loco*, the Lord is in this place, and sees, and hears, and therefore I will say, and think, and do, as if I were now summoned by the last trumpet, to give an account of my thoughts, and words, and deeds to him.

But the Lord was there and Jacob *knew it not.* As he takes knowledge by the first light of God's presence, so he acknowledges that he had none of this light, of himself, *ego nesciebam*, Jacob a patriarch and dearly beloved of God, knew not that God was so near him. How much less shall a sinful man, that multiplies sins, like clouds between God and him, know, that God is near him? As St. Augustine said, when he came out of curiosity to hear St. Ambrose preach at Milan, without any desire of profiting thereby, *Appropinquavi, et nesciebam*, I came near God, but knew it not; so the customary and habitual sinners, may say, *Elongavi, et nesciebam*, I have eloyn'd myself, I have gone farther, and farther from my God, and was never sensible of it; it is a desperate ignorance, not to be sensible of God's absence; but to acknowledge with Jacob, that we cannot see light, but by that light, that we cannot know God's presence but by his revealing of himself, is a religious, and a Christian humility. To know it by reason, by philosophy, is a dim and a faint knowledge, but only by the testimony of his own spirit, and his own revealing, we come to that confidence, *verè Domine*, surely the Lord is in this place.

Est apud malos, sed dissimulans[17], God is with the wicked, but

[17] Bernard.

he dissembles his being there, that is, conceals it; he will not be known of it; *Et ibi, malorum dissimulatio quodammodo veritas non est*, when God winks at men's sins, when he dissembles, or disguises his knowledge, we may almost say, says St. Bernard, *Veritas non est*, Here is not direct dealing, here is not entire truth, his presence is scarce a true presence. And therefore as the same father proceeds, *Si dicere licet*, if we may be bold to express it so, *Apud impios est, sed in dissimulatione*, he is with the wicked, but yet he dissembles, he disguises his presence, he is there to no purpose, to no profit of theirs; but *est apud justos in veritate*, with the righteous he is in truth, and in clearness. *Est apud angelos in felicitate*, with the angels and saints in heaven, he is in an established happiness; *est apud inferos in feritate*, he is in hell in his fury, in an irrevocable, and undeterminable execution of his severity: God was surely, and truly with Jacob, and with all them, who are sensible of his approaches, and of his gracious manifestation of himself. *Verè non erat apud eos quibus dixit, quid vocatis me Dominum, et non facitis quæ dixi vobis?* God is not truly with them, whom he rebukes for saying; *Why call ye me Lord, and do not my commandments?* but *ubi in ejus nomine angeli simul et homines congregantur*, when angels and men, priest and people, the preacher and the congregation labour together upon this ladder, study the advancing of his church (as by the working of God's gracious Spirit we do at this time) *ibi verè est et ibi verè Dominus est*, surely he is in this place, and surely he is Lord in this place, he possesses, he fills us all, he governs us all: and as, though we say to him, *Our Father which art in heaven*, yet we believe that he is within these walls, so though we say *adveniat regnum tuum*, thy kingdom come, we believe that his kingdom is come, and is amongst us in grace now, as it shall be in glory hereafter.

When he was now thoroughly awake, when he was come to an open profession, when he acknowledged himself to stand in the sight of God, when he confessed his own ignorance of God's presence, and when after all he was come to a settled confidence, *verè Dominus*, surely the Lord is here, yet it is added, *et timuit*, and he was afraid. No man may think himself to be come to that familiar acquaintance with God, as that it should take away

that reverential fear which belongs to so high and supreme a majesty. When the angel appeared to the wife of Manoah, foretelling Samson's birth, she says to her husband, the fashion of him was like the fashion of the angel of God; what's that? *Exceeding fearful*[18]. When God appears to thy soul, even in mercy, in the forgiveness of thy sins, yet there belongs a fear even to this apprehension of mercy: not a fearful diffidence, not a distrust, but a fearful consideration, of that height and depth; what a high majesty thou hast offended, what a desperate depth thou wast falling into, what a fearful thing it had been, to have fallen into the hands of the living God, and what an irrecoverable wretch thou hadst been, if God had not manifested himself, to have been in that place, with thee. And therefore though he have appeared unto thee in mercy, yet be afraid, lest he go away again; As Manoah prayed, and said, I beseech thee my Lord, *let the man of God, whom thou sentest, come again unto us, and teach us, what we shall do with the child, when he is born*, so when God hath once appeared to thy soul in mercy, pray him to come again, and tell thee what thou shouldest do with that mercy, how thou shouldest husband those first degrees of grace and of comfort, to the farther benefit of thy soul, and the farther glory of his name, and be afraid that thy dead flies may putrefy his ointment; those relics of sin, (though the body of sin, be crucified in thee) which are left in thee, may overcome his graces: for upon those words, *Pavor tenuit me et tremor, et omnia ossa mea perterrita sunt*, fear came upon me, and trembling, which made all my bones to shake[19], Saint Gregory says well, *Quid per ossa nisi fortia acta designantur*, our good deeds, our strongest works and those which were done in the best strength of grace, are meant by our bones, and yet *ossa perterrita*, our strongest works tremble at the presence and examination of God. And therefore to the like purpose (upon those words of the Psalm[20]) the same father says, *Omnia ossa mea dicent, Domine quis similis tibi*, all my bones say, Lord who is like unto thee? *Carnes meæ, verba non habent*, (my fleshly parts, my carnal affections) *infirma mea funditus silent*, my sins, or my infirmities dare not speak at all, not appear at all, *Sed ossa mea, quæ fortia credidi, sua consideratione tremiscunt*, my very

[18] Judg. xiii. 6. [19] Job iv. 14. [20] Psalm xxxv. 10.

bones shake, there is no degree, no state neither of innocence, nor of repentance, nor of faith, nor of sanctification, above that fear of God: and he is least acquainted with God, who thinks that he is so familiar, that he need not stand in fear of him.

But this fear hath no ill effect. It brings him to a second profession, *et dixit;* and he spoke again. He waked, and then he spoke, as soon as he came out of ignorance; he was afraid, and then he spoke again that he might have an increase of grace. The earth stands still: and earthly men may be content to do so: but he whose conversation is in heaven, is as the heavens are in continual progress. For *inter profectum, et defectum, medium in hac vita non datur*[21]. A Christian is always in a proficiency, or deficiency: if he go not forward, he goes backward. *Nemo dicat, satis est, sic manere volo;* Let no man say, I have done enough, I have made my profession already, I have been catechized, I have been thought fit to receive the communion, *sufficit mihi esse sicut heri et nudiustertius;* though he be in the way, in the church, yet he sleeps in the way, he is got no farther in the way, than his godfathers carried him in their arms, to engraff him in the church by baptism: for this man, says he, *In via residet, in scala subsistit, quod nemo angelorum fecit,* he stands still upon the ladder, and so did none of the angels. Christ himself increased in wisdom and in stature[22], and in favour with God and man; so must a Christian also labour to grow and to increase, by speaking and speaking again, by asking more, and more questions, and by farther, and farther informing his understanding, and enlightening his faith; *pertransiit benefaciendo, et sanavit omnes,* says St. Peter of Christ, *He went about doing good, and healing all that were oppressed of the devil*[23]; and it was prophesied of him, *Exultavit ut gigas ad currendam viam,* He went forth as a giant, to run a race[24]; if it be Christ's pace, it must be a Christian's pace too. *Currentem non apprehendit, nisi qui et pariter currit*[25]; There is no overtaking of him that runs, without running too. *Quid prodest Christum sequi, si non consequamur?* and to what purpose do we follow Christ, if not to overtake him, and lay hold upon him? *Sic currite, ut comprehendatis, fige Christiane cursus*

[21] Bernard. [22] Luke ii. 52. [23] Acts x. 38.
[24] Psalm xix. 5. [25] Bernard.

et profectus metam ubi Christus suum; run so as ye may obtain; and if thou beest a Christian, propose the same end of thy course, as Christ did; *factus est obediens usque ad mortem;* and the end of his course was, to be obedient unto death.

Speak then, and talk continually of the name, and the goodness of God; speak again, and again; it is no tautology, no babbling, to speak, and iterate his praises: who accuses St. Paul for repeating the sweet name of Jesus so very many times in his Epistles? Who accuses David for repeating the same phrase, the same sentence [*for his mercy endureth for ever*] so many times, as he doth in his Psalms? nay, the one hundred and nineteenth Psalm is scarcely anything else, than an often repetition of the same thing. *Thou spokest as soon as thou wast awake, as soon as thou wast born, thou spokest in baptism.* So proceed to the farther knowledge of religion, and the mysteries of God's service in his house; and conceive a fearful reverence of them in their institution, and speak again, inquire what they mean, what they signify, what they exhibit to thee. Conceive a reverence of them, first, out of the authority that hath instituted them, and then speak, and inform thyself of them. God spent a whole week in speaking for thy good; *Dixit Deus, God spake that there might be light; Dixit Deus, God spake that there might be a firmament;* for immediatly upon God's speaking, the work followed: *dixit et factum,* he spake the word, *and the world was created.* As God did, a godly man shall do; if he delight to talk of God, to mention often upon all occasions, the greatness, and goodness of God, to prefer that discourse, before obscene, and scurrile, and licentious, and profane, and defamatory, and ridiculous, and frivolous talk; if he delight in professing God with his tongue, out of the abundance of his heart, his works shall follow his words, he will do as he says. If God had given over, when he spake of light, and a firmament, and earth, and sea, and had not continued speaking till the last day, when he made thee, what hadst thou got by all that? what hadst thou been at all for all that? If thou canst speak when thou awakest, when thou beginnest to have an apprehension of God's presence, in a remorse, if then, that presence, and majesty of God, make thee afraid, with the horror and greatness of thy sins, if thou canst not speak again

then, not go forward with thy repentance, thy former speech is forgotten by God, and unprofitable to thee. Jacob at first speaking confessed God to be in that place; but so he might be everywhere; but he conceived a reverential fear at his presence; and then he came to speak the second time, to profess, that that was none other *but the house of God, and the gate of heaven;* that there was an entrance for him in particular, a fit place for him to testify and exercise his devotion; he came to see, what it was fit for him to do, towards the advancing of God's house.

Now whensoever a man is proceeded so far with Jacob, first to sleep, to be at peace with God, and then to wake, to do something for the good of others, and then to speak, to make profession, to publish his sense of God's presence, and then to attribute all this only to the light of God himself, by which light he grows from faith to faith, and from grace to grace, whosoever is in this disposition, he may say in all places, and in all his actions, *This is none other but the house of God, and this is the gate of heaven.* He shall see heaven open and dwell with him in all his undertakings: and particularly and principally in his expressing of a care, and respect, both to Christ's mystical, and to his material body; both to the sustentation of the poor, and to the building up of God's house. In both which kinds of piety, and devotion, (*Non nobis Domine, non nobis, sed nomini tuo da gloriam; Not unto us O Lord, not unto us, but unto thy name be given the glory;*) as to the confusion of those shameless slanderers, who place their salvation in works, and accuse us to avert men from good works, there have been in this kingdom, since the blessed reformation of religion, more public charitable works performed, more hospitals and colleges erected, and endowed in threescore, than in some hundreds of years of superstition before, so may God be pleased to add one example more amongst us, that here in this place, we may have some occasion to say, of a house erected, and dedicated to his service, *This is none other but the house of God, and this is the gate of heaven:* and may he vouchsafe to accept at our hands, in our intention, and in our endeavour to consummate that purpose of ours, that thanksgiving, that acclamation which he received from his royal servant Solomon, at the consecration

of his great temple, when he said[m], Is it *true indeed, that God will dwell on the earth? Behold, the heavens, and the heaven of heavens are not able to contain thee, how much more unable shall this house be, that we intend to build?. But have thou respect unto the prayer of thy servant, and to his supplication, O Lord, my God, to hear the cry and the prayer that thy servant shall make before thee that day; that thine eye may be open towards that house night and day, that thou mayest hear the supplications of thy servants, and of thy people, which shall pray in that place, and that thou mayest hear them in the place of thy habitation even in heaven, and when thou hearest, mayest have mercy.* Amen.

SERMON XCIII.

PREACHED AT LINCOLN'S INN.

JOHN v. 22.

The Father judgeth no man, but hath committed all judgment to the Son.

WHEN our Saviour forbids us to cast pearl before swine[1], we understand ordinarily in that place, that by pearl are understood the Scriptures, and when we consider the natural generation and production of pearl, that they grow bigger and bigger, by a continual succession, and devolution of dew, and other glutinous moisture that falls upon them, and there condenses and hardens, so that a pearl is but a body of many shells, many crusts, many films, many coats enwrapped upon one another. To this Scripture which we have in hand, doth that metaphor of pearl very properly appertain, because our Saviour Christ in this chapter undertaking to prove his own divinity and Godhead to the Jews, who acknowledged and confessed the Father to be God, but denied it of him, he folds and wraps up reason upon reason, argument upon argument, that all things are common between

[m] 1 Kings viii. 27—30. [1] Matt. vii. 6.

the Father and him, that whatsoever the Father does, he does, whatsoever the Father is, he is; for first, he says, he is a partner, a co-operator with the Father, in the present administration and government of the world, *My Father worketh hitherto, and I work;* well, if the Father do ease himself upon instruments now, yet was it so from the beginning? had he a part in the creation? Yes; *What things soever the Father doth, those also doth the Son likewise.* But do those extend to the work properly, and naturally belonging to God, to the remission, to the effusion of grace, to the spiritual resurrection of them that are dead in their iniquities? Yes, even to that too, *For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will.* But hath not this power of his a determination, or expiration? Shall it not end, at least when the world ends? No, not then, for *God hath given him authority to execute judgment, because he is the Son of man.* Is there then no *supersedeas* upon this commission? Is the Son equal with the Father in our eternal election, in our creation, in the means of our salvation, in the last judgment, in all? In all, *omne judicium*, God hath committed all judgment to the Son; and here is a pearl made up, the dew of God's grace sprinkled upon your souls, the beams of God's spirit shed upon your souls, that effectual and working knowledge; that he who died for your salvation is perfect God, as well as perfect man, fit, as willing to accomplish that salvation.

In handling then this judgment, which is a word that embraces and comprehends all, all from our election, where no merit or future actions of ours were considered by God to our fruition and possession of that election, where all our actions shall be considered and recompensed by him, we shall see first that judgment belongs properly to God; and secondly, that God the Father whom we consider to be the root and foundation of the deity, can no more divest his judgment than he can his Godhead, and therefore in third place we consider, what that committing of judgment, which is mentioned here imports, and then to whom it is committed, to the Son: and lastly the largeness of that which is committed, *omne*, all judgment, so that we cannot carry our thoughts so high, or so far backwards, as to think of any judgment given upon us in God's purpose or decree without

relation to Christ; nor so far forward, as to think that there shall be a judgment given upon us, according to our good, moral dispositions or actions, but according to our apprehension and imitation of Christ. Judgment is a proper and inseparable character of God; that is first, the Father cannot divest himself of that; that is next. The third is that he hath committed it to another; and then the person that is his delegate, is his only Son, and lastly his power is everlasting; and that judgment-day that belongs to him, hath, and shall last from our first election, through the participation of the means prepared by him in his church, to our association and union with him in glory, and so the whole circle of time, and before time was, and when time shall be no more, makes up but one judgment-day to him, to whom the Father who judgeth no man hath committed all judgment.

First then judgment appertains to God, it is his in criminal causes, *Vindicta mihi, Vengeance is mine, I will repay, saith the Lord*[s]; it is so in civil things too; for God himself is proprietary of all, *Domini est terra et plenitudo ejus, The earth is the Lord's*, and all that is in, and on the earth; *Your silver is mine, and your gold is mine*, says the prophet, *and the beasts on a thousand hills are mine*, says David, you are usufructuaries of them, but I am proprietary; no attribute of God is so often iterated in the Scriptures, no state of God so often inculcated, as this Judge, and Judgment: no word concerning God so often repeated, but it is brought to the height, where in that place of the Psalm, where we read, *God judgeth among the gods*[s], the Latin church ever read it, *Deus dijudicat deos, God judgeth the gods themselves*, for though God say of judges and magistrates, *Ego dixi dii estis; I have said ye are gods*, (and if God say it, who shall gainsay it?) yet he says too, *Moriemini, sicut homines, The greatest gods upon earth, shall die like men;* and if that be not humiliation enough, there is more threatened in that which follows, *ye shall fall like one of the princes*, for the fall of a prince involves the ruin of many others too, and it fills the world with horror for the present, and ominous discourse for the future; but the farthest of all is *Deus dijudicat deos*, even these judges must come to judgment, and therefore that

[s] Rom. xii. 19. [s] Psalm lxxxii. 1.

Psalm which begins so, is concluded thus, *Surge Domine, Arise O God, and judge the earth*: if he have power to judge the earth, he is God, and even in God himself it is expressed as a kind of rising, as some exaltation of his power that he is a Judge; and that place in the beginning of that Psalm many of the ancients read in the future *dijudicabit*, God shall judge the gods, because the frame of the Psalm seems to refer it to the last judgment; Tertullian reads it *dijudicavit*, as a thing past, God hath judged in all times; and the letter of the text requires it to be in the present, *dijudicat*. Collect all, and judgment is so essential to God, as that it is co-eternal with him, he hath, he doth, and he will judge the world, and the judges of the world, other judges die like men, weakly, and they fall, that is worse, ignominiously, and they fall like princes, that is worst, fearfully, and yet scornfully, and when they are dead and fallen, they rise no more to execute judgment, but have judgment executed upon them; the Lord dies not, nor he falls not, and if he seem to slumber, the martyrs under the altar awake him with their *Usque quo Domine, How long O Lord before thou execute judgment?* And he will arise and judge the world, for judgment is his; *God putteth down one, and setteth up another*, says David[4]; where hath he that power? Why, God is the Judge, not a judge, but the Judge, and in that right he putteth down one, and setteth up another.

Now for this judgment, which we place in God, we must consider in God three notions, three apprehensions, three kinds of judgment. First, God hath *judicium detestationis*, God doth naturally know, and therefore naturally detest evil; for no man in the extremest corruption of nature is yet fallen so far, as to love or approve evil at the same time that he knows, and acknowledges it to be evil. But we are so blind in the knowledge of evil, that we needed that great supplement, and assistance of the law itself to make us know what was evil; Moses magnifies (and justly) the law, *Non appropinquavit*, says Moses, God came not so near to any nation as to the Jews; *non taliter fecit*, God dealt not so well with any nation, as with the Jews, and wherein? because he had given them a law, and yet we see the greatest dignity of this law, to be, That by the law is the knowledge of

[4] Psalm lxxv. 7.

sin; for though by the law of nature written in our hearts, there be some condemnation of some sins, yet to know that every sin was treason against God, to know that every sin hath the reward of death, and eternal death annexed to it; this knowledge we have only by the law. Now if man will pretend to be a judge, what an exact knowledge of the law is required at his hand! for some things are sin to one nation, which are not to another, as where the just authority of the lawful magistrate changes the nature of the thing, and makes a thing naturally indifferent, necessary to them, who are under his obedience; some things are sins at one time, which are not at another, as all the ceremonial law created new sins which were not sins before the law was given, nor since it expired; some things are sins in a man now, which will not be sins in the same man to-morrow, as when a man hath contracted a just scruple, against any particular action, it is a sin to do it during the scruple, and it may be sin in him to omit it, when he hath divested the scruple; only God hath *judicium detestationis*, he knows, and therefore detests evil, and therefore flatter not thyself with a Tush, God sees it not, or, Tush, God cares not, Doth it disquiet him or trouble his rest in heaven that I brake his Sabbath here? Doth it wound his body, or draw his blood there, that I swear by his body and blood here? Doth it corrupt any of his virgins there, that I solicit the chastity of a woman here? Are his martyrs withdrawn from their allegiance, or retarded in their service to him there, because I dare not defend his cause, nor speak for him, nor fight for him here? Beloved, it is a degree of superstition, and an effect of an indiscreet zeal, perchance, to be too forward in making indifferent things necessary, and so to imprint the nature, and sting of sin where naturally it is not so: certainly it is a more slippery and irreligious thing to be too apt to call things merely indifferent, and to forget that even in eating and drinking, waking and sleeping, the glory of God is intermingled, as if we knew exactly the prescience and foreknowledge of God, there could be nothing contingent or casual, (for though there be a contingency in the nature of the thing, yet it is certain to God) so if we considered duly, wherein the glory of God might be promoved in every action of ours, there could scarce be any action so indifferent, but that the glory of God would turn

the scale and make it necessary to me, at that time; but then private interests, and private respects create a new indifferency to my apprehension, and calls me to consider that thing as it is in nature, and not as it is considered with that circumstance of the glory of God, and so I lose that *judicium detestationis*, which only God hath absolutely and perfectly to know, and therefore to detest evil, and so he is a Judge.

And as he is a Judge, so *judicat rem*, he judges the nature of the thing, he is so too, as he hath *judicium discretionis*, and so *judicat personem*, he knows what is evil, and he discerns when thou committest that evil. Here you are fain to supply defects of laws, that things done in one county may be tried in another; and that in offences of high nature, transmarine offences may be inquired and tried here; but as the prophet says, *Who measured the waters in the hollow of his hand, or metèd out the heavens with a span, who comprehended the dust of the earth in a measure, or weighed the mountains in a scale*[b]? So I say, who hath divided heaven into shires or parishes, or limited the territories and jurisdictions there, that God should not have *judicium discretionis*, the power of discerning all actions, in all places? When there was no more to be seen, or considered upon the whole earth but the garden of Paradise, for from the beginning *deliciæ ejus esse cum filiis hominum*, God's delight was to be with the sons of men, and man was only there, shall we not diminish God, nor speak too vulgarly of him to say, that he hovered like a falcon over Paradise, and that from that height of heaven, the piercing eye of God saw so little a thing, as the forbidden fruit, and what became of that, and the reaching ear of God heard the hissing of the serpent, and the whispering of the woman, and what was concluded upon that? Shall we think it little to have seen things done in Paradise, when there was nothing else to divert his eye, nothing else to distract his counsels, nothing else done upon the face of the earth? Take the earth now as it is replenished, and take it either, as it is torn and crumbled into rags, and shivers, not a kingdom, not a family, not a man agreeing with himself; or take it in that concord which is in it, as *All the kings of the earth set themselves, and all the rulers of the earth take counsel*

[b] Isaiah xl. 12.

together against the Lord[6]; take it in this union, or this division, in this concord, or this discord, still the Lord that sitteth in the heavens discerns all, looks at all, laughs at all, and hath them all in derision. Earthly judges have their distinctions, and so their restrictions, some things they cannot know, what mortal man can know all? Some things they cannot take knowledge of, for they are bound to evidence: but God hath *judicium discretionis*, no mist, no cloud, no darkness, no disguise keeps him from discerning, and judging all our actions, and so he is a Judge too.

And he is so lastly, as he hath *judicium retributionis*, God knows what is evil, he knows when that evil is done, and he knows, how to punish and recompense that evil: for the office of a judge who judges according to a law, being not to contract, or extend that law, but to declare what was the true meaning of that law-maker when he made that law, God hath this judgment in perfection, because he himself made that law by which he judges, and therefore when he hath said, *Morte morieris*, *If thou do this, thou shalt die a double death*, where he hath said, *Stipendium peccati mors est*, every sin shall be rewarded with death; *If I sin against the Lord, who shall intreat for me*[7]? Who shall give any other interpretation, any modification, any *non obstante* upon his law in my behalf, when he comes to judge me according to that law which himself hath made? Who shall think to delude the judge, and say, Surely this was not the meaning of the lawgiver, when he who is the judge was the law-maker too?

And then as God is judge in all these three respects, so is he a judge in them all, *sine appellatione*, and *sine judiciis*, man cannot appeal from God, God needs no evidence from man; for, for the appeal first, to whom should we appeal from the sovereign? Wrangle as long as ye will who is chief justice, and which court hath jurisdiction over another; I know the chief justice, and I know the sovereign court, the King of heaven and earth shall send his ministering spirits, his angels, to the womb, and bowels of the earth, and to the bosom, and bottom of the sea, and earth must deliver, *corpus cum causa*, all the bodies of the dead, and all their actions, to receive a judgment in this court: when it will be but an erroneous, and frivolous appeal, to call to the hills to

[6] Psalm ii. 2. [7] 1 Sam. ii. 25.

fall down upon us, and the mountains to cover, and hide us from the wrathful judgment of God. He is a judge then *sine appellatione*, without any appeal, from him, he is so too *sine judiciis*, without needing any evidence from us. Now if I be wary in my actions here, incarnate devils, detractors, and informers cannot accuse me; if my sin come not to action, but lie only in my heart, the devil himself who is the accuser of the brethren, hath no evidence against me, but God knows my heart; doth not he that *pondereth the heart, understand it*[8]? Where it is not in that faint word, which the vulgar edition hath expressed it in, *inspector cordium*, that God sees the heart; but the word is *tochen*, which signifies every where to weigh, to number, to search, to examine, as the word is used by Solomon again, *The Lord weigheth the spirits*[9], and it must be a ready hand, and exact scales that shall weigh spirits. So that though neither man, nor devil, nay nor myself give evidence against me, yea, though I know nothing by myself, I am not thereby justified, why? Where is the farther danger? In this which follows there in St. Paul, *He that judges me is the Lord*[10], and the Lord hath means to know my heart better than myself: and therefore, as St. Augustine makes use of those words, *Abyssus abyssum invocat*, One depth calls upon another, the infinite depth of my sins must call upon the more infinite depth of God's mercy, for if God, who is judge in all these respects, *judicio detestationis*, he knows, and abhors evil, and *judicio discretionis*, he discerns every evil person, and every evil action, *judicio retributionis*, he can, and will recompense evil with evil; and all these *sine appellatione*, we cannot appeal from him, and *sine judiciis*, he needs no evidence from us; if this judgment enter into judgment with me, not only not I, but not the most righteous man, no, nor the church whom he hath washed in his blood, that she might be without spot or wrinkle, shall appear righteous in his sight.

This being then thus, that judgment is an unseparable character of God the Father, being *fons Deitatis*, the root and spring of the whole Deity, how is it said, that the Father judgeth no man? Not that we should conceive a weariness, or retiring in the

[8] Prov. xxiv. 12. [9] Prov. xvi, 2. [10] 1 Cor. iv. 4.

Father, or a discharging of himself upon the shoulders, and labours of another, in the administration, and judging of this world; for as it is truly said, that God rested the seventh day, that is, he rested from working in that kind, from creating, so it is true that Christ says here; *My Father worketh yet, and I work*, and so as it is truly said here, *The Father judgeth no man*, it is truly said by Christ too, of the Father, I seek not mine own glory, there is one that seeketh, and judgeth; still it is true, that God hath *Judicium detestationis*, *Thy eyes are pure eyes O Lord, and cannot behold iniquity*, says the prophet, still it is true, that he hath *judicium discretionis* (because *they committed villany in Israel, and I know it*[11], saith the Lord;) still it is true, that he hath *judicium retributionis*, *The Lord killeth and maketh alive, he bringeth down to the grave, and bringeth up*[12]; still it is true, that he hath all these *sine appellatione;* for go to the sea, or earth, or hell, as David makes the distribution, and God is there; and he hath them *sine judiciis*, for *our witness is in heaven, and our record is on high*[13]: all this is undeniably true, and besides this, that great name of God, by which he is first called in the Scriptures Elohim, is not inconveniently derived from Elah, which is *jurare*, to swear, God is able as a judge to minister an oath unto us, and to draw evidence from our own consciences against ourselves, so that then the Father he judges still, but he judges as God, and not as the Father. In the three great judgments of God, the whole Trinity judges, in the first judgment, before all times, which was God's judiciary separating of vessels of honour, from vessels of dishonour, in our election, and reprobation; in his second judgment, which is in execution now, which is God's judiciary separating of servants from enemies, in the seals, and in the administration of the Christian church; and in the last judgment, which shall be God's judiciary separating of sheep from goats, to everlasting glory, or condemnation; in all these three judgments, all the three Persons of the Trinity are judges. Consider God altogether, and so in all outward works, all the Trinity concurs, because all are but one God; but consider God in relation, in distinct persons, and so the several persons do something

[11] Jer. xxix. 23. [12] 1 Sam. ii. 6. [13] Job xvi. 19.

in which the other persons are not interested; the Son hath not a generation from himself, so, as he had from the Father, and from the Holy Ghost, as a distinct person, he had none at all; the Holy Ghost had a proceeding from the Father and Son, but from the Son as a person, who had his generation from another, but not so from the Father. Not to stray into clouds, or perplexities in this contemplation, God, that is, the whole Trinity, judges still, but so as the Son judgeth, the Father judgeth not, for that judgment he hath committed.

That we may husband our hour well, and reserve as much as we can for our two last considerations, the *cui*, *et quid*, to whom, and that's to the Son, and what he hath committed, and that's all judgment, we will not stand much upon this, more needs not than this; that God in his wisdom foreseeing, that man for his weakness would not be able to settle himself upon God and his judgments, as they are merely heavenly, and spiritual, out of his abundant goodness hath established a judgment, and ordained a judge upon earth like himself, and like ourselves too, that as no man hath seen God, so no man should go about to see his unsearchable decrees, and judgments, but rest in those sensible, and visible means which he hath afforded, that is, Christ Jesus speaking in his church, and applying his blood unto us in the sacraments to the world's end: God might have suffered Abraham to rest in the first general promise, *Semen mulieris, The seed of the woman shall bruise the serpent's head*, but he would bring it nearer to a visible, to a personal covenant, *In semine tuo, In thy seed shall all nations be blessed;* he might well have let him rest in that appropriation of the promise to his race, but he would proceed farther, and seal it with a sensible seal in his flesh with circumcision; he might have let him rest in that ratification, that a Messias should come by that way, but he would continue it by a continual succession of prophets, till that Messias should come; and now that he is come and gone, still God pursues the same way; *How should they believe, except they hear?* And therefore God evermore supplies his church with visible and sensible means, and knowing the natural inclination of man, when he cannot have, or cannot comprehend the original, and prototype, to satisfy, and refresh himself with a picture, or representation;

so, though God hath forbidden us that slippery, and frivolous, and dangerous use of graven images, yet he hath afforded us his Son, who is the image of the invisible God[14], and so more proportional unto us, more apprehensible by us; and so this committing is no more but that God, in another form than that of God, hath manifested his power of judging, and this committing, this manifestation is *in Filio*, in his Son.

But in the entrance into the handling of this, we ask only this question, *Cui filio*, to which Son of God is this commission given? Not that God had more sons than one; but because that son is his son by a two-fold filiation; by an eternal, and inexpressible generation, and by a temporary, but miraculous incarnation, in which of these rights is this commission derived upon him? doth he judge as he is the Son of God? or as he is the son of man? I am not ordinarily bold in determining points (especially if they were fundamental) wherein I find the fathers among themselves, and the school in itself, and the reverend divines of the Reformation amongst themselves to differ; but yet neither am I willing to raise doubts, and leave the auditory unsatisfied, and unsettled; we are not upon a lecture, but upon a sermon, and therefore we will not multiply variety of opinions; sum up the fathers upon one side in St. Ambrose's mouth, and they will say with him, *Huic dedit ubique generando, non largiendo*, God gave his Son this commission then (and when was that then?) then when he begot him, and then he must have it by his eternal generation, as the Son of God: sum up the fathers on the other side, in St. Augustine's mouth, and there they will say with him, that it is so clear, and so certain, that whatsoever is said in the Scripture to be committed, and given to Christ, belongs to Christ as the Son of man, and not as the Son of God, as that the other opinion cannot be maintained; and at this distance we shall never bring them to meet, but to take in this rule, *Judicium convenit ei ut homo, causa ut Deus*, God hath given Christ this commission as man, but Christ had not been capable of this commission if he had no been God too, and so it is easily reconciled: if we shall hold simply to the letter of the text, *Pater dedit*, then it will seem to have been committed to him in

[14] Col. i. 15.

his eternal generation, because that was a work of the Father's only, and in that generation the Holy Ghost had no part; but since in this judgment, which is now committed to him, the Holy Ghost hath a part, (for as we said before, the judgment is an act of the whole Trinity) we must look for a commission from the whole Trinity, and that is as he is man, for, *tota Trinitas univit humanitatem*[15], the hypostatical union of God and man in the person of Christ, was a work of the whole Trinity.

Taking it then so settled, that the capacity of this judgment, and (if we may say so) the future title to it, was given to him, as God by his essence, in his eternal generation, by which *non vitæ particeps, sed vita naturaliter est*[16], we cannot say that Christ hath life, but that he is life, for whatsoever the Father is, he is, excepting only the name and relation of Father, the capacity, the ability is in him, eternally before any imaginable, any possible consideration of time; but the power of the actual execution of this judgment, which is given, and is committed, is in him as man: because as the same father says, *Ad hominem dicitur, Quid habes quod non accepisti?* When St. Paul says, *What hast thou that thou hast not received?* he asks that question of a man, that which is received, is received as man, for as Bellarmine in a place where he disposes himself to quarrel at some few words of Calvin's[17], though he confess the matter to be true, and (as he calls it there) Catholic, says, *Essentiam genitam negamus*, we confess that Christ hath not his essence from his Father by generation, the relation, the filiation, he hath from his Father, he hath the name of Son, but he hath not this execution of this judgment by that relation, by that filiation, still as the Son of God, he hath the capacity as the Son of man, he hath the execution; and therefore Prosper, that follows St. Augustine, limits perchance too narrowly to the very flesh, to the humanity, *Ipsa* (not *ipse*) *erit judex, quæ sub judice stetit*, and *ipsa judicabit, quæ judicata est*, where he places not this judgment upon the mixed person (which is the safest way) of God and man, but upon man alone, God hath appointed a day, in which he will judge the world in righteousness; but by whom? By that man

[15] Augustine. [16] Cyril. [17] De Christo. l. 2. c. 19.

whom he hath ordained God will judge still; but still in Christ; and therefore says St. Augustine upon those words: *Arise O Lord, and judge the earth, Cui Deo dicitur surge, nisi ei qui dormivit?* What God doth David call upon to arise, but that God who lay down to sleep in the grave? as though he should say (says Augustine) *Dormivisti judicatus à terra, surge et judica terram.* So that to collect all, though judgment be such a character of God as he cannot divest, yet the Father hath committed such a judgment to the Son, as none but he can execute.

And what is that? *Omne judicium*, all judgment, that is, *omne imperium, omnem potestatem;* it is presented in the name of judgment, but it involves all, it is literally, and particularly judgment in St. John, *The Father hath given him authority to execute judgment*[18], it is extended unto power in St. Matthew, *All power is given unto me in heaven and in earth*[19]; and it is enlarged as far farther, as can be expressed or conceived, in another place of St. Matthew, *All things are delivered to me of my Father*[20]. Now all things our Saviour Christ Jesus exercises, either *per carnem*, or at least *in carne*, whatsoever the Father does, the Son does too, *in carne*, because now there is an unseparable union betwixt God and the human nature: the Father creates new souls every day in the inanimation of children, and the Son creates them with him; the Father concurs with all second causes as the first moving cause of all natural things, and all this the Son does too; but all this *in carne;* though he be in our human flesh, he is not the less able to do the acts belonging to the Godhead, but *per carnem*, by the flesh instrumentally, visibly, he executes judgment, because he is the Son of man, God hath been so indulgent to man, as that there should be no judgment given upon man, but man should give it; Christ then having all judgment, we refresh to your memory those three judgments which we touched upon before; first, the judgment of our election, severing of vessels of honour and dishonour; next, the judgment of our justification here, severing of friends from enemies; and the judgment of our glorification, severing sheep from goats; and for the first, of our election, as if I were under

[18] John v. 27. [19] Matt. xxviii. 18. [20] Matt. xi. 27.

the condemnation of the law, for some capital offence, and going to execution, and the king's mercy expressed in a sealed pardon were presented me, I should not stand to inquire what moved the king to do it, what he said to anybody else, what anybody else said to him, what he saw in me, or what he looked for at my hands, but embrace that mercy cheerfully and thankfully, and attribute it only to his abundant goodness: so, when I consider myself to have been let fall into this world, *in massa damnata*, under the general condemnation of mankind, and yet by the working of God's spirit, I find at first a desire, and after, a modest assurance, that I am delivered from that condemnation, I inquire not what God did in his bed-chamber, in his cabinet council, in his eternal decree, I know that he hath made *judicium electionis* in Christ Jesus: and therefore that I may know, whether I do not deceive myself, in presuming myself to be of that number, I come down, and examine myself whether I can truly tell my conscience, that Christ Jesus died for me, which I cannot do, if I have not a desire and an endeavour to conform myself to him; and if I do that, there I find my predestination, I am a Christian, and I will not offer to go before my master Christ Jesus, I cannot be saved before there was a Saviour, in Christ Jesus is *omne judicium*, all judgment, and therefore the judgment of election, the first separation of vessels of honour and dishonour in election and reprobation was in Christ Jesus.

Much more evidently is the second judgment of our justification by means ordained in the Christian church, the judgment of Christ, it is the gospel of Christ which is preached to you there; there is no name given under heaven whereby you shall be saved, there are no other means whereby salvation shall be applied in his name given, but those which he hath instituted in his church; so that when I come to the second judgment, to try whether I stand justified in the sight of Christ, or not, I come for that judgment to Christ in his church; do I remember what I contracted with Christ Jesus, when I took the name of a Christian at my entrance into his church by baptism? Do I find I have endeavoured to perform those conditions? Do I find a remorse when I have not performed them? Do I feel the remission of those sins applied to me when I hear the gracious promises of the

gospel shed upon repentant sinners by the mouth of his minister? Have I a true and solid consolation, (without shift, or disguise, or flattering of my conscience) when I receive the seal of his pardon in the Sacrament? Beloved, not in any moral integrity, not in keeping the conscience of an honest man, in general, but in using well the means ordained by Christ in the Christian church, am I justified. And therefore this judgment of justification is his too. And then the third and last judgment, which is the judgment of glorification, that is easily agreed by all to appertain unto Christ, *Idem Jesus, the same Jesus that ascended, shall come to judgment, Videbunt quem pupugerunt, Every eye shall see him, and they also which pierced him*[21]; then the Son of man shall come in glory, and he, as man, shall give the judgment, for things done, or omitted towards him as man, for not feeding, for not clothing, for not harbouring, for not visiting. The sum of all is, that this is the overflowing goodness of God, that he deals with man by the Son of man; and that he hath so given all judgment to the Son, as that if you would be tried by the first judgment; are you elected or no? The issue is, do you believe in Christ Jesus, or no? If you would be tried by the second judgment, are you justified or no? The issue is, do you find comfort in the application of the Word, and Sacraments of Christ Jesus, or no? If you would be tried by the third judgment, do you expect a glorification, or no? The issue is, are you so reconciled to Christ Jesus now, by hearty repentance for sins past, and by detestation of occasion of future sin, that you durst welcome that angel which should come at this time, and swear that time should be no more, that your transmigration out of this world should be this minute, and that this minute you might say unfeignedly and effectually, *Veni Domine Jesu;* come quickly, come now; if this be your state, then are you partakers of all that blessedness, which the Father intended to you, when for your sake, he committed all judgment to the Son.

[21] Rev. i. 7.

SERMON XCIV.

PREACHED AT LINCOLN'S INN.

JOHN viii. 15.

I judge no man.

THE rivers of paradise did not all run one way, and yet they flowed from one head; the sentences of the Scripture flow all from one head, from the Holy Ghost, and yet they seem to present divers senses, and to admit divers interpretations; in such an appearance doth this text differ from that which I handled in the forenoon, and as heretofore I found it a useful and acceptable labour, to employ our evening exercises, upon the vindicating of some such places of Scripture, as our adversaries of the Roman church had detorted in some point of controversy between them and us, and restoring those places to their true sense, (which course I held constantly for one whole year) so I think it a useful and acceptable labour, now to employ for a time those evening exercises to reconcile some such places of Scripture, as may at first sight seem to differ from one another; in the morning we saw how Christ judged all; now we are to see how he judges none; *I judge no man.*

To come then to these present words, here we have the same person Christ Jesus, and hath not he the same office? Is not he judge? certainly though he retained all his other offices, though he be the redeemer, and have shed his blood in value satisfactory for all our sins, though he be our advocate and plead for us in heaven, and present our evidence to that kingdom, written in his blood, sealed in his wounds, yet if he be not our judge, we cannot stand in judgment; shall he be our judge, and is he not our judge yet? Long before we were he was our judge at the separation of the elect and reprobate, in God's eternal decree. Was he our judge then, and is he not so still? still he is present in his church, and clears us in all scruples, rectifies us in all errors, erects us in all dejections of spirit, pronounces peace and reconciliation in all apprehensions of his judgments, by his Word and

by his Sacraments, was he, and is he, and shall he not be our judge still? *I am sure my Redeemer liveth, and he shall stand the last on earth*[1]. So that Christ Jesus is the same to-day, and yesterday, and for ever, before the world begun, and world without end, *Sicut erat in principio*, as he was in the beginning, he is, and shall be ever our judge.

So that then these words are not *de tempore*, but *de modo*, there was never any time when Christ was not judge, but there were some manner of judgments which Christ did never exercise, and Christ had no commission which he did not execute; for he did all his Father's will. 1. *In secularibus*, in civil, or criminal businesses, which belong merely to the judicatures, and cognizance of this world, *Judicat neminem*, Christ judges no man. 2. *Secundum carnem*, so as they to whom Christ spake this; who judged, as himself says here, according to fleshly affections, *Judicat neminem*, he judges no man: and 3, *Ad internecionem*, so as that upon that judgment, a man should despair of any reconciliation, any redintegration with God again, and be without hope of pardon, and remission of sins in this world, *Judicat neminem*, he judges no man; 1. Christ usurps upon no man's jurisdiction, that were against justice. 2. Christ imputes no false things to any man, that were against charity. 3. Christ induces no man to desperation, that were against faith; and against justice, against charity, against faith, *Judicat neminem*.

First then, Christ judgeth not in secular judgments, and we note his abstinence therein; first, in civil matters, when one of the company said to him, *Master, bid my brother divide the inheritance with me*[2], as St. Augustine says, the plaintiff thought his cause to be just, and he thought Christ to be a competent judge in the cause, and yet Christ declines the judgment, disavows the authority, and he answers, *Homo, quis me constituit judicem*, Man, who made me a judge between you? To that general, which we had in the morning, *Omne judicium*, the Son hath all judgment; here is an exception of the same judge's own making, for in secular judgments, *Nemo constituit*, he had no commission, and therefore *judicat neminem*, he judges no man; he forbore in criminal matters too, for when the woman taken in adultery

[1] Job xix. 25. [2] Luke xii. 13.

was brought before him, he condemned her not; it is true, he absolved her not, the evidence was pregnant against her, but he condemned her not, he undertook no office of a judge, but of a sweet and spiritual counsellor, *Go, and sin no more*, for this was his element, his tribunal.

When then Christ says of himself, with such a pregnant negative, *Quis me constituit judicem*, may not we say so too, to his pretended vicar, the bishop of Rome, *Quis te?* Who made you judge of kings, that you should depose them, in criminal causes? Or who made you proprietary of kingdoms, that you should dispose of them, as of civil inheritances? when to countenance such a pretence, they detort places of Scripture, not only perversely, but senselessly, blasphemously, ridiculously (as ridiculously as in their pasquils, when in an undiscreet shamelessness, to make their power greater than it is, they make their fault greater than it is too, and fill their histories with examples of kings deposed by popes, which in truth were not deposed by them, for in that they are more innocent than they will confess themselves to be) when some of their authors say, that the primitive church abstained from deposing emperors, only because she was not strong enough to do it, when some of them say, that all Christian kingdoms of the earth, may fall into the church of Rome, by faults in those princes, when some of them say, that *de facto*, the pope hath already a good title to every Christian kingdom, when some of them say, that the world will never be well governed, till the pope put himself into possession of all (all which several propositions are in several authors of good credit amongst them) will he not endure Christ's own question, *Qius te constituit?* Who made you judge of all this? If they say Christ did; did he it in his doctrine? It is hard to pretend that, for such an institution as that must have very clear, very pregnant words to carry it; did he do it by his example and practice? we see he abstained in criminal causes, when they come to their last shift, that is, that Christ did exercise judiciary authority, when he whipped merchants out of the temple, when he cursed the fig-tree, and damnified the owner thereof, and when he destroyed the herd of swine, (for there, say they, the devil was but the executioner, Christ was the judge, to all these, and such as

these, it is enough to say, all these were miraculous, and not ordinary; and though it might seem half a miracle how that bishop[s] should exercise so much authority as he hath done over the world, yet when we look nearer, and see his means, that he hath done all this by massacres of millions, by withdrawing subjects from their allegiance, by assassinating and murdering of princes, when we know that miracles are without means, and we see the means of his proceedings, the miracle ceases, howsoever that bishop as Christ's vicar can claim no other power, than was ordinary in Christ, and so exercised by Christ, and so *judicavit neminem;* in secular judgment, Christ judges no man, and therefore that bishop as his vicar should not.

Secondly, Christ judges no man by calumny, by imputing, or laying false aspersions upon him, nor truths extrajudicially, for that is a degree of calumny; we enter into a large field, when we go about to speak against calumny, and slander, and detraction, so large a field, as that we may fight out the last drop of our blood, preach out the last gasp of our breath, before we overcome it, those to whom Christ spake here, were such as gave perverse judgments, calumniating censures upon him, and so he judges no man, we need not insist upon that, for it is *manifeste verum;* but that we may see our danger, and our duty, what calumny is, and so how to avoid it actively, and how to bear it passively, I must by your leave stop a little upon it.

When then we would present unto you that monster slander, and calumny, though it be hard to bring it within any compass of a division, yet to take the largeness of the school, and say, that every calumny is either direct, or indirect, that will comprehend all, and then a direct calumny, will have three branches, either to lay a false and unjust imputation, or else to aggravate a just imputation, with unnecessary, but heavy circumstances, or thirdly to reveal a fault which in itself was secret and I by no duty bound to discover it, and then the indirect calumny will have three branches too, either to deny expressly some good that is in another, or to smother it in silence, when my testimony were due to him, and might advantage him, or lastly to diminish

[s] In the folio edition it stands "how that should exercise."

his good parts, and say they are well, but not such as you would esteem them to be; collect then again, for that is all, that we shall be able to do, that he is a calumniator directly, that imputes a false crime, that aggravates a true crime, that discovers any crime extrajudicially; that he is an indirect calumnitor, that denies another man's sufficiencies, that conceals them, that diminishes them; take in some of St. Bernard's examples of these rules[4], that it is a calumny to say, *Doleo vehementer*, I am sorry at the heart for such a man because I love him, but I could never draw him from such and such a vice, or to say, *Per me nunquam innotuisset*, I would never have spoken of it, yet since all the world talks of it, the truth must not be disguised, and so take occasion to discover a fault which nobody knew before, and thereby (as the same Father says) *cum gravitate et tarditate aggredi maledictionem*, to cut a man's throat gravely, and soberly, and so much the more persuasively, because he seems, and pretends to do it all against his will; this being the rule, and this the example, who amongst us is free from the passive calumny? Who amongst us hath not some other man calumniated? Nay who is free from the active part? Which of us in some of these degrees hath not calumniated some other? But those to whom Christ makes his exception here, that he judges no man as they judge, were such calumniators, as David speaks of, *Sedens adversus fratrem tuum loquebaris*, *Thou sittest and speakest against thy neighbour*[5], as St. Augustine notes upon that place, *Non transitorie, non surreptionis passione, sed quasi ad hoc vacans*, not by chance, and unawares, not in passion because he had offended thee, not for company, because thou wouldest be of their minds, but as though thy profession would bear thee out in it, to leave the cause and lay aspersion upon the person, so thou art a calumniator, *They eat up my people as bread*, as David says in God's person[6]: and upon those words of the same prophet, says the same Father, *De cæteris*, when we eat of anything else, we taste of this dish, and we taste of that, *Non semper hoc olus*, says he, we do not always eat one sallad, one meat, one kind of fruit, *sed semper panem*, whatsoever we eat else we always eat bread, howsoever they

[4] Ser. xxiv. in Cant. [5] Psalm L. 20. [6] Psalm Liii. 4.

employed their thoughts, or their wits other ways, it was always one exercise of them to calumniate Christ Jesus, and in that kind of calumny, which is the bitterest of all, they abounded most, which is in scorn and derision, David, and Job, who were slander proof, in a good measure, yet everywhere complain passionately that they were made a scorn, that the wits made libels, that drunkards sung songs, that fools, and the children of fools derided them; and when Saul was in his last, and worst agony, and had abandoned himself to a present death, and prayed his armour-bearer to kill him, it was not because the uncircumcised should not kill him (for he desired death, and he had their deadly arrows already in his bosom) but it was (as it is expressed there) lest the uncircumcised should come and abuse him, he was afraid of scorn when he had but a few minutes of life. Since then Christ judges no man (as they did) *secundum carnem ejus*, according to the outward appearance, for they thought no better of Christ than he seemed to be, (as fathers take that phrase, nor *secundum carnem suam*, according to his own fleshly passions, (as some others take it) judge not you so neither, first *judge not that ye be not judged*[7], that is, as St. Ambrose interprets it well enough, *nolite judicare de judiciis Dei*, when you see God's judgments fall upon a man, when you see the tower of Silo fall upon a man, do not you judge that that man had sinned more than you, when you see another born blind, do not you think that he or his father had sinned, and that you only are derived from a pure generation; especially *non maledicas surdo*, speak not evil of the deaf that hears not[8]; that is, (as Gregory interprets it, if not literally, yet appliably, and usefully) calumniate not him who is absent, and cannot defend himself, it is the devil's office to be *accusator fratrum*, and though God do not say in the law, *non erit*, yet he says, *Non erit criminator*, it is not plainly, there shall be no informer[9]: (for as we dispute, and for the most part affirm in the school, that though we could, we might destroy no entire species of those creatures, which God made at first, though it be a tiger, or a viper, because this were to take away one link of God's chain out of the world, so such vermin as informers

[7] Matt. vii. 1. [8] Lev. xix. 14. [9] Lev. xix. 16.

may not, for some good use that there is of them, be taken away) though it be not *non erit*, there shall be none, yet it is at least by way of good counsel to thee, *non eris*, thou shalt not be the man, thou shalt not be the informer, and for resisting those that are, we are bound, not only not to harm our neighbour's house, but to help him, if casually his house fall on fire, we are bound where we have authority to stop the mouths of other calumniators where we have no authority, yet since as the north wind driveth away rain, an angry countenance driveth away a backbiting tongue[10], at least deal so with a libeller, with a calumniator, for he that looks pleasantly, and hearkens willingly to one libel, makes another, occasions a second; always remember David's case, when he thought that he had been giving judgment against another he was more severe, more heavy, than the law admitted; the law was, that he that had stolen the sheep should return fourfold, and David's anger was kindled says the text, and he said, and he swore, As the Lord liveth, that man shall restore fourfold, *filius mortis*, and he shall surely die[11]: *O judicis superfluentem et justitiam*[12], O superabundant and overflowing justice, when we judge another in passion; but this is *judicium secundum carnem*, according to which Christ judges no man, for Christ is love, and that *non cogitat malum*[13], love thinks no evil any way; the charitable man neither meditates evil against another, nor believes not easily any evil to be in another, though it be told him.

Lastly, Christ judges no man *ad internecionem*, he judges no man so in this world, as to give a final condemnation upon him here; there is no error in any of his judgments, but there is an appeal from all his judgments in this world; there is a verdict against every man, every man may find his case recorded, and his sin condemned in the law, and in the prophets, there is a verdict, but before judgment, God would have every man saved by his book, by the apprehension, and application of the gracious promises of the Gospel, to his case, and his conscience, Christ judges no man so, as that he should see no remedy, but to curse God, and die, not so, as that he should say, his sin is greater than God could forgive, for God sent not his Son into the world

[10] Prov. xxv. 23.
[11] 2 Sam. xii. 5.
[12] Chrysostom.
[13] 1 Cor. xiii. 5.

to condemn the world, but that the world through him might be saved[14].

Do not thou then give malicious evidence against thyself, do not weaken the merit, nor lessen the value of the blood of thy Saviour, as though thy sin were greater than it: doth God desire thy blood now, when he hath abundantly satisfied his justice with the blood of his Son for thee? what hast thou done? hast thou come hypocritically to this place upon collateral reasons, and not upon the direct service of God? not for love of information, of reformation of thyself? If that be thy case, yet if a man hear my words, says Christ, and believe not, *I judge him not, he hath one that judgeth him*, says Christ[15], and who is that? *The word that I have spoken*, the same shall judge him; it shall, but when? It shall judge him, says Christ, *at the last day*, for till the last day, the day of his death, no man is past recovery, no man's salvation is impossible: Hast thou gone farther than this? Hast thou admitted scruples of diffidence, and distrust in God's mercy, and so tasted of the lees of desperation? It is true, *perpetrare flagitium est mors animæ, sed desperare est descensus ad inferos*, In every sin the soul dies, but in desperation it descends into hell[16]; but yet *Portæ inferi non prævalebunt*, Even the gates of this hell shall not prevail against thee[17]; assist thyself, argue thine own case, desperation itself may be without infidelity; desperation as well as hope is rooted in the desire of happiness; desperation proceeds out of a fear and a horror of sin, desperation may consist with faith thus far, that a man may have a true, and faithful opinion in the general, that there is a remission of sin, to be had in the church, and yet have a corrupt imagination in the particular, that to him in this sinful state that he is in, this remission of sins shall not be applied, so that the resolution of the school is good, *Desperatio potest esse ex solo excessu boni*[18]; desperation may proceed from an excess of that which is good in itself, from an excessive over-fearing of God's justice, from an excessive over-hating thine own sins, *Et virtute quis male utitur?* Can any man make so ill use of so great virtues, as the fear of God and the hate of sin? Yes they may, so froward a weed is sin, as that

[14] John iii. 17. [15] John xii. 47, 48. [16] Isidore.
[17] Matt. xvi. 18. [18] Thom. i. 2nd. ix. 40. or. 4.

it can spring out of any root, and therefore if it have done so in thee, and thou thereby have made thy case the harder, yet know still, that *Objectum spei est arduum, et possibile*, The true object of hope is hard to come by, but yet possible to come by, and therefore as David said, *By my God have I leaped over a wall*[19], so by thy God mayest thou break through a wall, through this wall of obduration, which thou thyself hast begun to build about thyself. Feather thy wings again, which even the flames of hell have touched in these beginnings of desperation, feather them again with this text *Neminem judicat, Christ judges no man*, so as a desperate man judges himself, do not make thyself believe, that thou hast sinned against the Holy Ghost; for this is the nearest step thou hast made to it, to think that thou hast done it; walk in that large field of the Scriptures of God, and from the first flower at thy entrance, the flower of Paradise, *semen mulieris*, the general promise of the seed of the woman should bruise the serpent's head, to the last word of that Messias upon the cross, *consummatum est*, that all that was promised for us is now performed, and from the first to the last thou shalt find the savour of life unto life in all those flowers; walk over the same alley again, and consider the first man Adam in the beginning who involved thee in original sin; and the thief upon the cross who had continued in actual sins all his life, and sealed all with the sin of reviling Christ himself a little before his expiration, and yet he recovered Paradise, and Paradise that day, and see if thou canst make any shift to exclude thyself; receive the fragrancy of all these cordials, *vivit Dominus*, as the Lord liveth I would not the death of a sinner, *quandocunque*, at what time soever a sinner repenteth, and of this text *Neminem judicat, Christ judgeth no man* to destruction here, and if thou find after all these antidotes a suspicious air, a suspicious working in that *impossibile est*, that it is impossible for them, who were once enlightened if they fall away, to renew them again by repentance, sprinkle upon that worm-wood of *impossibile est*, that manna of *Quorum remiseritis, Whose sins ye remit, are remitted*, and then it will have another taste to thee, and thou wilt see that that impossibility lies upon them only, who are utterly fallen away

[19] 2 Sam. xxii. 30.

into an absolute apostacy, and infidelity, that make a mock of Christ, and crucify him again, as it is expressed there, who under value, and despise the church of God, and those means which Christ Jesus hath instituted in his church for renewing such as are fallen. To such it is impossible, because there are no other ordinary means possible, but that is not thy case, thy case is only a doubt, that those means that are shall not be applied to thee, and even that is a slippery state to doubt of the mercy of God to thee in particular, this goes so near making thy sin greater than God's mercy, as that it makes thy sin greater than daily adulteries, daily murders, daily blasphemies, daily prophanings of the Sabbath could have done, and though thou canst never make that true in this life, that thy sins are greater than God can forgive, yet this is a way to make them greater than God will forgive.

Now to collect both our exercises, and to connex both texts, *Christ judgeth all men* and *Christ judgeth no man*, he claims all judgment, and he disavows all judgment, and they consist well together; he was at our creation, but that was not his first sense; the Arians who say, *Erat quando non erat*, There was a time when Christ was not, intimating that he had a beginning, and therefore was a creature, yet they will allow that he was created before the general creation, and so assisted at ours, but he was infinite generations before that, in the bosom of his Father, at our election, and there in him was executed the first judgment of separating those who were his, the elect from the reprobate, and then he knows who are his by that first judgment: and so comes to his second judgment, to seal all those in the visible church with the outward mark of his baptism, and the inward mark of his Spirit, and those whom he calls so, he justifies, and sanctifies, and brings them to his third judgment, to an established and perpetual glory. And so all judgment is his. But then to judge out of human affections, and passions, by detraction, and calumny, as they did to whom he spoke at this time, so he judges no man, so he denies judgment: to usurp upon the jurisdiction of others, or to exercise any other judgment, than was his commission, as his pretended vicar doth so, he judges no man, so he disavows all judgment: to judge so as that our condemnation

should be irremediable in this life, so he judges no man, so he forswears all judgment, As I live, saith the Lord of Hosts, and as I have died, saith the Lord Jesus, so I judge none. Acknowledge his first judgment, thy election in him, Christ his second judgment, thy justification by him, breathe and pant after his third judgment, thy crown of glory for him; intrude not upon the right of other men, which is the first, defame not, calumniate not other men, which is the second, lay not the name of reprobate in this life upon any man, which is the third judgment, that Christ disavows here, and then thou shalt have well understood, and well practised both these texts, *The Father hath committed all judgment to the Son*, and yet *the Son judges no man*.

SERMON XCV.

PREACHED AT LINCOLN'S INN.

JOB xix. 26.

And though, after my skin, worms destroy this body, yet in my flesh shall I see God.

AMONGST those articles, in which our church hath explained, and declared her faith, this is the eighth article, that the three creeds, (that of the Council of Nice, that of Athanasius, and that which is commonly known by the name of the Apostles' Creed) ought thoroughly to be received, and embraced. The meaning of the church is not, that only that should be believed in which those three creeds agree; (for the Nicene Creed mentions no article after that of the Holy Ghost, not the Catholic church, not the communion of saints, not the resurrection of the flesh; Athanasius' Creed does mention the resurrection, but not the Catholic church, nor the communion of saints,) but that all should be believed, which is in any of them, all which is summed up in the Apostles' Creed. Now, the reason expressed in that article

of our church, why all this is to be believed, is, because all this may be proved by most certain warrants of holy Scriptures. The article does not insist upon particular places of Scripture; not so much as point to them. But, they who have enlarged the articles, by way of explanation, have done that. And when they come to cite those places of Scripture, which prove the article of the resurrection, I observe that amongst those places they forbear this text; so that it may seem, that in their opinion, this Scripture doth not concern the resurrection. It will not therefore be impertinent, to make it a first part of this exercise, whether this Scripture be to be understood of the resurrection, or no; and then, to make the particular handling of the words, a second part. In the first, we shall see, that the Jews always had, and have still, a persuasion of the resurrection. We shall look after, by what light they saw that; whether by the light of natural reason; and, if not by that, by what light given in other places of Scripture; and then, we shall shut up this inquisition with a unanime consent, (so unanime, as I can remember but one that denies it, and he but faintly) that in this text, the doctrine of the resurrection is established. In the second part, the doctrine itself comprised in the words of the text, (*And though after my skin, worms destroy this body, yet in my flesh shall I see God*) we shall see first, that the saints of God themselves, are not privileged from the common corruption and dissolution of the body; after that curse upon the serpent, *Super pectus gradieris*[1], Upon thy belly shalt thou go, we shall as soon see a serpent go upright, and not crawl, as, after that judgment, *In pulverem reverteris*, To dust thou shalt return, see a man, that shall not see death, and corruption in death. Corruption upon our skin, says the text, (our outward beauty;) corruption upon our body, (our whole strength, and constitution.) And, this corruption, not a green paleness, not a yellow jaundice, not a blue lividness, not a black morphew upon our skin, not a bony leanness, not a sweaty faintness, not an ungracious decrepitness upon our body, but a destruction, a destruction to both, *after my skin my body shall be destroyed*. Though not destroyed by being resolved to ashes in the fire, (perchance I shall not be burnt) not destroyed by being

[1] Gen. iii. 14.

washed to slime, in the sea, (perchance I shall not be drowned) but destroyed contemptibly, by those whom I breed, and feed, by worms; (*after my skin worms shall destroy my body.*) And thus far our case is equal; one event to the good and bad; worms shall destroy all in them all. And farther than this, their case is equal too, for, they shall both rise again from this destruction. But in this lies the future glory, in this lies the present comfort of the saints of God, that, after all this, (so that this is not my last act, to die, nor my last scene, to lie in the grave, nor my last *exit*, to go out of the grave) after says Job; and infinitely, after, I know not how soon, nor how late, I press not into God's secrets for that; but, after all this, *Ego*, I, I that speak now, and shall not speak then, silenced in the grave, I that see now, and shall not see then, *ego videbo*, I shall see, (I shall have a new faculty) *videbo Deum*, I shall see God (I shall have a new object) and, *in carne*, I shall see him in the flesh, (I shall have a new organ and a new medium) and, *in carne mea*, that flesh shall be my flesh, (I shall have a new propriety in that flesh) this flesh which I have now, is not mine, but the worms; but that flesh shall be so mine, as I shall never divest it more, but *In my flesh I shall see God for ever.*

In the first part then, which is an inquiry, whether this text concern the resurrection, or no, we take knowledge of a *credide-runt*, and of a *credunt* in the Jews, that the Jews did believe a resurrection, and that they do believe it still. That they do so now, appears out of the doctrine of their Talmud, where we find, that only the Jews shall rise again, but all the Gentiles shall perish, both body and soul together, as Korah, Dathan, and Abiram were swallowed all at once, body, and soul into hell[2]. And to this purpose, (for the first part thereof, that the Jews shall rise) they abuse that place of Esay, *Thy dead men shall live; awake and sing, ye that dwell in the dust*[3]. And, for the second part, that the Gentiles shall not rise, they apply the words of the same prophet before[4], *They are dead, they shall not live, they are deceased, they shall not rise.* The Jews only, say they shall rise; but, not all they; but only the righteous amongst them. And, to that purpose, they abuse that place of the pro-

[2] Numb. xvi. 31, 32. [3] Isaiah xxvi. 19. [4] Isaiah xxvi. 14.

phet Zachary[5], two *parts shall be cut off, and die, but the third shall be left therein, and I will bring that third part, through the fire, and will refine them, as silver is refined, and try them, as gold is tried.* The Jews only of all men, the good Jews only of all Jews, and of these good Jews, only they who were buried in the land of promise, shall have this present, and immediate resurrection; and to that purpose they force that place in Genesis[6] where Jacob, upon his death-bed, advised his son Joseph, to bury him in Canaan, and not in Egypt, and to that purpose, they detort also, that place of Jeremy[7], where the prophet lays that curse upon Pashur, *That he should die in Babylon, and be buried there.* For, though the Jews do not absolutely say, that all that are buried out of Canaan, shall be without a resurrection, yet they say, that even those good and righteous Jews, which are not buried in that great churchyard, the land of promise, must, at the day of judgment, be brought through the hollow parts of the earth, into the land of promise at that time, and only in that place receive their resurrection, wheresoever they were buried. But yet though none but Jews, none but righteous Jews, none but righteous Jews in that place, must be partakers of the resurrection, yet still a resurrection there is in their doctrine.

It is so now; it was so always. We see, in that time, when Christ walked upon the earth, when he came to the raising of Lazarus, and said to his sister Martha, *Thy brother shall rise again*, she replies to Christ, *Alas*, I know *he shall rise* again, at the *Resurrection of the last day*[8], I make no doubt of that, we all know that. So also, when Christ put forth that parable, that in placing of benefits, we should rather choose such persons, as were able to make no recompense, he gives that reason, *Thou shalt be recompensed at the resurrection of the just*[9]. The resurrection was a vulgar doctrine, well known to the Jews then, and always. For even Herod, when Christ preached and did miracles, was apt to say, *John Baptist is risen from the dead*[10]; and when it is said of those two great apostles, (the loving, and the beloved apostle, Peter, and John) that as yet they knew not the Scripture, that *Christ must rise from the dead*[11], this argues no

[5] Zach. xiii. 8, 9. [6] Gen. xlvii. 29. [7] Jer. xx. 6. [8] John xi. 24.
[9] Luke xiv. 14. [10] Mar. vi. 14. [11] John xx. 9.

more, but that, as Peter's compassion before Christ's death made him dissuade Christ from going up to Jerusalem to suffer[12], so their extreme passion after Christ's death, made them less attentively to consider those particular Scriptures, which spoke of the resurrection. For the Jews in general, (much more, they) had always an apprehension, and an acknowledgement of the resurrection of the dead. By what light they saw this, and how they came to this knowledge, is our next consideration.

Had they this by the common notions of other men, out of natural reason? Melancthon, (who is no bold, nor rash, nor dangerous expresser of himself) says well, *Articulus resurrectionis propria ecclesiæ vox;* It is the Christian church, that hath delivered to us the article of the resurrection. Nature says it not, philosophy says it not; it is the language and the idiotism of the Church of God, that the resurrection is to be believed as an article of faith. For, though articles of faith be not *facta ecclesiæ*, they are *dicta ecclesiæ*, though the church do not make articles, yet she declares them. In the creation, the way was, *dixit et facta sunt*, God spake, and so things were made; in the Gospel, the way is, *Fecit, et dicta sunt*, God makes articles of faith, and the church utters them, presents them. That *manifestè verum*, evidently, undeniably true, that nature, and in philosophy say nothing of articles of faith. But, even in nature and philosophy, there is some preparation *a priore*, and much illustration *a posteriore*, of the resurrection. For, first, we know by natural reason, that it is no such thing, as God cannot do; it implies no contradiction in itself, as that new article of transubstantiation does; it implies no defectiveness in God, as that new article, the necessity of a perpetual vicar upon earth, does. For things contradictory in themselves, (which necessarily imply a falshood) things arguing a defectiveness in God, (which implies necessarily a degrodation to his nature, to his natural goodness, to that which we may justly call even the God of God, that which makes him God to us, his mercy) such things God himself cannot do, not things which make him an unmerciful, a cruel, a precondemning God. But, excepting only such things, God, who is that, *Quod cum dicitur, non potest dici*[13], whom if you name you cannot give him

[12] Matt. xvi. 22. [13] Greg. Nazianz.

half his name; for, if you call him God, he hath not his Christian name, for he is Christ as well as God, a Saviour, as well as a Creator; *Quod cum æstimatur, non potest æstimari*, If you value God, weigh God, you cannot give him half his weight; for, you can put nothing into the balance, to weigh him withal, but all this world; and, there is not a single sand in the sea, no single dust upon the earth, no single atom in the air, that is not likelier to weigh down all the world, than all the world is to counterpose God; *What is the whole world to a soul?* says Christ[14]; but what are all the souls of the world, to God? *What is man*, that God *should be mindful of him*[15], that God should ever think of him, and not forget that there is such a thing, such a nothing? *Quod cum definitur, ipsa definitione crescit*, says the same father; If you limit God with any definition, he grows larger by that definition; for even by that definition you discern presently that he is something else than that definition comprehends. That God, *Quem omnia nesciunt, et metuendo sciunt*, whom no man knows perfectly, yet every man knows so well, as to stand in fear of him, this incomprehensible God, I say, *that works*, and *who shall let it*[16]? can raise our bodies again from the dead, because to do so, implies no derogation to himself, no contradiction to his word.

Our reason tells us, he can do it; doth our reason tell us as much of his will, that he will do it? Our reason tells us, that he will do, whatsoever is most convenient for the creature, whom, because he hath made him, he loves, and for his own glory. Now this dignity afforded to the dead body of man, cannot be conceived, but as a great addition to him. Nor can it be such a diminution to God, to take man into heaven, as it was for God to descend, and to take man's nature upon him, upon earth. A king does not diminish himself so much, by taking an inferior person into his bosom at court, as he should do by going to live with that person, in the country, or city; and this God did, in the incarnation of his son. It cannot be thought inconvenient, it cannot be thought hard. Our reason tells us, that in all God's works, in all his material works, still his latter works are easier than his former. The creation, which was the first, and was a mere production out of nothing, was the hardest of all. The specification

[14] Mark viii. 36. [15] Psalm viii. 4. [16] Isaiah xliii. 13.

of creatures, and the disposing of them, into their several kinds, the making of that which was made something of nothing before, a particular thing, a beast, a fowl, a fish, a plant, a man, a sun or moon, was not so hard, as the first production out of nothing. And then, the conservation of all these, in that order in which they are first created, and then distinguished, the administration of these creatures by a constant working of second causes, which naturally produce their effects, is not so hard as that. And so, accordingly, and in that proportion, the last work is easiest of all; distinction and specification easier than creation, conservation, and administration easiest than that distinction, and restitution by resurrection, easier of all. Tertullian hath expressed it well, *Plus est fecisse quam refecisse, et dedisse quam reddidisse;* it is a harder work to make, than to mend, and, to give thee that which was mine, than to restore thee that which was thine. *Et institutio carnis quam destitutio;* it is a lesser matter to recover a sick man, than to make a whole man. Does this trouble thee, says Justin Martyr, (and Athenagoras proceeds in the same way of argumentation too, in his apology) does this trouble thee, *Quod homo à piscibus, et piscis ab homine comeditur*, that one man is devoured by a fish, and then another man that eats the flesh of that fish, eats, and becomes the other man? *Id nec hominem resolvit in piscem in hominem*, that first man did not become that fish that eat him, nor that fish become that second man, that eat it; *sed utriusque resolutio fit in elementa*, both that man, and that fish are resolved into their own elements, of which they were made at first. However it be, if thine imagination could carry thee so low, as to think, not only that thou wert become some other thing, a fish, or a dog that had fed upon thee, and so thou couldst not have thine own body, but therewithal must have his body too,—but that thou wert infinitely further gone, that thou wert annihilated, become nothing, canst thou choose but think God as perfect now, at least as he was at first, and can he not as easily make thee up again of nothing, as he made thee of nothing at first. *Recogita quid fueris, antequam esses*[17]; think over thyself; what wast thou before thou wast anything? *Meminisses utique, si fuisses;* if thou hadst been anything then, surely thou

[17] Tertullian.

wouldst remember it now. *Qui non eras, factus es; Cum iterum non eris, fies;* thou that wast once nothing, wast made this that thou art now; and when thou shalt be nothing again, thou shalt be made better than thou art yet. And, *Redde rationem qua factus es, et ego reddam rationem qua fies;* do thou tell me, how thou wast made then, and I will tell thee how thou shalt be made hereafter. And yet as Solomon sends us to creatures, and to creatures of a low rank and station, to ants and spiders, for instruction, so St. Gregory sends us to creatures, to learn the resurrection. *Lux quotidie moritur, et quotidie resurgit;* that glorious creature, that first creature, the light, dies every day, and every day hath a resurrection. *In arbustis folia resurrectione erumpunt;* from the cedar of Libanus, to the hyssop upon the wall; every leaf dies every year, and every year hath a resurrection, *Ubi in brevitate seminis, tam immensa arbor latuit?* (as he pursues that meditation.) If thou hadst seen the bodies of men rise out of the grave, at Christ's resurrection, could that be a stranger thing to thee, than, (if thou hadst never seen, nor heard, nor imagined it before) to see an oak that spreads so far, rise out of an acorn? Or if churchyards did vent themselves every spring, and that there were such a resurrection of bodies every year, when thou hadst seen as many resurrections as years, the resurrection would be no stranger to thee, than the spring is. And thus this, and many other good and reverend men, and so the Holy Ghost himself sends us to reason, and to the creature, for the doctrine of the resurrection; St. Paul allows him not the reason of a man, that proceeds not so; *Thou fool*, says he, *that which thou sowest, is not quickened except it die*[18]; but then it is. It is truly harder to conceive a translation of the body into heaven, than a resurrection of the body from the earth. *Num in hominibus, terra degenerat, quæ omnia regenerare consuevit*[19]? Do all kinds of earth regenerate, and shall only the churchyard degenerate? Is there a yearly resurrection of every other thing, and never of men? *Omnia pereundo servantur*[20], all other things are preserved, and continued by dying; *Tu homo solus ad hoc morieris, ut pereas?* And canst thou, O man, suspect of thyself, that the end of thy

[18] 1 Cor. xv. 36. [19] Ambrose. [20] Tertullian.

dying is an end of thee? Fall as low as thou canst, corrupt and putrefy as desperately as thou canst, *sis nihil*, think thyself nothing; *Ejus est nihilum ipsum cujus est totum*, even that nothing is as much in his power, as the world which he made of nothing; and, as he called thee when thou wast not, as if thou hadst been, so will he call thee again, when thou art ignorant of that being which thou hast in the grave, and give thee again thy former, and glorify it with a better being.

The Jews then, if they had no other helps, might have, (as natural men may) preparations *à priore*, and illustrations *à posteriore*, for the doctrine of the resurrection. The Jews had seen resuscitations from the dead in particular persons, and they had seen miraculous cures done by their prophets. And Gregory Nyssen says well, that those miraculous cures which Christ wrought, with a *tolle grabatum*, and an *esto sanus*, and no more, they were *præludia resurrectionis*, half-resurrections, prologues, and inducements to the doctrine of the resurrection, which shall be transacted with a *surgite mortui*, and no more. So these natural helps in the consideration of the creature, are *præludia resurrectionis*, they are half-resurrections, and these natural resurrections carry us half way to the miraculous resurrection. But certainly, the Jews, who had that, which the Gentiles wanted, the Scriptures, had from them, a general, though not an explicit knowledge of the resurrection. That they had it, we see by that practice of Judas the Maccabee[21], in gathering a contribution to send to Jerusalem, which is therefore commended, because he was therein mindful of the resurrection. Neither doth Christ find any that opposed the doctrine of the resurrection, but those, who though they were tolerated in the state, because they were otherwise great persons, were absolute heretics, even amongst the Jews, the Sadducees. And St. Paul, when, finding himself to be oppressed in judgment, he used his Christian wisdom, and to draw a strong party to himself, protested himself to be of the sect of the Pharisees[22], and that, as they, and all the rest in general did, he maintained the resurrection, he knew it would seem a strange injury, and an oppression, to be called in question for that, that they all believed; though therefore our Saviour

[21] 2 Macab. xii. 43. [22] Acts xv. 5.

Christ, who disputed then only against the Sadducees, argued for the doctrine of the resurrection, only from that place of the Scripture, which those Sadducees acknowledged to be Scripture, (for they denied all but the Books of Moses) and so insisted upon those words, *I am the God of Abraham, the God of Isaac, and the God of Jacob*[23], yet certainly the Jews had established that doctrine, upon other places too, though to the Sadducees who accepted Moses only, Moses were the best evidence. It is evident enough in that particular place of Daniel[24], *Many of them that sleep in the dust of the earth, shall awake*, some to everlasting life, and some to shame, and everlasting contempt. And in Daniel, that word *many*, must not be restrained to less than all; Daniel intends by that many, that how many soever they are, they shall all arise; as St. Paul does, when he says, by one man's disobedience, many were made sinners[25], that is, all; for, death passed over all men; for all have sinned. And Christ doth but paraphrase that place of Daniel, who says, *multi*, many, when he says, *omnes*, all; *All that are in the grave shall hear his voice and shall come forth*[26]; they that have done good, unto the resurrection of life, and that have done evil to the resurrection of damnation. This then being thus far settled, that the Jews understood the resurrection, and more than that, they believed it, and therefore, as they had light in nature, they had assurance in Scripture, come we now, to that which was our last purpose in this first part, whether in this text, in these words of Job, (*though after my skin, worms destroy my body*) there be any such light of the resurrection given.

It is true, that in the New Testament, where the doctrine of the resurrection is more evidently, more liquidly delivered, than in the Old, (though it be delivered in the Old too) there is no place cited out of the Book of Job, for the resurrection; and so, this is not. But it is no marvel; both upon that reason which we noted before, that they who were to be convinced, were such as received only the Books of Moses, and therefore all citations from this Book of Job, or any other had been impertinently and frivolously employed, and, because in the New Testament, there

[23] Luke xx. 37; Exod. iii. 6. [24] Dan. xii. 2.
[25] Rom. v. 12, 19. [26] John v. 28.

is but one place of this Book of Job cited at all. To the Corinthians[27] the apostle makes use of those words in Job, *God taketh the wise in their own craft*[28]; and more than this one place, is not, (I think) cited out of this Book of Job in the New Testament. But, the authority of Job is established in another place; *You have heard of the patience of Job, and you have seen the end of the Lord*, says St. James[29]. As you have seen this, so you have heard that; seen and heard one way, out of the Scripture; you have heard that out of the Book of Job, you have seen this out of the Gospel. And further than this, there is no naming of Job's person, or his book, in the New Testament. St. Hierome confesses[30], that both the Greek and Latin copies of this book, were so defective in his time, that seven or eight hundred verses of the original were wanting in the book. And, for the original itself, he says, *Obliquus totus liber fertur, et lubricus*, It is an uncertain and slippery book. But this only for the sense of some places of the book; and that made the authority of this book to be longer suspended in the church, and oftener called into question by particular men, than any other book of the Bible. But in those who have, for many ages, received this book for canonical, there is an unanime acknowledgment, (at least, tacitly) that this piece of it, this text, (*When, after my skin, worms shall destroy my body, yet in my flesh I shall see God*) does establish the resurrection.

Divide the expositors into three branches; (for so the world will needs divide them) the first, the Roman church will call theirs; though they have no other title to them, but that they received the same translation that they do. And all they use this text for the resurrection. *Verba viri in gentilitate positi erubescamus*[31]; It is a shame for us, who have the word of God itself, (which Job had not) and have had such a commentary, such an exposition upon all the former word of God, as the real, and actual, and visible resurrection of Christ himself, *erubescamus verba viri in gentilitate positi*, let us be ashamed and confounded, if Job, a person that lived not within the light of the covenant, saw the resurrection more clearly, and professed it more constantly

[27] 1 Cor. iii. 19. [28] Job v. 13. [29] James v. 11.
[30] Præfat. in Job. [31] Gregory.

than we do. And, as this Gregory of Rome, so Gregory Nyssen understood Job too. For he considers Job's case thus; God promised Job twofold of all that he had lost[22]; and in his sheep and camels, and oxen, and asses, which were utterly destroyed, and brought to nothing, God performs it punctually, he had all in a double proportion. But Job had seven sons, and three daughters before, and God gives him but seven sons, and three daughters again; and yet Job had twofold of these too; for, *post nati cum prioribus numerantur, quia omnes Deo vivunt;* those which were gone, and those which were new given, lived all one life, because they lived all in God; *nec quicquam aliud est mors, nisi vitiositatis expiatio;* death is nothing else, but a divesting of those defects, which made us less fit for God. And therefore, agreeably to this purpose, says St. Cyprian, *Scimus non amitti, sed præmitti;* Thy dead are not lost but lent. *Non recedere, sed præcedere;* They are not gone into any other womb, than we shall follow them into; *nec acquirendæ atræ vestes, pro iis qui albis induuntur,* neither should we put on *blacks,* for them that are clothed in white, nor mourn for them, that are entered into their Master's joy. We can enlarge ourselves no farther in this consideration of the first branch of expositors, but that all the ancients took occasion from this text to argue for the resurrection.

Take into your consideration the other two branches of modern expositors, (whom others sometimes contumeliously, and themselves sometimes perversely, have called Lutherans and Calvinists,) and you may know, that in the first rank, Osiander, and with him, all his, interpret these words so; and in the other rank, Tremellius, and Pellicanus, heretofore, Polanus lately, and Piscator, for the present; all these, and all the translators into the vulgar tongues of all our neighbours of Europe, do all establish the doctrine of the resurrection by these words, this place of Job. And therefore, though one, (and truly for any thing I know, but one) though one, to whom we all owe much, for the interpretation of the Scriptures[23], do think that Job intends no other resurrection in this place, but that, when he shall be reduced to the miserablest estate that can be in this life, still he will look upon

[22] Job xlii. 10.

[23] Calvin.

God, and trust in him for his restitution, and reparation in this life; let us with the whole Christian church, embrace and magnify this holy and heroical spirit of Job; *Scio*, says he; I know it, (which is more in him, than the *credo* is in us, more to *know* it then, in that state, than to *believe* it now, after it hath been so evidently declared, not only to be a certain truth, but to be an article of faith) *Scio Redemptorem*, says he; I know not only a Creator, but a Redeemer; and, *Redemptorem meum*, my Redeemer, which implies a confidence, and a personal application of that redemption to himself. *Scio vivere*, says he; I know that he lives; I know that he begun not in his incarnation, I know he ended not in his death, but it always was, and is now, and shall for ever be true, *vivit*, that he lives still. And then, *Scio venturum*, says he too; I know he shall stand at the last day to judge me and all the world; and after that, and *after my skin and body is destroyed by worms, yet in my flesh I shall see God.* And so have you as much as we proposed for our first part; That the Jews do now, that they always did believe a resurrection; that as natural men, and by natural reason they might know it, both in the possibility of the thing, and in the purpose of God, that they had better helps than natural reason, for they had divers places of their Scripture, and that this place of Scripture, which is our text, hath evermore been received for a proof of the resurrection. Proceed we now, to those particulars which constitute our second part, such instructions concerning the resurrection, as arise out of these words, *Though after my skin, worms destroy my body, yet in my flesh I shall see God.*

In this second part, the first thing that was proposed, was, That the saints of God are not privileged from this, which fell upon Job, this death, this dissolution after death. Upon the *morte morieris*, that double death, interminated by God upon Adam, there is a *non obstante; revertere*, turn to God, and thou shalt not die the death, not the second death. But upon that part of the sentence, *In pulverum reverteris, To dust thou shalt return*, there is no *non obstante;* though thou turn to God, thou must turn into the grave; for he that redeemed thee from the other death, redeemed not himself from this. Carry this con-

sideration to the last minute of the world, when we that remain shall be caught up in the clouds[34], yet even that last fire may be our fever, those clouds our winding-sheets, that rapture our dissolution; and so, with St. Augustine, most of the ancients, most of the latter men think, that there shall be a sudden dissolution of body and soul, which is death, and a sudden reuniting of both, which is resurrection, in that instant; *Quis homo*, is David's question; *What man is he that liveth and shall not see death*[35]? Let us add, *Quis deorum?* What god is he amongst the Gentiles, that hath not seen death? Which of their three hundred Jupiters, which of their thousands of other gods, have not seen death? *Mortibus moriuntur;* we may add to that double death in God's mouth, another death; the gods of the Gentiles have died thrice; in body, in soul, and in fame; for, though they have been glorified with a deification, not one of all those old gods is at this day worshipped in any part of the world, but all those temporary, and transitory gods, are worn out, and dead in all senses. Those gods, who were but men, fall under David's question, *Quis homo?* and that man who was truly God, falls under it too, Christ Jesus; he saw death, though he saw not the death of this text, *corruption.* And, if we consider the effusion of his precious blood, the contusion of his sacred flesh, the extension of those sinews, and ligaments which tied heaven, and earth together, in a reconciliation, the departing of that intelligence from that sphere, of that high priest from that temple, of that dove from that ark, of that soul from that body, that dissolution (which as an ordinary man he should have had in the grave, but that the decree of God, declared in the infallibility of the manifold prophesies, preserved him from it) had been but a slumber, in respect of these tortures, which he did suffer; the Godhead stayed with him in the grave, and so he did not corrupt, but, though our souls be gone up to God, our bodies shall.

Corruption in the skin, says Job; in the outward beauty, these be the records of vellum, these be the parchments, the indictments, and the evidences that shall condemn many of us, at the last day, our own skins; we have the book of God, the law, written in our own hearts; we have the image of God imprinted

[34] 1 Thess. iv. 17. [35] Psalm lxxxix. 48.

in our own souls; we have the character, and seal of God stamped in us, in our baptism; and, all this is bound up in this vellum, in this parchment, in this skin of ours, and we neglect book, and image, and character, and seal, and all for the covering. It is not a clear case, if we consider the original words properly, *That Jezabel did paint*[36]; and yet all translators, and expositors have taken a just occasion, out of the ambiguity of those words, to cry down that abomination of painting. It is not a clear case, if we consider the propriety of the words, that *Absalom was hanged by the hair of the head*[37]; and yet the fathers and others have made use of that indifferency, and verisimilitude, to explode that abomination, of cherishing and curling hair, to the inveigling, and ensnaring, and entangling of others; *Judicium patietur æternum*, says St. Hierome, Thou art guilty of a murder, though no body die; *Quia vinum attulisti, si fuisset qui bibisset;* Thou hast poisoned a cup, if any would drink, thou hast prepared a temptation, if any would swallow it. Tertullian thought he had done enough, when he had writ his book *De Habitu Muliebri*, against the excess of women in clothes, but he was fain to add another with more vehemence, *De Cultu Fœminarum*, that went beyond their clothes to their skin. And he concludes, *Illud ambitionis crimen*, There is vain-glory in their excess of clothes, but, *hoc prostitutionis*, there is prostitution in drawing the eye to the skin. Pliny says, that when their thin silk stuffs were first invented at Rome, *Excogitatum ad fœminas denudandas;* It was but an invention that women might go naked in clothes, for their skins might be seen through those clothes, those thin stuffs: our women are not so careful, but they expose their nakedness professedly, and paint it, to cast bird-lime for the passenger's eye. Beloved, good diet makes the best complexion, and a good conscience is a continual feast; a cheerful heart makes the best blood, and peace with God is the true cheerfulness of heart. Thy Saviour neglected his skin so much, as that at last, he scarce had any; all was torn with the whips, and scourges; and thy skin shall come to that absolute corruption, as that, though a hundred years after thou art buried, one may find thy bones, and say, this was a tall man, this was a strong man,

[36] 2 Kings ix. 30. [37] 2 Sam. xviii. 9.

yet we shall soon be past saying, upon any relic of thy skin, this was a fair man; corruption seizes the skin, all outward beauty, quickly, and so it does the body, the whole frame and constitution, which is another consideration; *After my skin, my body.*

If the whole body were an eye, or an ear, where were the body, says St. Paul[28]; but, when of the whole body there is neither eye nor ear, nor any member left, where is the body? And what should an eye do there, where there is nothing to be seen but loathsomeness; or a nose there, where there is nothing to be smelt, but putrefaction; or an ear, where in the grave they do not praise God? Doth not that body that boasted but yesterday of that privilege above all creatures, that it only could go upright, lie to-day as flat upon the earth as the body of a horse, or of a dog? And doth it not to-morrow lose his other privilege, of looking up to heaven? Is it not farther removed from the eye of heaven, the sun, than any dog, or horse, by being covered with the earth, which they are not? Painters have presented to us with some horror, the skeleton, the frame of the bones of a man's body; but the state of a body, in the dissolution of the grave, no pencil can present to us. Between that excremental jelly that thy body is made of at first, and that jelly which thy body dissolves to at last; there is not so noisome, so putrid a thing in nature. This skin, this outward beauty, this body, this whole constitution, must be destroyed, says Job, in the next place.

The word is well chosen, by which all this is expressed, in this text, *Nakaph*, which is a word of as heavy a signification, to express an utter abolition, and annihilation, as perchance can be found in all the Scriptures. Tremellius hath mollified it in his translation; there it is but *confodere*, to pierce. And yet it is such a piercing, such a sapping, such an undermining, such a demolishing of a fort or castle, as may justly remove us from any high valuation, or any great confidence, in that skin, and in that body, upon which this *confoderint* must fall. But in the great Bible it is *contriverint*, thy skin, and thy body shall be ground away, trod away upon the ground. Ask where that iron is that is ground off of a knife, or axe; ask that marble that is worn off of the threshold in the church-porch by continual treading, and

[28] 1 Cor. xii. 17.

with that iron, and with that marble, thou mayest find thy father's skin, and body; *contrita sunt*, the knife, the marble, the skin, the body are ground away, trod away, they are destroyed, who knows the revolutions of dust? Dust upon the king's highway, and dust upon the king's grave, are both, or neither, dust royal, and may change places; who knows the revolutions of dust? Even in the dead body of Christ Jesus himself, one dram of the decree of his Father, one sheet, one sentence of the prediction of the prophets preserved his body from corruption, and incineration, more than all Joseph's new tombs, and fine linen, and great proportion of spices could have done. O, who can express this inexpressible mystery? The soul of Christ Jesus, which took no harm by him, contracted no original sin, in coming to him, was guilty of no more sin, when it went out, than when it came from the breath and bosom of God; yet this soul left this body in death. And the Divinity, the Godhead, incomparably better than that soul, which soul was incomparably better than all the saints, and angels in heaven, that Divinity, that Godhead did not forsake the body, though it were dead. If we might compare things infinite in themselves, it was nothing so much, that God did assume man's nature, as that God did still cleave to that man, then when he was no man, in the separation of body and soul, in the grave. But fall we from incomprehensible mysteries; for, there is mortification enough, (and mortification is vivification, and ædification) in this obvious consideration; skin and body, beauty and substance must be destroyed; and, destroyed by worms, which is another descent in this humiliation, and exinanition of man, in death; *After my skin, worms shall destroy this body.*

I will not insist long upon this, because it is not in the original; in the original there is no mention of worms. But because in other places of Job there is, *They shall lie down alike in the dust, and the worms shall cover them*[39]; *The womb shall forget them, and the worm shall feed sweetly on them*[40]; and because the word destroying is presented in that form and number, *contriverint*, when they shall destroy, they and no other persons, no other creatures named; both our later translations, (for indeed, our first

[39] Job xxi. 26. [40] Job xxiv. 20.

translation hath no mention of worms) and so very many others, even Tremellius that adheres most to the letter of the Hebrew, have filled up this place, with that addition, destroyed by worms. It makes the destruction the more contemptible; thou that wouldest not admit the beams of the sun upon thy skin, and yet hast admitted the pollutions of sin; thou that wouldest not admit the breath of the air upon thy skin, and yet hast admitted the spirit of lust, and unchaste solicitations to breathe upon thee, in execrable oaths, and blasphemies, to vicious purposes; thou, whose body hath (as far as it can) putrefied and corrupted even the body of thy Saviour, in an unworthy receiving thereof, in this skin, in this body, must be the food of worms, the prey of destroying worms. After a low birth thou mayest pass an honourable life, after a sentence of an ignominious death, thou mayest have an honourable end; but, in the grave canst thou make these worms silk worms? They were bold and early worms that eat up Herod before he died[41]; they are bold and everlasting worms, which after thy skin and body is destroyed, shall remain as long as God remains, in an eternal gnawing of thy conscience; long, long after the destroying of skin and body, by bodily worms.

Thus far then to the destroying of skin and body by worms, all men are equal; thus far all is common law, and no prerogative, so is it also in the next step too; the resurrection is common to all: the prerogative lies not in the rising, but in the rising to the fruition of the sight of God; in which consideration, the first beam of comfort is the *postquam*, *after all this*, destruction before by worms; ruinous misery before; but there is something else to be done upon me after. God leaves no state without comfort. God leaves some inhabitants of the earth under longer nights than others, but none under an everlasting night; and those whom he leaves under those long nights, he recompenses with as long days after. I were miserable, if there were not an *antequam* in my behalf; if before I had done well or ill actually in this world, God had not wrapped me up, in his good purpose upon me. And I were miserable again, if there were not a *postquam* in my behalf; if, after my sin had cast me into the grave, there

[41] Acts xii. 23.

were not a loud trumpet to call me up, and a gracious countenance to look upon me, when I were risen. Nay, let my life have been as religious, as the infirmities of this life can admit, yet, *If in this life only we have hope in Christ, we are, of all men, most miserable*[42]. For, for the worldly things of this life, first, the children of God have them in the least proportions of any; and, besides that, those children of God, which have them in larger proportion, do yet make the least use of them of any others, because the children of the world are not so tender conscienced, nor so much afraid, lest those worldly things should become snares, and occasions of temptation to them, if they open themselves to a full enjoying thereof, as the children of God are. And therefore, after my wanting of many worldly things, (after a penurious life) and, after my not daring to use those things that I have, so freely as others do, after that holy and conscientious forbearing of those things that other men afford themselves, after my leaving all these absolutely behind me here, and my skin and body in destruction in the grave, after all, there remains something else for me. After; but how long after? That is next.

When Christ was in the body of that flesh, which we are in, now, (sin only excepted) he said, in that state that he was in then, *Of that day and hour, no man knoweth, not the angels, not the Son*[43]. Then, in that state, he excludes himself. And when Christ was risen again, in an uncorruptible body, he said, even to his nearest followers, *Non est vestrum*, it is not for you, to know times, and seasons[44]. Before in his state of mortality, *Seipsum annumeravit ignorantibus*[45], He pretended to know no more of this, than they that knew nothing. After, when he had invested immortality, *per sui exceptionem*, (says that father) he excepts none but himself; all the rest, even the apostles, were left ignorant thereof. For this *non est vestrum*, (it is not for you) is part of the last sentence that ever Christ spake to them. If it be a convenient answer to say, Christ knew it not, as man, how bold is that man that will pretend to know it? And, if it be a convenient interpretation of Christ's words, that he knew it not, that is, knew it not so, as that he might tell it them, how indiscreet

[42] 1 Cor. xv. 19.
[43] Mark xiii. 32.
[44] Acts i. 7.
[45] Basil.

are they, who, though they may seem to know it, will publish it? For thereby they fill other men with scruples, and vexations, and they open themselves to scorn and reproach, when their predictions prove false, as St. Augustine observed in his time, and every age hath given examples since, of confident men that have failed in these conjectures. It is a poor pretence to say, this intimation, this impression of a certain time, prepares men with better dispositions. For they have so often been found false, that it rather weakens the credit of the thing itself. In the old world they knew exactly the time of the destruction of the world; that there should be an hundred and twenty years, before the flood came[46]; and yet, upon how few, did that prediction, though from the mouth of God himself, work to repentance? Noah found grace in God's eyes; but it was not because he mended his life upon that prediction, but he was gracious in God's sight before. At the day of our death, we write *Pridie resurrectionis*, The day before the resurrection; it is *Vigilia resurrectionis;* our Easter eve. *Adveniat regnum tuum*, Possess my soul of thy kingdom then: and, *Fiat voluntas tua*, My body shall arise after, but how soon after, or how late after, thy will be done then, by thyself, and thy will be known, till then, to thyself.

We pass on. As in *massa damnata*, the whole lump of mankind is under the condemnation of Adam's sin, and yet the good purpose of God severs some men from that condemnation, so, at the resurrection, all shall rise; but not all to glory. But, amongst them, that do, *ego*, says Job, I shall. I, as I am the same man, made up of the same body, and the same soul. Shall I imagine a difficulty in my body, because I have lost an arm in the east, and a leg in the west? Because I have left some blood in the north, and some bones in the south? Do but remember, with what ease you have sate in the chair, casting an account, and made a shilling on one hand, a pound on the other, or five shillings below, ten above, because all these lay easily within your reach. Consider how much less all this earth is to him, that sits in heaven, and spans all this world, and reunites in an instant, arms, and legs, blood, and bones, in what corners soever they be scattered. The greater work may seem to be in reducing the

[46] Gen. vi. 3.

soul; that that soul which sped so ill in that body, last time it came to it, as that it contracted original sin then, and was put to the slavery to serve that body, and to serve it in the ways of sin, not for an apprenticeship of seven, but seventy years after, that that soul after it hath once got loose by death, and lived God knows how many thousands of years, free from that body, that abused it so before, and in the sight and fruition of that God, where it was in no danger, should willingly, nay desirously, ambitiously seek this scattered body; this eastern, and western, and northern, and southern body, this is the most[47] inconsiderable consideration, and yet, *ego*, I, I the same body, and the same soul, shall be recompact again, and be identically, numerically, individually the same man. The same integrity of body, and soul, and the same integrity in the organs of my body, and in the faculties of my soul too; I shall be all there, my body, and my soul, and all my body, and all my soul. I am not all here, I am here now preaching upon this text, and I am at home in my library considering whether St. Gregory, or St. Hierome, have said best of this text, before. I am here speaking to you, and yet I consider by the way, in the same instant, what it is likely you will say to one another, when I have done; you are not all here neither; you are here now, hearing me, and yet you are thinking that you have heard a better sermon somewhere else, of this text before; you are here, and yet you think you could have heard some other doctrine of downright predestination, and reprobation roundly delivered somewhere else with more edification to you; you are here, and you remember yourselves that now ye think of it: this had been the fittest time, now, when everybody else is at church, to have made such and such a private visit; and because you would be there, you are there. I cannot say, you cannot say so perfectly, so entirely now, as at the resurrection, *ego*, I am here; I, body and soul; I, soul and faculties: as Christ said to Peter, *Noli timere, ego sum, Fear nothing, it is I;* so I say to myself, *Noli timere;* my soul, why art thou so sad, my body, why dost thou languish? *Ego*, I, body and soul, soul and faculties, shall say to Christ Jesus, *Ego sum*, Lord, it is I, and he shall not say, *Nescio te, I know thee not*, but avow me, and

[47] i. e. not able to be conceived.

place me at his right hand. *Ego sum, I am the man that hath seen affliction, by the rod of his wrath*[48]; *ego sum*, and I the same man, shall receive the crown of glory which shall not fade[49].

Ego, I, the same person; *Ego videbo*, I shall see; I have had no looking-glass in my grave, to see how my body looks in the dissolution; I know not how. I have had no hour-glass in my grave to see how my time passes; I know not when: for, when my eyelids are closed in my death-bed, the angel hath said to me, *That time shall be no more*[50]; till I see eternity, the Ancient of Days[51], I shall see no more; but then I shall: now, why is Job gladder of the use of this sense of seeing, than of any of the other? He is not; he is glad of seeing, but not of the sense, but of the object. It is true that is said in the school, *Vicinius se habent potentiæ sensitivæ ad animam quam corpus*[52]; Our sensitive faculties have more relation to the soul, than to the body; but yet to some purpose, and in some measure, all the senses shall be in our glorified bodies, *in actu*, or *in potentia*, say they; so as that we shall use them, or so as that we might. But this sight that Job speaks of, is only the fruition of the presence of God, in which consists eternal blessedness. Here, in this world, we see God *per speculum*, says the apostle, by reflection, upon a glass[53]; we see a creature; and from that there arises an assurance that there is a Creator, we see him *in ænigmate*, says he; which is not ill rendered in the margin, in a riddle, we see him in the church; but men have made it a riddle, which is the church, we see him in the sacrament, but men have made it a riddle; by what light, and at what window: do I see him at the window of bread and wine; is he in that; or do I see him by the window of faith; and is he only in that? Still it is in a riddle. Do I see him *à priori*, (I see that I am elected, and therefore I cannot sin to death.) Or do I see him *à posteriori*, (because I see myself careful not to sin to death, therefore I am elected.) I shall see all problematical things come to be dogmatical, I shall see all these rocks in divinity, come to be smooth alleys; I shall see prophecies untied, riddles dissolved, controversies reconciled;

[48] Lam. iii. 1. [49] 1 Pet. v. 4. [50] Rev. x. 7.
[51] Dan. vii. 9. [52] Aquin. sup. q. 82. ar. 4. [53] 1 Cor. xiii. 12.

but I shall never see that, till I come to this sight which follows in our text, *Videbo Deum, I shall see God.*

No man ever saw God and lived; and yet, I shall not live till I see God; and when I have seen him I shall never die. What have I ever seen in this world, that hath been truly the same thing that it seemed to me? I have seen marble buildings, and a chip, a crust, a plaster, a face of marble hath pilled off, and I see brick bowels within. I have seen beauty, and a strong breath from another, tells me, that that complexion is from without, not from a sound constitution within. I have seen the state of princes, and all that is but ceremony; and, I would be loath to put a master of ceremonies to define ceremony, and tell me what it is, and to include so various a thing as ceremony, in so constant a thing, as a definition. I see a great officer, and I see a man of mine own profession, of great revenues, and I see not the interest of the money, that was paid for it, I see not the pensions, nor the annuities, that are charged upon that office, or that church. As he that fears God, fears nothing else, so, he that sees God, sees everything else: when we shall see God, *Sicuti est*, as he is[54], we shall see all things *sicuti sunt*, as they are; for that is their essence, as they conduce to his glory. We shall be no more deluded with outward appearances: for when this sight, which we intend here, comes, there will be no delusory thing to be seen. All that we have made as though we saw, in this world, will be vanished, and I shall see nothing but God, and what is in him; and him I shall see, *In carne, in the flesh*, which is another degree of exaltation in mine exinanition.

I shall see him, *in carne sua, in his flesh:* and this was one branch in St. Augustine's great wish, that he might have seen Rome in her state, that he might have heard St. Paul preach, that he might have seen Christ in the flesh: St. Augustine hath seen Christ in the flesh one thousand two hundred years: in Christ's glorified flesh; but it is with the eyes of his understanding, and in his soul. Our flesh, even in the resurrection, cannot be a spectacle, a perspective glass to our soul. We shall see the humanity of Christ with our bodily eyes, then glorified: but, that

[54] 1 John iii. 2.

flesh, though glorified, cannot make us see God better, nor clearer, than the soul alone hath done, all the time, from our death, to our resurrection. But, as an indulgent father, or as a tender mother, when they go to see the king in any solemnity, or any other thing of observation, and curiosity, delights to carry their child, which is flesh of their flesh, and bone of their bone, with them, and though the child cannot comprehend it as well as they, they are as glad that the child sees it, as that they see it themselves; such a gladness shall my soul have, that this flesh, (which she will no longer call her prison, nor her tempter, but her friend, her companion, her wife) that this flesh, that is, I, in the reunion, and redintegration of both parts, shall see God; for then one principal clause in her rejoicing, and acclamation, shall be, that this flesh is her flesh; *In carne mea, in my flesh I shall see God.*

It was the flesh of every wanton object here, that would allure it in the petulancy of mine eye. It was the flesh of every satirical libeller, and defamer, and calumniator of other men, that would call upon it, and tickle mine ear with aspersions and slanders of persons in authority. And in the grave, it is the flesh of the worm; the possession it transferred to him. But, in heaven, it is *Caro mea, my flesh*, my soul's flesh, my Saviour's flesh. As my meat is assimilated to my flesh, and made one flesh with it; as my soul is assimilated to my God, and *made partaker of the divine nature*[55], and *Idem spiritus*, the same spirit with it[56]; so, there my flesh shall be assimilated to the flesh of my Saviour, and made the same flesh with him too. *Verbum caro factum, ut caro resurgeret*[57]; therefore the word was made flesh, therefore God was made man, that that union might exalt the flesh of man to the right hand of God. That is spoken of the flesh of Christ; and then to facilitate the passage for us, *Reformat ad immortalitatem suam participes sui*[58]; those who are worthy receivers of his flesh here, are the same flesh with him; and, *God shall quicken your mortal bodies, by his spirit that dwelleth in you*[59]. But this is not in consummation, in full accomplishment, till this resurrection, when it shall be *caro mea*, my flesh, so, as that

[55] 2 Peter i. 4. [56] 1 Cor. vi. 17. [57] Athanasius.
[58] Cyril. [59] Rom. viii. 11.

nothing can draw it from the allegiance of my God; and *caro mea, my flesh*, so, as that nothing can divest me of it. Here a bullet will ask a man, where's your arm; and a wolf will ask a woman, where's your breast. A sentence in the Star-chamber will ask him, where's your ear, and a month's close prison will ask him, where's your flesh? A fever will ask him, where's your red, and a morphew will ask him, where's your white? But when after all this, when *after my skin worms shall destroy my body, I shall see God*, I shall see him in my flesh, which shall be mine as inseparably, (in the effect, though not in the manner) as the hypostatical union of God, and man, in Christ, makes our nature and the Godhead one person in him. My flesh shall no more be none of mine, than Christ shall not be man, as well as God.

SERMON XCVI.

PREACHED AT LINCOLN'S INN.

1 CORINTHIANS XV. 50.

Now this I say brethren, that flesh and blood cannot inherit the kingdom of God.

ST. GREGORY hath delivered this story[1]; that Eutychius, who was bishop of Constantinople, having written a book of the resurrection, and therein maintained that error, that the body of Christ had not, that our bodies in the resurrection should not have, any of the qualities of a natural body, but that those bodies were, *in subtilitatem redacta*, so rarefied, so refined, so attenuated, and reduced to a thinness, and subtleness, that they were airy bodies, and not bodies of flesh and blood; this error made a great noise, and raised a great dust, till the emperor, to avoid scandal, (which for the most part arises out of public conferences) was pleased to hear Eutychius and Gregory dispute this point pri-

[1] Moral. xiv. 29.

vately before himself, and a small company; and, that upon conference, the emperor was so well satisfied, that he commanded Eutychius his books to be burnt. That after this, both Gregory and Eutychius fell sick; but Eutychius died; and died with this protestation, *In hac carne*, in this flesh, (taking up the flesh of his hand in the presence of them that were there) in this flesh, I acknowledge, that I, and all men shall arise at the day of judgment. Now the principal place of Scripture, which in his book, and in that conference Eutychius stood upon, was this text, these words of St. Paul; (*This I say brethren, that flesh and blood cannot inherit the kingdom of God.*) And the directest answer that Gregory gave to it was, *Caro secundum culpam non regnabit, sed caro secundum naturam;* sinful flesh shall not, but natural flesh; that is, flesh indued with all qualities of flesh, all such qualities as imply no defect, no corruption, (for there was flesh before there was sin) such flesh, and such blood shall inherit the kingdom of God.

As there have been more heresies about the humanity of Christ, than about his divinity, so there have been more heresies about the resurrection of his body, and consequently of ours, than about any other particular article, that concerns his humiliation, or exaltation. Simon Magus struck deepest at first, to the root; that there was no resurrection at all; the Gnostics, (who took their name from knowledge, as though they knew all, and nobody else anything, which is a pride transferred through all heretics: for, as that sect in the Roman church, which call themselves Ignorantes, and seem to pretend to no knowledge, do yet believe that they know a better way to heaven, than all other men do, so that sect amongst them, which called themselves Nullanos, nothings, thought themselves greater in the kingdom of God, than either of the other two sects of diminution, the Minorites, or the Minims did) these Gnostics acknowledged a resurrection, but they said it was of the soul only, and not of the body, for they thought that the soul lay dead (at least, in a dead sleep) till the resurrection. Those heretics that are called the Arabians, did (as the Gnostics did) affirm a temporary death of the soul, as well as of the body, but then they allowed a resurrection to both soul, and body, after that death, which the Gnostics did not, but to

the soul only. Hymeneus and Philetus, (of whom St. Paul speaks[1]) they restrained the resurrection to the soul, but then they restrained this resurrection of the soul to this life, and that in those who were baptized, the resurrection was accomplished already. Eutychius, (whom we mentioned before) enlarged the resurrection to the body, as well as to the soul, but enlarged the qualities of the body so far, as that it was scarce a body. The Armenian heretics said, that it was not only *corpus humanum*, but *corpus masculinum*, that all should rise in the perfecter sex, and none, as women. Origen allowed a resurrection, and allowed the body to be a natural body; but he contracted the time; he said, that when we rose we should enjoy the benefits of the resurrection, even in bodily pleasures, for a thousand years, and then be annihilated, or absorpted, and swallowed up into the nature, and essence of God himself; (for it will be hard to state Origen's opinion in this point; Origen was not, herein, well understood in his own time; nor do we understand him now, for the most part, but by his accusers, and those that have written against him.) Divers of these heretics, for the maintenance of their several heresies, perverted this Scripture, (*Flesh and blood cannot inherit the kingdom of God*) and that occasioned those fathers who opposed those heresies, so diverse from one another, to interpret these words diversely, according to the heresy they opposed. All agree, that they are an argument for the resurrection, though they seem at first too oppose it. For, this chapter hath three general parts; first, *Resurrectionem esse*, that there shall be a resurrection, which the apostle proves by many and various arguments to the thirty-fifth verse. And then *Quali corpore*, the body shall rise, but some will say, *How are the dead raised*, and *with what body, do they come?* in that thirty-fifth verse: and lastly, *Quid de superstitibus*, what shall become of them, who shall be found alive, at that day? *We shall all be changed*, (ver. 51.) Now this text is the knot, and corollary of all the second part, concerning the qualities of the bodies in the resurrection; now, says the apostle, now that I have said enough to prove that a resurrection there is, now, now that I have said enough what kind of bodies shall arise, now, I show you as much

[1] 2 Tim. ii. 17, 18.

in the negative as I have done in the affirmative, now I teach you what to avoid, as well as I have done what to affect, *now this I say brethren, that flesh and blood cannot inherit the kingdom of God.*

Now, though those words be primarily, principally intended of the last resurrection, yet in a secondary respect, they are appliable in themselves, and very often applied by the ancients, to the first resurrection, our resurrection in this life. Tertullian hath intimated, and presented both together, elegantly, when he says of God, *Nobis arrhabonem Spiritus reliquit, et arrhabonem à nobis accepit*, God hath given us his earnest, and a pawn from him upon earth, in giving us the Holy Ghost, and he hath received our earnest, and a pawn from us into heaven, by receiving our nature, in the body of Christ Jesus there. Flesh and blood, when it is conformed to the flesh and blood of Christ now glorified, and made like his, by our resurrection, may inherit the kingdom of God, in heaven. Yea flesh and blood being conformed to Christ by the sanctification of the Holy Ghost, here in this world may inherit the kingdom of God, here upon earth; for God hath a kingdom here; and there is a communion in arms, as well as a communion in triumph. Leaving then that acceptation of flesh and blood, which many think to be intended in this text, that is, *animalis caro*, flesh and blood that must be maintained by eating, and drinking, and preserved by propagation and generation, that flesh, and that blood cannot inherit heaven, where there is no marrying, nor giving in marriage, but *Erimus sicut angeli*, We shall be as the angels, (though such a heaven, in part, Mahomet hath proposed to his followers, a heaven that should abound with worldly delights, and such a heaven the disciples of Origen, and the Millenarians, that look for one thousand years of all temporal felicity, proposed to themselves; and, though amongst our latter men, Cajetan do think, that the apostle in this text, bent himself upon that doctrine, *non caro, non animalis caro*, flesh and blood, that is, no carnal, no worldly delights are to be looked for, in heaven,) leaving that sense, as too narrow, and too shallow for the Holy Ghost, in this place, in which he hath a higher reach, we shall determine ourselves at this time, in these two acceptations of this phrase of speech; first, *non caro*, that is, *non caro corrupta*, flesh and blood cannot,

sinful flesh, corrupt flesh, flesh not discharged of sinful corruption here, by repentance, and sanctification, and the operation of God's Spirit, such flesh cannot inherit the kingdom of God here. Secondly, *non caro*, is *non caro corruptibilis*, flesh and blood cannot, that is, flesh that is yet subject to corruption, and dissolution, and natural passions and impressions, tending to defectiveness, flesh that is still subject to any punishment that God lays upon flesh, for sin, such flesh cannot inherit the kingdom of God hereafter; for our present possession of the kingdom of God here, our corrupt flesh must be purged by sanctification here, for the future kingdom, our natural corruptibleness must be purged by glorification there. We will make the last part first, as this flesh, and this blood, by divesting the corruptibleness it suffers here, by that glorification, shall inherit that kingdom; and, not stay long upon it neither. For of that we have spoken conveniently before, of the resurrection itself. Now we shall look a little into the qualities of bodies in the resurrection; and that, not in the intricacies, and subtilties of the school, but only in that one pattern, which hath been given us of that glory upon earth, which is the transfiguration of Christ; for that transfiguration of his was a representation of a glorified body in a glorified state. And then in the second place, we shall come to our first part, what that flesh and blood is that is denied to be capable of the inheritance of that kingdom here, that is, that earnest of heaven, and that inchoation of heaven which may be had in this world; and in that part we shall see, what this inheritance, what this title to heaven here, and what this kingdom of God, that heaven which is proposed to us here is.

First then, for the first acceptation, (which is of the later resurrection) no man denies that which Melanchthon hath collected and established to be the sum of this text, *Statuit resurrectionem in corpore, sed non quale jam corpus est;* The apostle establishes a resurrection of the body, but yet not such a body as this is. It is the same body, and yet not such a body; which is a mysterious consideration, that it is the same body, and yet not such as itself, nor like any other body of the same substance. But, what kind of body then? We content ourselves with that, *Transfiguratio specimen appositissimum resurrectionis*[a], The trans-

[a] Musculus.

figuration of Christ, is the best glass to see this resurrection, and state of glory in. But how was that transfiguration wrought? We content ourselves with St. Hierome's expressing of it, *Non pristinam amisit veritatem, vel formam corporis;* Christ had still the same ture, and real body, and he had the same form, and proportion, and lieaments, and dimensions of his body, in itself. *Transfiguratio non faciem subtraxit, sed splendorem addidit*, says he; It gave him not another face, but it superimmitted such a light, such an illustration upon him, as, by that irradiation, that coruscation, the beams of their eyes were scattered, and disgregated, dissipated so, as that they could not collect them, as at other times, nor constantly, and confidently discern him. Moses had a measure, a proportion of this; but yet when Moses came down with his shining face[4], though they were not able to look long upon him, they knew him to be Moses. When Christ was transfigured in the presence of Peter, James and John, yet they knew him to be Christ[5]. Transfiguration did not so change him, nor shall glorification so change us, as that we shall not be known. There is nothing to convince a man of error, nothing in nature, nothing in Scriptures, if he believe that he shall know those persons in heaven, whom he knew upon earth; and, if he conceive soberly, that it were a less degree of blessedness, not to know them, than to know them, he is bound to believe that he shall know them, for he is bound to believe, that all that conduces to blessedness shall be given him. The school resolves, that at the judgment, all the sins of all, shall be manifested to all[6]; even those secret sinful thoughts that never came out of the heart. And, when any in the school differs or departs from this common opinion, they say only, that those sins which have been, in particular, repented, shall not be manifested[7]: all others shall. And therefore it is a deep uncharitableness, to reproach any man, of sins formerly repented; and a deep uncharitableness, not to believe, that he whom thou seest at the communion, hath repented his former sins; reproach no man, after thou hast seen him receive, with last year's sins; except thou have good evidence of his hypocrisy then, or of his relapsing after; for in those two cases, a man

[4] Exod. xxiii. 29. [5] Matt. xvii. 4.
[6] Aquinas. [7] Lombar.

remains, or becomes again guilty of his former sins. Now, if in heaven they shall know the hearts of one another, whose faces they never knew before, there is less difficulty in knowing them, whom we did know before. From this transfiguration of Christ, in which, the mortal eye of the apostles, did see that representation of the glory of Christ, the schools make a good argument, that in heaven we shall do it much more. And though in this case of the transfiguration, in which the eyes of mortal men could have no proportion with that glory of heaven, this may be well said to have been done, either *moderando lumen*, (that God abated the light of glory) or *confortando visum*, (that God exalted their sense of seeing supernaturally) no such distinctions, or modifications will be needful in heaven, because how highly soever the body of my father, or of my friend shall be glorified there, mine eyes shall be glorified as much, and we are both kept in the same proportion there, as we had towards one another here; here my natural eye could see his natural face, and there mine eye is as much mended, as his body is, and my sense as much exalted as mine object; and as well, as I may know, that I am I; I may know, that he is he; for I shall not know myself, nor that state of glory which I am then in, by any light of nature which I brought thither, but by that light of glory which I shall receive there. When therefore a man finds, that this consideration does him good in his conversation, and retards him towards some sins; how shall I stand then, when all the world shall see, that my solicitation hath brought such a woman to the stews, to the hospital, to hell, who had escaped all this, if I had not corrupted her at first, (which no man in the world knew before, and all shall know then.) Or that my whispering, and my calumny hath overthrown such a man in his place, in his reputation, in his fortune, (which he himself knew not before, and all shall know then.) Or, that my counsel, or my example hath been a furtherance to any man's spiritual edification here. He that in rectified reason, and a rectified conscience finds this, in God's name let him believe; yea, for God's sake let him take heed of not believing that we shall know one another, actions and persons, in the resurrection, as the apostles did know Christ at the transfiguration, which was a type of it.

This transfiguration then upon earth, was the same glory, which Christ had after, in heaven. *Qualis venturus, talis apparuit*[8]; such as all eyes shall see him to be, when he comes in glory at last, those apostles saw him then, but of the particular circumstances, even of this transfiguration upon earth, there is but little said to us. Let us modestly take that which is expressed in it, and not search over-curiously farther into that which is signified, and represented by it; which is, the state of glory in the resurrection. First, his face shined as the sun, says that Gospel, he could not take a higher comparison, for our information, and for our admiration in this world, than the sun. And then, the saints of God in their glorified state are admitted to the same comparison. *The righteous shall shine out as the sun in the kingdom of the Father*[9]; the sun of the firmament which should be their comparison, will be gone; but the sun of grace and of glory, the Son of God shall remain; and they shall shine as he; that is, in his righteousness.

In this transfiguration, *his clothes were white*, says the text; but how white, the holy Ghost does not tell us at once, *as white as snow*, says St. Mark[10], *as white as light*, says St. Matthew. Let the garments of the glorified saints of God be their bodies, and then, their bodies are as white as snow, as snow that falls from heaven, and hath touched no pollution of the earth. For, though our bodies have been upon earth, and have touched pitch, and have been defiled, yet that will not lie in proof, nor be given in evidence; though he that drew me, and I that was drawn too, know, in what unclean places, and what unclean actions, this body of mine hath been, yet it lies not in proof, it shall not be given in evidence, for, *Accusator fratrum, The accuser of the brethren, is cast down*[11], the devil shall find nothing against me; and if I had *spontaneum dæmonem*, as St. Chrysostom speaks, a bosom devil, and could tempt myself, though there had been no other tempter in this world, so I have *spontaneum dæmonem*, a bosom accuser, a conscience that would accuse me there, if I accuse myself there, I reproach the mercy of God, who hath sealed my pardon, and made even my body, what sins soever had discoloured it, as white as snow.

[8] Hierom. [9] Matt. xiii. 43. [10] Mark ix. 3, 10. [11] Rev. xii. 10.

As white as snow, and *as white as light*, says that Gospel. Light implies an active power, light is operative, and works upon others. The bodies of the saints of God, shall receive all impressions of glory in themselves, and they shall do all that is to be done, for the glory of God there. There, they shall stand in his service, and they shall kneel in his worship, and they shall fall in his reverence, and they shall sing in his glory, they shall glorify him in all positions of the body; they shall be glorified in themselves passively, and they shall glorify God actively, *sicut nix*, *sicut lux*, their being, their doing shall be all for him; thus they shall shine as the sun; thus their garments shall be white, white as snow, in being glorified in their own bodies, white as light, in glorifying God in all the actions of those bodies.

Now, there is thus much more considerable, and appliable to our present purpose, in this transfiguration of Christ, that there was company with them. Be not apt to think heaven is an hermitage, or a monastery, or the way to heaven a sullen melancholy; heaven, and the way to it, is a communion of saints, in a holy cheerfulness. Get thou thither; make sure thine own salvation: but be not too hasty to think, that nobody gets thither, except he go thy way in all opinions, and all actions.

There was company in the transfiguration; but no other company than Moses, and Elias, and Christ, and the apostles; none but they, to whom God had manifested himself otherwise than to a mere natural man, otherwise than as a general God. For, in the law, and in the pædagogy, and schoolmastership, and instruction thereof, God had manifested himself particularly by Moses. In Elias and the prophets, whom God sent in a continual succession, to refresh that manifestation which he had given of himself in the law, before, in the example of these rules, in him, who was the consummation of the law, and the prophets, Christ Jesus; and then, in the application of all this, by the apostles, and by the church established by them, God had more particularly manifested himself, than to natural men. Moses, Elias, Christ, and the apostles, make up the household of the faithful; and none have interest in the resurrection, but in, and by these; these, to whom, and by whom, God hath exhibited himself, to his church, by other notions, than as one universal God; for, nothing will

save a man, but to believe in God; so as God hath proposed himself, in his Son, in his Scriptures, in his Christ.

These were with him in the transfiguration, and they talked with him, says that text. As there is a communion of saints, so there is a communication of saints. Think not heaven a charterhouse, where men, who only of all creatures are enabled by God to speak, must not speak to one another. The Lord of heaven is *verbum*, the word, and his servants there talk of us here, and pray to him for us.

They talked with him; but of what? *They talked of his decease*, (says the text there[12]) which he should accomplish at Jerusalem, all that they talked of, was of his passion. All that we shall say, and sing in heaven, will be of his passion, accomplished at Jerusalem, in that hymn[13], *This Lamb hath redeemed us to God, by his blood; Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing, amen.* Even our glory in heaven, at last, is not principally for ourselves, but to contribute to the glory of Christ Jesus. If we inquire further than this, into the state of our glorified bodies, remember that in this real parable, in this type of the resurrection, the transfiguration of Christ, it is said that *even Peter himself wist not what to say*[14]; and remember too, that even Christ himself forbad them to say any thing at all of it, till his resurrection[15]. Till our resurrection, we cannot know clearly, we should not speak boldly, of the glory of the saints of God, nor of our blessed endowments in that state.

The sum of all is, *Fiducia Christianorum est resurrectio mortuorum*[16]; My faith directs itself first upon that which Christ hath done, he is dead, he is risen: and my hope directs itself upon that which shall be done, I shall rise again. And yet says Luther, *Papa, Cardinales et primarii viri*, I know the pope, the cardinals, the bishops are *ingenio, doctrinâ, ratione, prudentiâ excellentes*, they abound in natural parts, in reading, in experience, in civil wisdom: yet says he, *si tres sunt, qui hunc, articulum indubitanter credunt*, If there be three amongst them, that do faithfully and undoubtedly believe this article of the resurrection

[12] Luke ix. 31. [13] Apoc. v. ix. 12. [14] Mark ix. 6.
[15] Matt. xvii. 9. [16] Tertullian.

of the body, three are more than I look for amongst them. Beloved, as no things are liker one another, than court and court, the same ambitions, the same underminings in one court as in another, so church and church is alike too; all persecuted churches are religious, all peaceable churches are dissolute; when Luther said that of the church of Rome, (that few of them believed the resurrection) the Roman church wallowed in all abundances, and dissoluteness, and scarce a man, (in respect[17]) opened his mouth against her, otherwise than that the Holy Ghost, to make his continual claim, and to interrupt their prescription, in every age raised up some to declare their impieties and usurpations. But then, when they bent all their thoughts entirely, and prosperously upon possessing this world, they thought they might spare the resurrection well enough; as he that hath a plentiful fortune in Europe, cares not much though there be no land of perfumes in the East, nor of gold in the West Indies; God in our days, hath given us, and our church, the fat of the glory of this world too, and we also neglect the other: but when men of a different religion from them, (for they will needs call a differing from their errors, a different religion, as though all their religion were errors, for, excepting errors, we differ in no point) when, I say, such men came to inquire into them, to discover them, and to induce or to attempt in divers parts of their government a reformation, then they shut themselves up closer, then they grew more careful of their manners, and did reform themselves somewhat, though not thoroughly, and are the better for that reformation which was offered to them, and wrought more effectually upon others? As we say in the school, that even the devil is somewhat the better for the death of Christ, so the Roman church is somewhat the better for the Reformation. Our assiduity of preaching hath brought them to another manner of frequency in preaching, than before the Reformation they were accustomed to, and our answers to their books have brought them to a more reserved manner of writing, than they used before. Let us therefore by their example, make as good use of our enemies, as our enemies have done of us. For, though we have no military enmity, no hostility with any nation, though we must

[17] In proportion: in comparison with the multitudes who were silent.

all, and do, out of a true sense of our duty to God, pray ever for the continuance of peace amongst Christian princes, and to withhold the effusion of Christian blood, yet to that intendment, and in that capacity as they were our enemies in 1588, when they provoked by their excommunications, dangerous invasions, and in that capacity as they were our enemies in 1603, when they bent their malice even against that place, where the laws for the maintenance of our religion were enacted, so they are our enemies still, if we be still of the same religion. He that by God's mercy to us, leads us, is as sure that the Pope is Antichrist, now, as he was then; and we that are blessedly led by him, are as sure, that their doctrine is the doctrine of devils, now, as we were then. Let us therefore make use of those enemies, and of their airy insolences, and their frothy confidences, as thereby to be the firmer in ourselves, and the carefuller of our children, and servants, that we send not for such a physician as brings a Roman priest for his apothecary, not entertain such a schoolmaster, as brings a Roman priest for his usher, nor such a mercer, as brings a priest for his tailor; (for in these shapes they have, and will appear.) But in true faith to God, true allegiance to our prince, true obedience to the church, true dealing with all men, make ourselves sure of the resurrection in the next life; *in carne incorruptibili*, in flesh that shall be capable of no corruption, by having that resurrection in this life, *in carne incorruptâ*, in divesting or correcting the corruptions which cleave to our flesh here, that we be not corrupted spiritually, (not disputed out of our religion, nor jested out, nor threatened out, nor bought out, nor beat out of the truth of God) nor corrupted carnally by the pleasures or profits of this world, but that we may conform ourselves to the purity of Christ Jesus, in that measure which we are able to attain to, which is our spiritual resurrection, and constitutes our second part, that kingdom of God, which flesh and blood may inherit in this life.

From the beginning we settled that, that the primary purpose of the apostle in these words, was to establish the doctrine of the last resurrection. But in Tertullian's exposition, *arrhabonem dedit, et arrhabonem accepit;* that God hath left us the earnest of his spirit upon earth, and hath taken the earnest of our flesh

into heaven, it grew indifferent, of which resurrection, spiritual, or bodily, first, or last, it be accepted. But take Tertullian in another place, upon the verse immediately preceding our text (*Sicut portavimus, portemus*, for so Tertullian reads that place, and so does the Vulgate, *As we have borne the image of the earthly, so let us bear the image of the heavenly*) there from Tertullian it must necessarily be referred to the first resurrection, the resurrection by grace in this life; for, says he there, *Non refertur ad substantiam resurrectionis, sed ad præsentis temporis disciplinam;* The apostle does not speak of our glorious resurrection at last, but of our religious resurrection now. *Portemus, non portabimus, Let us bear his image*, says the apostle; let us now, not that we shall bear it at the last day. *Præceptivè dictum, non promissivè;* the apostle delivers it as a duty, that we must, not as a reward, that we shall bear that image. And therefore in Tertullian's construction, it is not only indifferent, and probable, but necessary to refer this text to the first resurrection in this life; where it will be fittest, to pursue that order, which we proposed at first, first to consider *quid regnum*, what kingdom it is, that is pretended to; and then, *quid hæreditas*, what estate and term is to be had in it: it is an inheritance. And lastly, *quid caro, et sanguis*, what flesh and blood it is, that is excluded out of this kingdom. *Flesh and blood cannot inherit the kingdom of God.*

First, for this kingdom of God in this world, let us be glad that it is a kingdom, that it is so much, that the government is taken out of the hands of saints, and angels, and reunited, re-annexed to the crown, restored to God, to whom we may come immediately, and be accepted. Let us be glad that it is a kingdom, so much, and let us be glad that it is but a kingdom, and no more, not a tyranny; that we come not to a God that will damn us, because he will damn us, but a God that proposes conditions, and enables us to perform those conditions, in such a measure as he will vouchsafe to accept from us; a God that governs us by his word, for in his word is truth, and by his law, for in his law is clearness. Will you ask what this kingdom of God is? What did you take it to be, or what did you mean by it, when, even now, you said with me, in the Lord's Prayer, *Thy kingdom come?* Did you deliberately, and determinately pray

for the day of judgment, and for his coming in the kingdom of glory, then? Were you all ready for that, when you said so? *Puræ conscientiæ, et grandis audaciæ est*[19], It is a very great confidence, and (if it be not grounded upon a very pure conscience) it must have a worse name, *Regnum Dei postulare, et judicium non timere;* To call upon God for the day of judgment, upon confidence of our own righteousness, is a shrewd distemper; to say, *Veni Domine Jesu*, Come Lord Jesu, come and take us, as thou findest us, is a dangerous issue. But *adveniat regnum*, and then *veniat Rex*, let his kingdom of grace come upon us, in this life, and then let himself come too, in his good time, and when his good pleasure shall be, in the kingdom of glory: *Sive velimus sive nolimus, regnum Dei utique veniet*[20]; What need we hasten him, provoke him? says St. Augustine; whether we will or no, his kingdom, his judgment will come. Nay, before we called for it, even his kingdom of grace was come. Christ said to the scribe, *Non longè, Thou art not far from the kingdom of God*[21]; and to the Pharisees themselves he said, *Intra vos, The kingdom of God is among you, within you*[22]. But, where there is a whole hospital of three hundred blind men together, (as there is at Paris) there is as much light, amongst them there, as amongst us here, and yet *all they have no light*, so this kingdom of God is amongst us all, and yet God knows whether we see it, or no. And therefore *Adveniat ut manifestetur Deus*, says St. Augustin, His kingdom come, that we may discern it is come, that we may see that God offers it to us; and, *adveniat regnum, ut manefestemur Deo*, his kingdom come so, that he may discern us in our reception of that kingdom, and our obedience to it. He comes when we see him, and he comes again, when we receive him: *Quid est, regnum ejus veniat, quam ut nos bonos inveniat?* Then his kingdom comes, when he finds us willing to be subjects to that kingdom. God is a king in his own right. By creation, by redemption, by many titles, and many undoubted claims. But, *Aliud est regem esse, aliud regnare*[23], It is one thing to be a king, another to have subjects in obedience; a king is not the less a king, for a rebellion; but, *Verè justum regnum est*, (says that father) *quando et rex vult*

[19] Hierom. [20] Augustin. [21] Mark xii. 34.
[22] Luke xvii. 21. [23] Chrysostom.

homines habere sub se, et cupiunt homines esse sub eo, When the king would wish no other subjects, nor the subjects other king, then is that kingdom come, come to a durable, and happy state. When God hath showed himself in calling us, and we have showed our willingness to come, when God shows his desire to preserve us, and we adhere only to him, when there is a *Dominus regnat, lætetur terra*[24], when our whole land is in possession of peace, and plenty, and the whole church in possession of the word and sacraments, when the land rejoices because the Lord reigns; and when there is a *Dominus regnat, lætentur insulæ*, because the Lord reigneth, every island doth rejoice; that is, every man; that every man that is encompassed within a sea of calamities in his estate, with a sea of diseases in his body, with a sea of scruples in his understanding, with a sea of transgressions in his conscience, with a sea of sinking and swallowing in the sadness of spirit, may yet open his eyes above water, and find a place in the ark above all these, a recourse to God, and joy in him, in the ordinances of a well established, and well governed church, this is truly *regnum Dei*, the kingdom of God here; God is willing to be present with us, (that he declares in the preservation of his church) and we are sensible of his presence, and residence with us, and that we declare in our frequent recourses to him hither, and in our practice of those things which we have learnt here, when we have gone hence.

This then is the blessed state that we pretend to, in the kingdom of God in this life; peace in the state, peace in the church, peace in our conscience: in this, that we answer the motions of his blessed spirit here in his ordinance, and endeavour a conformity to him, in our life, and conversation; in this, he is our King, and we are his subjects, and this is this kingdom of God, the kingdom of grace. Now the title, by which we make claim to this kingdom, is in our text *inheritance:* who can, and who cannot inherit this kingdom of God. I cannot have it by purchase, by mine own merits and good works; it is neither my former good disposition, nor God's foresight of my future co-operation with him, that is the cause of his giving me his grace. I cannot have this by covenant, or by the gift, or bequeathing of another, by works of supererogation, that a martyr of the Primitive church

[24] Psalm xcvii. 1.

should send me a phial of his blood, a splinter of his bone, a collop of his flesh, wrapped up in a half-sheet of paper, in an imaginary sixpenny indulgence from Rome, and bid me receive grace, and peace of conscience in that. I cannot have it by purchase, I cannot have it by gift, I cannot have it by courtesy, in the right of my wife, that if I will let her live in the obedience of the Roman church, and let her bring up my children so, for myself, I may have leave to try a court, or a worldly fortune, and be secure in that, that I have a Catholic wife, or a Catholic child to pray, and merit for me; I have no title to this kingdom of God, but *inheritance*, whence grows mine inheritance? *ex semine Dei;* because I am propagated of the seed of God, I inherit this peace. *Whosoever is born of God doth not commit sin;* for, *his seed remaineth in him*[25], and he cannot sin, because he is born of God: that is, he cannot desire to sin; he cannot antedate a sin, by delighting in the hope of a future sin, and sin in a præfruition of his sin, before the act; he cannot postdate a sin, delight in the memory of a past sin, and sin it over again, in a post-fruition of that sin; he cannot boast himself of sin, much less belie himself in glorying in sins, never done; he cannot take sin's diet, therefore, that he may be able to sin again next spring; he cannot hunger and thirst, and then digest and sleep quietly after a sin; and to this purpose, and in this sense St. Bernard says, *Prædestinati non possunt peccare*, That the elect cannot sin; and in this also, that when the sins of the elect, are brought to trial, and to judgment, there their sins are no sins; not because they are none in themselves, but because the blood of Jesus covering them, they are *none in the eyes of God.* I am heir then as I am the Son of God, born of the seed of God. But, what is that seed? *verbum Dei*, the seed is the word of God, *Of his own will begat he us*, (says that apostle) with the *word of truth*[26]; and our Saviour himself speaks very clearly in expounding the parable; *The seed is the word of God*[27]. We have this kingdom of God, as we have an inheritance, as we are heirs; we are heirs as we are sons; we are sons as we have the seed, and *the seed is the word.* So that all ends in this; we inherit not this kingdom if we possess not the preaching of the word; if we profess not the true religion still: for the word of this

[25] 1 John iii. 9. [26] James i. 18. [27] Luke viii. 11.

text which we translate to *inherit*, for the most part, in the translation of the Septuagint, answers the Hebrew word, *nachal;* and *nachal* is *hæreditas cum possessione;* not an inheritance in reversion, but in possession. *Take us O Lord, for thine inheritance*, says Moses[28]; *et possideas nos*, as St. Hierome translates that very place; *inherit us* and *possess us; et erimus tibi*, whatsoever we are, we will be thine, says the Septuagint: you see then how much goes to the making up of this *inheritance* of the kingdom of God in this world, first, *ut habeamus verbum*, that we have this *seed* of God, his *word;* (in the Roman church they have it not; not that that church hath it not, not that it is not there; but they, the people have it not) and then, *ut possideamus*, that we possess it, or rather that it possess us; that we make the word the only rule of our faith, and of our actions; (in the Roman church they do not so, they have not pure wheat, but mestlin, other things joined with this good seed, the word of God) and lastly, *ut simus Deo*, that we be his, that we be so still, that we do not begin with God, and give over, but that this seed of God, of which we are born, may (as St. Peter says) *be incorruptible*[29], and abide for ever; that we may be his so entirely, and so constantly, as that we had rather have no being, then for any time of suspension, or for any part of his fundamental truth, be without it, and this the Roman church cannot be said to do, that expunges and interlines articles of faith, upon reason of state, and emergent occasions. *God hath made you one*, says the prophet[30], who be the parties whom God hath married together, and made one, in that place? you and your religion; (as our expositors interpret that place). And why *one*, says the prophet there; *that God might have a goodly seed*, says he, that is, a continuation, a propagation, a race, a posterity of the same religion; therefore says he, *let none deal treacherously against the wife of his youth*. Let none divorce himself from that religion, and that worship of God, which God put into his arms, and which he embraced in his baptism. Except there be error in fundamental points, such as make that church no church, let no man depart from that church, and that religion, in which he delivered himself to the service of God at first. Woe be unto us, if we deliver not over our religion to our posterity, in the

[28] Exod. xxxiv. 9. [29] 1 Pet. i. 23. [30] Mal. ii. 15.

same sincerity, and the same totality in which our fathers have delivered it us; for that, that continuation, is that, that makes it an inheritance: for, (to conclude this) every man hath an inheritance in the law, and yet if he be hanged, he is hanged by the law, in which he had his inheritance: so we have our inheritance in the word of God, and yet, if we be damned, we are damned by that word; *If thy heart turn away, so as that thou worship other gods, I denounce unto you this day, that you shall surely perish*[31]. So then, we have an inheritance in this kingdom, if we preserve it, and we incur a forfeiture of it, if we have not this seed, (the Word, the truth of religion) so as that we possess it; that is, conform ourselves to him, whose word it is, by it, and possess it so, as that we persevere in the true profession of it, to our end; for perseverance, as well as possession, enters into our title, and inheritance to this kingdom.

You see then, what this kingdom of God is; it is, when he comes and is[32] welcome; when he comes in his sacraments, and speaks in his word; when he speaks and is answered, knocks and is received, (he knocks in his ordinances, and is received in our obedience to them, he knocks in his example, and most holy conversation, and is received in our conformity, and imitation). So have you seen what the inheritance of this kingdom is, it is a having, and holding of the Gospel, a present, and a permanent possession, a holding fast, lest another (another nation, another church) take our crown[33]. There remains only that you see, upon whom the exclusion falls; and for the clearing of that, *This I say brethren, that flesh and blood cannot inherit the kingdom of God.*

It is fully expressed by St. Paul, *The carnal mind is enmity against God*[34]. It is not a coldness, a slackness, an omission, a preterition of some duties towards God, but it is enmity, and that is an exclusion out of the kingdom; for, (says the apostle there) it is not *subject to the law of God;* and no subjection, no kingdom; it is not, says he, neither can it be; *it is not*, that excludes the present; *it cannot be*, that excludes the future; so that it is only this incorrigible, this desperate state that constitutes his flesh and blood, that cannot inherit the kingdom of God;

[31] Deut. xxx. 17, 18.
[32] Fol. edit. "and his welcome."
[33] Rev. iii. 11.
[34] Rom. viii. 7.

for this implies impenitibleness, which is the sin against the Holy Ghost. Take the word flesh, so literally, as that it be either the adorning of my flesh in pride, or the polluting of my flesh in wantonness, whether it be a pampering of my flesh with voluptuous provocations, or a withering, a shrivelling of my flesh with superstitious and meritorious fastings, or other macerations, and lacerations by inhuman violence upon my body; take the word blood so literally, as that it be either an admiring and adoring of honourable blood, in a servile flattering of great persons, or an insinuating of false and adulterous blood, in a bastardizing a race, by supposititious children, whether it be the inflaming the blood of young persons by lascivious discourse, or shedding the blood of another in a murderous quarrel, whether it be in blaspheming the blood of my Saviour, in execrable oaths, or the profaning of his blood in an unworthy receiving thereof, all these ways, and all such, doth this flesh and blood exclude from the kingdom of God; it is summarily, all those works which proceed merely out of the nature of man, without the regeneration of the spirit of God; all that is *flesh and blood*, and *enmity* against God, says the apostle in that place.

But in another place, that apostle leads us into other considerations; to the Galatians he says, *The works of the flesh are manifest*[25]: and amongst those manifest works of the flesh, he reckons not only sins of wantonness, and sins of anger, not only sins *in concupiscibili*, and *in irascibili*, but *in intelligibili*, sins and errors in the understanding, particularly heresy and idolatry are works of the flesh, in St. Paul's inventory, in that place, heresy and idolatry, are *that flesh and blood which shall not inherit the kingdom of God*. Bring we this consideration home to ourselves. The church of Rome does not charge us with affirming any heresy, nor does she charge us with any idolatry in our practice. So far we are discharged from the works of the flesh. If they charge us with doctrine of flesh and blood because we prefer marriage before chastity, it is a charge ill laid, for marriage and chastity consist well together; *The bed undefiled is chastity*. If they charge us that we prefer marriage before continency, they charge us unjustly, for we do not so: let them contain that can,

[25] Gal. v. 19.

and bless God for that heavenly gift of continency, and let them that cannot, marry, and serve God, and bless him for affording them that physic for that infirmity. As marriage was ordained at first, for those two uses, *Procreation of children*, and *mutual assistance of man, and wife*, so continency was not preferred before marriage. As there was a third use of marriage added after the fall, by way of remedy, so marriage may well be said to be inferior to continency, as physic is in respect of health. If they charge us with it, because our priests marry, they do it frivolously, and impertinently, because they deny that we are priests. We charge them with heresy in the whole new creed of the Council of Trent, (for, if all the particular doctrines be not heretical, yet, the doctrine of inducing new articles of faith is heretical, and that doctrine runs through all the articles, for else they could not be articles.) And we charge them with idolatry, in the people's practice, (and that practice is never controlled by them) in the greatest mystery of all their religion, in the adoration of the sacrament; and heresy and idolatry are manifest works of the flesh. Our kingdom is the Gospel; our inheritance is our holding that; our exclusion is flesh and blood, heresy and idolatry. And therefore let us be able to say with the apostle, *When God had called us*, and *separated us, immediately we conferred not with flesh and blood*[86]. Since God hath brought us into a fair prospect, let us have no retrospect back; in Canaan, let us not look towards Egypt, nor towards Sodom, being got to the mountain; since God hath settled us in a true church, let us have no kind of bias, and declination towards a false; for that is one of St. Paul's manifest works of the flesh, and I shall lose all the benefit of the flesh and blood of Christ Jesus, if I do so, for *flesh and blood cannot inherit the kingdom of God.*

We have done; add we but this, by way of recollecting this which hath been said now, upon these words, and that which hath been formerly said upon those words of Job, which may seem to differ from these, (*In my flesh I shall see God*) *Omne verum omni vero consentiens*, whatsoever is true in itself agrees with

[86] Gal. i. 16.

every other truth. Because that which Job says, and that which St. Paul says, agree with the truth, they agree with one another. For, as St. Paul says, *Non omnis caro eadem caro, There is one flesh of man, another of beasts*[97], so there is one flesh of Job, another of St. Paul; and Job's flesh can see God, and Paul's cannot; because the flesh that Job speaks of hath overcome the destruction of skin and body by worms in the grave, and so is mellowed and prepared for the sight of God in heaven; and Paul's flesh is overcome by the world. Job's flesh triumphs over Satan, and hath made a victorious use of God's corrections, Paul's flesh is still subject to temptations, and carnalities. Job's argument is but this, some flesh shall see God, (mortified men here, glorified men there shall) Paul's argument is this, all flesh shall not see God, (carnal men here, impenitent men there, shall not.) And therefore, that as our texts answer one another, so your resurrections may answer one another too; as at the last resurrection, all that hear the sound of the trumpet, shall rise in one instant, though they have passed thousands of years between their burials, so do all ye, who are now called, by a lower and infirmer voice, rise together in this resurrection of grace. Let him that hath been buried sixty years, forty years, twenty years, in covetousness, in uncleanness, in indevotion, rise now, now this minute, and then, as Adam that died five thousand before, shall be no sooner in heaven, in his body, than you, so Abel that died for God, so long before you, shall be no better, that is, no fuller of the glory of heaven, than you that die in God, when it shall be his pleasure to take you to him.

[97] 1 Cor. xv. 39.

SERMON XCVII.

PREACHED AT LINCOLN'S INN.

Colossians i. 24.

Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh, for his body's sake which is the church.

We are now to enter into the handling of the doctrine of evangelical counsels; and these words have been ordinarily used by the writers of the Roman church, for the defence of a point in controversy between them and us; which is a preparatory to that which hereafter is to be more fully handled upon another text. Out of these words, they labour to establish works of supererogation, in which (they say) men do or suffer more than was necessary for their own salvation; and then the superfluity of those accrues to the treasury of the church, and by the stewardship, and dispensation of the church may be applied to other men living here, or suffering in purgatory by way of satisfaction to God's justice; but this is a doctrine which I have had occasion heretofore in this place to handle; and a doctrine which indeed deserves not the dignity to be too diligently disputed against; and as we will not stop upon the disproving of the doctrine, so we need not stay long, nor insist upon the vindicating of these words, from that wresting and detortion of theirs, in using them for the proof of that doctrine. Because though at first, they presented them with great eagerness and vehemence, and assurance, *Quicquid hæretici obstrepunt, illustris hic locus*[1], say the heretics what they can, this is a clear and evident place for that doctrine, yet another after him is a little more cautious and reserved, *Negari non potest quin ita exponi possint*[2], It cannot be denied, but that these words may admit such an exposition; and then another more modified than both says, *Primo et proprie non id intendit apostolus*[3]; The apostle had no such purpose in his first and proper intention to prove that doctrine in these words. *Sed innuitur ille sensus; qui et si non genuinus, tamen à pari*

[1] Greg. de Valent. [2] Bellarmine. [3] Cornel. a Lapide.

deduci potest: Some such sense (says that author) may be implied and intimated, because, though it be not the true and natural sense, yet by way of comparison, and convenience, such a meaning may be deduced. Generally their difference in having any patronage for that corrupt doctrine out of these words, appears best in this, that if we consider their authors who have written in controversies, we shall see that most of them have laid hold upon these words for this doctrine; because they are destitute of all Scriptures, and glad of any, that appear to any, any whit that way inclinable; but if we consider those authors, who by way of commentary and exposition (either before, or since the controversies have been stirred) have handled these words, we shall find none of their own authors of that kind, which by way of exposition of these words doth deliver this to be the meaning of them, that satisfaction may be made to the justice of God by the works of supererogation one man for another.

To come then to the words themselves in their true sense, and interpretation, we shall find in them two general considerations. First, that to him that is become a new creature, a true Christian, all old things are done away, and all things are made new: as he hath a new birth, as he hath put on a new man, as he is going towards a new Jerusalem, so hath he a new philosophy, a new production, and generation of effects out of other causes than before, he finds light out of darkness, fire out of water, life out of death, joy out of afflictions; *Nunc gaudeo, now I rejoice in my sufferings*, &c. And then in a second consideration he finds that this is not by miracle, that he should hope for it but once, but he finds an express, and certain, and constant reason why it must necessarily be so, because I *fill up that which is behind of the afflictions of Christ*, &c. It is strange that I should conceive joy out of affliction, but when I come to see the reason that by that affliction, *I fill up the sufferings of Christ*, &c., it is not strange, it cannot choose but be so. The parts then will be but two, a proposition, and a reason; but in the first part it will be fit to consider first, the person, not merely who it is, but in what capacity, the apostle conceives this joy; and secondly, the season, now; for joy is not always seasonable, there is a time of mourning, but now rejoicing; and then in a third place we shall come

to the affection itself, joy, which when it is true, and truly placed, is the nearest representation of heaven itself to this world. From thence we shall descend to the production of this joy, from whence it is derived, and that is out of sufferings, for this phrase *in passionibus, in my sufferings*, is not in the midst of my sufferings, it is not that I have joy and comfort, though I suffer, but *in passionibus*, is so in suffering, as that the very suffering is the subject of my joy, I had no joy, no occasion of joy, if I did not suffer. But then these sufferings which must occasion this joy, are thus conditioned, thus qualified in our text; that, first, it be *passio mea, my suffering*, and not a suffering cast by my occasion upon the whole church, or upon other men; *mea*, it is determined and limited in myself, and *mea*, but not *pro me*, not for myself, not for mine own transgressions, and violating of the law, but it is for others, *pro vobis*, says the apostle, for out of that root springs the whole second part, why there appertains a joy to such sufferings, which is that the suffering of Christ being yet, not unperfect, but unperfected, Christ having not yet suffered all, which he is to suffer to this purpose, for the gathering of his church, I fill up that which remains undone; and that *in carne*, not only in spirit and disposition, but really in my flesh; and all this not only for making sure of mine own salvation, but for the establishing and edifying a church, but yet, his church; for men seduced, and seducers of men have their churches too, and suffer for those churches; but this is for his church, and that church of his which is properly his body, and that is the visible church: and these will be the particular branches of our two general parts, the proposition, *Gaudeo in afflictionibus*, &c. And the reason, *Quia adimpleo*, &c.

To begin then with the first branch of the first part, the person; we are sure it was St. Paul, who we are sure was an apostle, for so he tells the Colossians in the beginning of the Epistle; *Paul an apostle of Jesus Christ, by the will of God*, but yet he was not properly, peculiarly their apostle, he was theirs as he was the apostle of the Gentiles[4]; but he was not theirs, as he was the apostle of the Corinthians; *If I be not an apostle* to others (says he) yet doubtless I am to you[5]; for amongst the

[4] Rom. xi. 13. [5] 1 Cor. ix. 2.

Corinthians he had the foundations of a church, *Are ye not my work in the Lord?* (say he there) but for the Colossians, he had never preached to them, never seen them; Epaphras had laid the foundation amongst them; and Archippus was working, now at the writing of this epistle, upon the upper buildings, as we may see in the epistle itself; Epaphras had planted, and Archippus watered[6]; how entered Paul? first as an apostle, he had a general jurisdiction, and superintendency over them, and over all the Gentiles, and over all the church; and then, as a man whose miraculous conversion, and religious conversation, whose incessant preaching, and whose constant suffering, had made famous, and reverend over the whole church of God, all that proceeded from him had much authority, and power, in all places to which it was directed; as himself says of Andronicus and Junia his kinsmen; that they were *nobiles in apostolis*[7], nobly spoken of amongst the apostles, so St. Paul himself was *nobilis apostolus in discipulis*, reverendly esteemed amongst all the disciples, for a laborious apostle; St. Augustine joined his desire to have heard St. Paul preach, with his other two wishes, to have seen Christ in the flesh, and to have seen Rome in her glory; and St. Chrysostom admires Rome, so much admired for other things, for this principally, that she had heard St. Paul preach; and that, *sicut corpus magnum et validum, ita duos haberet illustres oculos*, as she was a great and glorious body, so she had two great and glorious eyes; the presence and the memories of St. Peter, and St. Paul; he writes not to them then merely as an apostle not in that capacity, for he joins Timothy with himself at the beginning of the epistle, who was no apostle, properly; though upon that occasion of Paul's writing in his own, and in Timothy's name, St. Chrysostom say, in a larger sense, *Ergo Timotheus apostolus*, if Timothy be in commission with Paul, Timothy is an apostle too: but St. Paul by his fame and estimation, having justly got a power and interest in them, he cherishes that by this salutation, and he binds them the more to accept his instructions, by giving them a part in all his persecutions, and by letting them see, how much they were in his care, even in that distance; a servile application of him-

[6] Col. i. 7; iv. 17. [7] Rom. xvi. 7.

self to the humours of others, becomes not the ministers of God; it becomes him not to depart from his ingenuity, and freedom, to a servile humouring, but to be negligent of their opinion of him, with whom he is to converse, and upon whose conscience he is to work, becomes him not neither. It is his doctrine that must bear him out; but if his discretion do not make him acceptible too, his doctrine will have the weaker root; when St. Paul and the Colossians thought well of one another, the work of God was likely to go forward amongst them; and where it is not so, the work prospers not.

This was then the person; Paul, as he had a calling, and an authority by the apostleship, and Paul as he had made his calling, and authority, and apostleship acceptable to them, by his wisdom and discreet behaviour towards them, and the whole church. The season follows next, when he presents this doctrine to them, *nunc gaudeo*, now I rejoice, and there is a *nunc illi*, and a *nunc illis* to be considered, one time it hath relation to St. Paul himself, and another that hath relation to the Colossians.

His time, the *nunc illi*, was *nunc in vinculis*, now when he was in prison at Rome, for from thence he writ this epistle; ordinarily a prisoner is the less to be believed for his being in prison and in fetters, if he speak such things as conduce to his discharge of those fetters, or his deliverance from that imprisonment, it is likely enough that a prisoner will lie for such an advantage; but when St. Paul, being now a prisoner for the preaching of the Gospel, speaks still for the advancement of the Gospel, that he suffers for, and finds out another way of preaching it by letters and by epistles, when he opens himself to more danger, to open to them more doctrine, than that was very credible which he spake, though in prison; there is in all his epistles *impetus Spiritus Christi*, as Irenæus says, a vehemence of the Holy Ghost, but yet *Amplius habent quæ è vinculis*, says Chrysostom, Those epistles which St. Paul writ in prison, have more of this vehemency in them: a sentence written with a coal upon a wall by a close prisoner, affects us when we come to read it; stolen letters, by which a prisoner adventures the loss of that liberty which he had, come therefore the more welcome, if they come; it is not always a bold and vehement reprehension of

great persons, that is argument enough of a good and a rectified zeal, for an intemperate use of the liberty of the Gospel, and sometimes the impotency of a satirical humour, makes men preach freely, and over-freely, offensively, scandalously; and so exasperate the magistrate; God forbid that a man should build a reputation of zeal, for having been called in question for preaching of a sermon; and then to think it wisdom, *redimere se quo queat minimo*, to sink again and get off as good cheap as he can; but when the malignity of others hath slandered his doctrine, or their galled consciences make them kick at his doctrine, then to proceed with a Christian magnanimity, and a spiritual nobility in the maintenance of that doctrine, to prefer then before the greatness of their persons, and the greatness of his own danger, the greatness of the glory of God, and the greatness of the loss which God's church should suffer by his lenity and prevarication: to edify others by his constancy, then when this building in appearance and liklihood must be raised upon his own ruin, then was St. Paul's *nunc*, concerning himself, then was his season to plant and convey this doctrine to these Colossians, when it was most dangerous for him to do so.

Now to consider this season and fitness as it concerned them; the *nunc illis*, it was then, when Epaphras had declared unto him their love, and when upon so good testimony of their disposition, he had a desire that they might be fulfilled with knowledge of God's will in all wisdom and spiritual understanding, as he says (verse 9,) when he knew how far they had proceeded in mysteries of the Christian religion, and that they had a spiritual hunger of more, then it was seasonable to present to them this great point, that Christ had suffered thoroughly, sufficiently, abundantly, for the reconciliation of the whole world, and yet that there remained some sufferings, (and those of Christ too) to be fulfilled by us; that all was done; and yet there remained more to be done, that after Christ's *consummatum est*, which was all the text, there should be an *adimplendum est*, interlined, that after Christ had fulfilled the law, and the prophets by his sufferings, St. Paul must fulfil the residue of Christ's sufferings, was a doctrine unseasonably taught, till they had learnt much, and showed a desire to learn more; in the Primitive church men of

ripe understandings were content to think two or three years well spent in learning of catechisms and rudiments of Christian religion; and the greatest bishops were content to think that they discharged their duties well, if they catechized ignorant men in such rudiments, for we know from Gennadius an ecclesiastical author, that the bishops of Greece, and of the Eastern church, did use to con St. Cyrils' sermons (made at Easter and some other festivals) without book, and preached over those sermons of his making, to congregations of strong understandings, and so had more time for their catechizing of others; Optatus thinks, that when St. Paul says, *Ego plantavi, Apollos rigavit, I planted the faith, and Apollos watered*, he intended in those words, *Ego de pagano feci catechumenum, ille de catechumeno Christianum*, that St. Paul took ignorant persons into his charge, to catechize them at first, and when they were instructed by him, Apollos watered them with the water of baptism; Tertullian thought he did young beginners in Christianity no wrong, when he called them *Catulos infantiæ recentis, nec perfectis luminibus reptantes*, Young whelps which are not yet come to a perfect use of their eyes, in the mysteries of religion. Now God hath delivered us in a great measure from this weakness in seeing, because we are catechized from our cradles, and from this penury in preaching, we need not preach other's sermons, nor feed upon cold meat, in homilies, but we are fallen upon such times too, as that men do not think themselves Christians, except they can tell what God meant to do with them before he meant they should be Christians; for we can be intended to be Christians, but from Christ; and we must needs seek a predestination, without any relation to Christ; a decree in God for salvation, and damnation, before any decree for the reparation of mankind, by Christ, every commonplacer will adventure to teach, and every artificer will pretend to understand the purpose, yea, and the order too, and method of God's eternal and unrevealed decree; St. Paul required a great deal more knowledge than these men use to bring, before he presented to them a great deal a less point of doctrine than these men use to ask.

This was then the *nunc illis*, their season, when they had humbly received so much of the knowledge of the fundamental

points of religion. St. Paul was willing to communicate more and more, stronger and stronger meat unto them; that which he presents here is, that which may seem least to appertain to a Christian, (that is joy) because a Christian is a person that hath surrendered himself over to a sad and serious, and a severe examination of all his actions, that all be done to the glory of God; but for all this, this joy, true joy is truly, properly, only belonging to a Christian; because this joy is the testimony of a good conscience, that we have received God, so as God hath manifested himself in Christ, and worshipped God, so God hath ordained: in a true church there are many *tesseræ externæ*, outward badges and marks, by which others may judge, and pronounce me to be a true Christian; but the *tessera interna*, the inward badge and mark, by which I know this in myself, is joy; the blessedness of heaven itself, salvation, and the fruits of Paradise, (that Paradise which cannot be expressed, cannot be comprehended) have yet got no other name in the subtilty of the schools, nor in the fulness of the Scriptures, but to be called the joys of heaven; essential blessedness is called so, *Enter into thy Master's joy*[8], that is, into the kingdom of heaven; and accidental happiness added to that essential happiness is called so too: there is joy in heaven at the conversion of a sinner[9]; and so in the Revelation, *Rejoice ye heavens, and ye that dwell in them, for the accuser of our brethren is cast down;* there is now joy even in heaven, which was not there before; certainly as that man shall never see the Father of Lights after this, to whom the day never breaks in this life: as that man must never look to walk with the Lamb wheresoever he goes in heaven, that ran away from the Lamb whensoever he came towards him, in this life; so he shall never possess the joys of heaven hereafter, that feels no joy here; there must be joy here, which *Tanquam cellulæ mellis* (as St. Bernard says in his mellifluous language) as the honey-comb walls in, and prepares, and preserves the honey, and is as a shell to that kernel; so there must be a joy here, which must prepare and preserve the joys of heaven itself, and be as a shell of those joys. For heaven and salvation is not a creation, but a multiplication; it begins not when we die, but it increases and dilates itself infinitely then;

[8] Matt. xxv. 23. [9] Luke xv. 7, and 10. ii. 10.

Christ himself, when he was pleased to feed all that people in the wilderness, he asks first, *Quot panes habetis, how many loaves have you?* and then multiplied them abundantly, as conduced most to his glory; but some there was before. When thou goest to eat that bread, *of which whosoever eats shall never die*, the bread of life in the land of life, Christ shall consider what joy thou broughtest with thee out of this world, and he shall extend and multiply that joy unexpressibly; but if thou carry none from hence, thou shalt find none there. He that were to travel into a far country, would study before somewhat the map, and the manners, and the language of the country; he that looks for the fulness of the joys of heaven hereafter, will have a taste, an insight in them before he go: and as it is not enough for him that would travel to study any language indifferently (were it not an impertinent thing for him that went to lie in France, to study Dutch?) so if we pretend to make the joys of heaven our residence, it is a madness to study the joys of the world; the kingdom of *heaven is righteousness, and peace, and joy in the Holy Ghost*, says St. Paul[10]; and this kingdom of heaven is *intra nos*, says Christ, it is in us, and it is joy that is in us; but every joy is not this kingdom, and therefore says the same apostle, *Rejoice in the Lord*[11]; there is no other true joy, none but that; but yet says he there, *Rejoice*, and again, *I say rejoice;* that is, both again we say it, again, and again we call upon you to have this spiritual joy, for without this joy, ye have not the earnest of the Spirit, and it is again rejoice, bring all the joys ye have, to a second examination, and see if you can rejoice in them again; have you rejoiced all day in feasts, in musics, in conversations? well, at night you must be alone, hand to hand with God. Again, *I say rejoice*, sleep not till you have tried whether your joy will hold out there too. Have you rejoiced in the contemplation of those temporal blessings which God hath given you? 'tis well, for you may do so: but yet again I say rejoice; call that joy to an account, and see whether you can rejoice again, in such a use of those blessings, as he that gave them to you, requires of you. Have you rejoiced in your zeal of God's service? that's a true rejoicing in the Lord; but yet still rejoice again, see that this joy be accom-

[10] Rom. xiv. 17. [11] Phil. iv. 4.

panied with another joy; that you have zeal with knowledge: rejoice, but rejoice again, refine your joy, purge away all dross, and lees from your joy, there is no false joy enters into heaven, but yet no sadness neither.

There is a necessary sadness in this life, but even in this life necessary only so, as physic is necessary, *Tristitia data, ut peccata deleamus*[18], it is *data*, a gift of God, a sadness and sorrow infused by him, and not assumed by ourselves upon the crosses of this world; and so it is physic, and it is *morbi illius peccati*, it is proper and peculiar physic for that disease, for sin; but, (as that father pathetically enlarges that consideration) *Remedium lippitudinis non tollit alios morbos*, water for sore eyes, will not cure the tooth-ache, sorrow and sadness which is prescribed for sin, will not cure, should not be applied to the other infirmities and diseases of our human condition; *Pecunia mulctatus est*, (says that father still) *Doluit, non emendavit*, a man hath a decree passed against him in a court of justice, or lost a ship by tempest, and he hath grieved for this, hath this reversed the decree, or repaired the shipwreck? *Filium amisit, doluit, non resuscitavit.* His son, his eldest son, his only son, his towardly son is dead, and he hath grieved for this; hath he raised his son to life again? *Infirmatur ipse, doluit, abstulit morbum?* Himself is fallen into a consumption, and languishes, and grieves, but doth it restore him? Why no, for sadness, and sorrow is not the physic against decrees, and shipwrecks, and consumption, and death: but then *Peccavit quis* (says he still) *et doluit? peccata delevit;* hath any man sinned against his God, and come to a true sorrow for that sin? *peccata delevit*, he that washed away that sin, from his soul; for sorrow is good for nothing else, intended for nothing else, but only for our sins, out of which sadness first arose: and then, considered so, this sadness is not truly, not properly sadness, because it is not so entirely; there is health in the bitterness of physic; there is joy in the depth of this sadness; St. Basil inforces those words of the apostle, 2 Cor. vi. 10. *Quasi tristes, semper autem gandentes*, usefully to this point; *Tristitia nostra habet quasi, gaudium non habet*, Our sorrow, says he, hath a limitation, a modification, it is but as it were sorrow, and we

[18] Chrysostom.

cannot tell whether we may call it sorrow or no, but our joy is perfect joy, because it is rooted in an assurance: *est in spe certa*, our hope of deliverance is in him that never deceived any; for says he then, our sadness passes away as a dream, *Et qui insomnium judicat, addit quasi, quasi dicebam, quasi equitabam, quasi cogitabam*, he that tells his dream, tells it still in that phrase, methought I spoke, methought I went, and methought I thought, so all the sorrow of God's children is but a *quasi tristes*, because it determines in joy, and determines soon. To end this, because there is a difference *inter delectationem et gaudium*, between delight and joy (for delight is in sensual things, and in beasts, as well as in men, but joy is grounded in reason, and in reason rectified, which is, conscience) therefore we are called to rejoice again; to try whether our joy be true joy, and not only a delight, and when it is found to be a true joy, we say still rejoice, that is, continue your spiritual joy till it meet the eternal joy in the kingdom of heaven, and grow up into one joy, but because sadness and sorrow have but one use, and a determined and limited employment, only for sin, we do not say, be sorry, and again be sorry, but when you have been truly sorry for your sins, when you have taken that spiritual physic, believe yourself to be well, accept the seal of the Holy Ghost, for the remission of your sins, in Christ Jesus, and come to that health which that physic promises, peace of conscience.

This joy then which St. Paul found to be so essential, so necessary for man, he found that God placed within man's reach; so near him as that God afforded man this joy where he least looked for it, even in affliction; and of this joy in affliction, we may observe three steps, three degrees; one is indeed but half a joy; and that the philosophers had; a second is a true joy, and that all Christians have; but the third is an overflowing and abundant joy, to which the apostle was come, and to which by his example, he would rouse others, that joy, of which himself speaks again; *I am filled with comfort and am exceeding joyful, in all our tribulations*[13]; the first of these, which we call a half joy, is but an indolency, and a forced unsensibleness of those miseries which were upon them; a searing up, a stupe-

[13] 1 Cor. vii. 4.

faction, is not of the senses, yet of the affections; that resolution which some moral men had against misery, *Non facies ut te dicam malam*, no misery should draw them to do misery that honour, as to call it misery; and, in respect of that extreme anguish which out of an over-tenderness, ordinary men did suffer under the calamities of this life, even this poor indolency and privation of grief, was a joy, but yet but a half-joy; the second joy, which is a true joy, but common to all Christians, is that assurance, which they have in their tribulations, that God will give them the issue with the temptation; not that they pretend not to feel that calamity, so the philosophers did, but that it shall not swallow them, this is natural to a Christian, he is not a Christian without this; think it not strange, says the apostle, as though some strange thing were come unto you, (for we must accustom ourselves to the expectation of tribulation) but rejoice, says he, and when his glory shall appear, ye shall be made glad and rejoice; he bids us rejoice, and yet all that he promises, is but rejoicing at last, he bids us rejoice, all the way; though the consummate, and determinable joy come not till the end, yet God hath set bounds to our tribulations, as to the sea, and they shall not overflow us; but this perfect joy (to speak of such degrees of perfection, as may be had in this life) this third joy, the joy of this text, is not a collateral joy, that stands by us in the tribulation, and sustains us, but it is a fundamental joy, a radical joy, a visceral, a gremial joy, that arises out of the bosom and womb and bowels of the tribulation itself. It is not that I rejoice, though I be afflicted, but I rejoice because I am afflicted; it is not because I shall not sink in my calamity, and be buried in that valley, but because my calamity raises me, and makes my valley a hill, and gives me an eminency, and brings God and me nearer to one another, then without that calamity I should have been, when I can depart rejoicing, and that therefore, because I am worthy to suffer rebuke for the name of Christ, as the apostles did[14], when I can feel that pattern proposed to my joy, and to my tribulation, which Christ gives, *Rejoice and be glad*[15], for so persecuted they the prophets, when I can find that seal printed upon me, by my tribulation, if ye be railed on for the name of Christ, blessed are ye, for the spirit of

[14] Acts v. 41. [15] Matt. v. 12.

God and of glory resteth on you[16], that is, that affliction fixes the Holy Ghost upon me, which in prosperity falls upon me but as sun-beams; briefly if my soul have had that conference, that discourse with God, that he hath declared to me his purpose in all my calamities, (as he told Ananias that he had done to Paul, he is a chosen vessel unto me, *for I will show him how many things he must suffer for my sake*[17]) if the light of God's spirit show us the number, the force, the intent of our tribulations, then is our soul come to that highest joy, which she is capable of in this life, when as cold and dead water, when it comes to the fire, hath a motion and dilatation and a bubbling and a kind of dancing in the vessel, so my soul, that lay asleep in prosperity, hath by this fire of tribulation, a motion, a joy, an exaltation.

This is the highest degree of suffering; but this suffering hath this condition here, that it be *passio mea;* and this too, that it be *mea*, and not *pro me*, but *pro aliis:* that it be mine, and nobody's else, by my occasion; that it be mine without any fault of mine, that I be no cause that it fell upon me, and that I be no occasion, that it fall upon others. And first, it is not mine, if I borrow it; I can have no joy in the sufferings of martyrs and other saints of God, by way of applying their sufferings to me; by way of imitation and example I may, by way of application and satisfaction I cannot, borrowed sufferings are not my sufferings: they are not mine neither, if I steal them, if I force them. If my intemperate, and scandalous zeal, or pretence of zeal, extort a chastisement from the State, if I exasperate the magistrate and draw an affliction upon myself, this stolen suffering, this forced suffering is not *passio mea*, it is not mine, if it should not be mine; *Natura cujusque rei est, quam Deus indidit*[18], that only is the nature of everything, which God hath imprinted in it: that affliction only is mine, which God hath appointed for me, and what he hath appointed we may see by his exclusions: let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busy body in other men's matters[19], (and that reaches far:) I am not *possessor bonæ fidei*, I come not to this suffering by a good title, I cannot call it mine; I may find joy in it, that is, in

[16] 1 Peter iv. 14. [17] Acts ix. 16.
[18] Augustine. [19] 1 Peter iv. 15.

the midst of it, I may find comfort in the mercy of Christ, though I suffer as a malefactor; but there is no joy in the suffering itself, for it is not mine, it is not I, but my sin, my breach of the law, my disobedience that suffers. It is not mine again, if it be not mine in particular, mine, and limited in me. To those sufferings that fall upon me for my conscience, or for the discharge of my duty, there belongs a joy, but when the whole church is in persecution, and by my occasion especially, or at all, woe unto them, by whom the first offence comes, this is no joyful matter, and therefore *væ illis per quos scandalum*, they who by their ambition of preferment, or indulgence to their present ease, or indifferency how things fall out, or presumptuous confidence in God's care, for looking well enough to his own, how little soever they do, give way to the beginnings of superstition, in the times of persecution; when persecutions come, either they shall have no sufferings, that is, God shall suffer them to fall away, and refuse their testimony in his cause, or they shall have no joy in their sufferings, because they shall see this persecution is not theirs, it is not limited in them, but induced by their prevarication upon the whole church; and lastly, this suffering is not mine, if I stretch it too far; if I overvalue it, it is not mine; a man forfeits his privilege, by exceeding it; there is no joy belongs to my suffering, if I place a merit in it; *Meum non est cujus nomine nulla mihi superest actio*, says the law; that is none of mine for which I can bring no action; and what action can I bring against God, for a reward of my merit? Have I given him anything of mine? *Quid habeo quod non accepi?* what have I that I received not from him? Have I given him all his own? how came I to abound then, and see him starve in the streets in his distressed members? Hath he changed his blessings unto me in single money? Hath he made me rich by half-pence and farthings; and yet have I done so much as that for him? Have I suffered for his glory? Am not I *vas figuli*, a potter's vessel, and that potter's vessel; and whose hand soever he employs, the hand of sickness, the hand of poverty, the hand of justice, the hand of malice, still it is his hand that breaks the vessel, and this vessel which is his own; for, can any such vessel have a propriety in itself, or be any other body's primarily, than his, from

whom it hath the being? To recollect these, if I will have joy in suffering it must be mine, mine, and not borrowed out of an imaginary treasure of the church; from the works of others supererogation: mine, and not stolen or enforced by exasperating the magistrate to a persecution: mine by good title, and not by suffering for breach of the law, mine in particular, and not a general persecution upon the church by my occasion; and mine by a stranger title than all this, mine by resignation, mine by disavowing it, mine by confessing that it is none of mine; till I acknowledge, that all my sufferings are even for God's glory, are his works, and none of mine, they are none of mine, and by that humility they become mine, and then I may rejoice in my sufferings.

Through all our sufferings then, there must pass an acknowledgment that we are unprofitable servants; towards God utterly unprofitable; so unprofitable to ourselves, as that we can merit nothing by our sufferings; but still we may and must have a purpose to profit others by our constancy; it is *pro vobis*, that St. Paul says he suffers for them, for their souls; *I will most gladly bestow, and be bestowed for your souls*[20], (says he.) But *numquid Paulus crucifixus pro vobis*, was Paul crucified for you[21]? is his own question, as he suffered for them here, so we may be bold to say he was crucified for them; that is, that by his crucifying and suffering, the benefit of Christ's sufferings, and crucifying might be the more cheerfully embraced by them, and the more effectually applied to them; *Pro vobis*, is *pro vestro commodo*, for your advantage, and to make you the more active in making sure your own salvation; *We are afflicted* (says he) *for your consolation*[22]; that is first, that you might take comfort, and spiritual courage by our example, that God will no more forsake you, than he hath done us, and then, he adds salvation too; for your consolation and salvation; for our sufferings beget this consolation; and then, this consolation facilitates your salvation; and then, when St. Paul had that testimony in his own conscience, that his purpose in his sufferings, was *pro illis*, to advantage God's children, and then saw in his experience so good effect of it, as that it wrought, and begot faith in them, then the more his sufferings

[20] 2 Cor. xii. 15. [21] 1 Cor. i. 13. [22] 1 Cor. i. 13.

increased, the more his joys increased; though (says he) I be offered up, upon the service, and sacrifice of your faith, I am glad and rejoice with you all; and therefore he calls the Philippians, who were converted by him, *gaudium, et coronam*, his joy and his crown; not only a crown, in that sense, as an auditory, a congregation that compasses the preacher, was ordinarily called a crown, *corona*, (in which sense that martyr Cornelius answered the judge, when he was charged to have held intelligence, and to have received letters from St. Cyprian against the state, *Ego de corona Domini*, (says he from God's church, it is true, I have, but *contra rempublicam*, against the state, I have received no letters.) But not only in this sense, St. Paul calls those whom he had converted, his crown, his crown, that is, his church; but he calls them his crown in heaven, *What is our hope, our joy, our crown of rejoicing, are not even you it?* and where? *even in the presence of our Lord Jesus Christ at his coming*, says the apostle; and therefore not to stand upon that contemplation of St. Gregory's, that at the resurrection Peter shall lead up his converted Jews, and Paul his converted nations, and every apostle his own church; since you, to whom God sends us, do as well make up our crown, as we do yours, since your being wrought upon, and our working upon you conduce to both our crowns, call you the labour, and diligence of your pastors, (for that is all the suffering they are called to, till our sins together call in a persecution) call you their painfulness your crown, and we shall call your appliableness to the gospel, which we preach, our crown, for both conduce to both; but especially children's children, are the crown of the elders, says Solomon: if when we have begot you in Christ, by our preaching, you also beget others by your holy life and conversation, you have added another generation unto us, and you have preached over our sermons again, as fruitfully as we ourselves; you shall be our crown, and they shall be your crowns, and Christ Jesus a crown of everlasting glory to us all. Amen.

SERMON XCVIII.

PREACHED AT LINCOLN'S INN.

MATTHEW xviii. 7.

Wo unto the world, because of offences.

THE *man Moses was very meek, above all the men which were upon the face of the earth*[1]. The man Moses was so; but the child Jesus was meeker than he. Compare Moses with men, and Moses will scarce be paralleled; compare him with him, who being so much more than man, as that he was God too, was made so much less than man, as that he was a worm and no man, and Moses will not be admitted. If you consider Moses' highest expression, what he would have parted with for his brethren, in his *Dele me, pardon them, or blot my name out of thy book*, yet St. Paul's zeal will enter into the balance, and come into comparison with Moses, in his *Anathema pro fratribus*, in that he wished himself to be separated from Christ, rather than his brethren should be. But what comparison hath a sudden, a passionate, and indigested vehemence of love, expressed in a phrase that tastes of zeal, but is not done, (Moses was not blotted out of the book of life, nor St. Paul was not separated from Christ for his brethren) what comparison hath such a love, that was but said, and perchance should not have been said (for we can scarce excuse Moses, or St. Paul, of all excess and inordinateness, in that that they said) with a deliberate and an eternal purpose in Christ Jesus conceived as soon as we can conceive God to have known that Adam would fall, to come into this world, and die for man, and then actually and really, in the fulness of time, to do so; he did come, and he did die. The man Moses was very meek, the child Jesus meeker than he. Moses' meekness had a determination, (at least an interruption, a discontinuance) when he revenged the wrong of another upon that Egyptian whom he slew[2]. But a bruised reed might have stood unbroken, and smoking flax[3] might have lain unquenched for ever, for all

[1] Numb. xii. 3. [2] Exod. ii. 11. [3] Isaiah xlii. 3.

Christ. And therefore though Christ send his disciples to school, to the Scribes and Pharisees, because they sat in Moses's seat[4], for other lessons, yet for this, he was their schoolmaster himself, *Discite à me, learn of me, for I am meek*[5]. In this chapter he gives them three lessons in this doctrine of meekness; he gives them foundations, and upper buildings, the text, and a comment, all the elements of true instruction, rule and example. First, he finds them contending for place, *quis maximus*, who should be greatest in the kingdom of heaven. The disease which they were sick of, was truly an ignorance what this kingdom was; for, though they were never ignorant that there should be an eternal kingdom in heaven, yet they thought not that the kingdom of Christ here should only be a spiritual kingdom, but they looked for a temporal inchoation of that kingdom here. That was their disease, and a dangerous one. But as physicians are forced to do sometimes, to turn upon the present cure of some vehement symptom, and accident, and leave the consideration of the main disease for a time, so Christ leaves the doctrine of the kingdom for the present, and does not rectify them in that yet, but for this pestilent symptom, this malignant accident of precedency, and ambition of place, he corrects that first, and to that purpose gives them the example of a little child, and tells them, that except they become as humble, as gentle, as supple, as simple, as seely, as tractable, as ductile, as careless of place, as negligent of precedency, as that little child, they could not only not be great, but they could not at all enter into the kingdom of heaven. He gives them a second lesson in this doctrine of meekness against scandals, and offences, against an easiness in giving or an easiness in taking offences. For, how well soever we may seem to be in ourselves, we are not well, if we forbear not that company, and abstain not from that conversation, which by ill example may make us worse, or if we forbear not such things, as, though they be indifferent in themselves, and can do us no harm, yet our example may make weaker persons than we are, worse, because they may come to do as we do, and not proceed upon so good ground as we do; they may sin in doing those things by our example, in which we did not sin, because we

[4] Matt. xxiii. 1, 2. [5] Matt. xi. 29.

knew them to be indifferent things, and therefore did them, and they did them though they thought them to be sins. And for this doctrine, Christ takes an example very near to them, *If thy hand, or foot, or eye offend thee, cut it off, pull it out.* And his third lesson in this doctrine of meekness is against hardness of heart, against a loathness, a weariness in forgiving the offences of other men, against us, occasioned by Peter's question, *Quoties remittam, How oft shall my brother sin against me, and I forgive him?* and the example in this rule Christ hath wrapped up in a parable, The master forgave his servant ten thousand talents, (more money than perchance any private man is worth) and that servant took his fellow by the throat, and cast him into prison, because he did not presently pay an hundred pence, perchance fifty shillings, not three pounds of our money: in such a proportion was Christ pleased to express the master's inexhaustible largeness and bounty, (which is himself,) and the servant's inexcusable cruelty, and penuriousness, (which is every one of us). The root of all Christian duties is humility, meekness, that is violated in an ambitious precedency, for that implies an over estimation of ourselves, and an under value of others; and it is violated in scandals, and offences, for that implies an unsettledness and irresolution in ourselves, that we can be so easily shaked, or a neglecting of weaker persons, of whom Christ neglected none; and it is violated in an unmercifulness, and inexorableness, for that implies an indocileness, that we will not learn by Christ's doctrine; and an ungratefulness, that we will not apply his example, and do to his servants, as, he, our Master, hath done to us: and so have you some paraphrase of the whole chapter, as it consists of rules and examples in this doctrine of meekness, endangered by pride, by scandal, by uncharitableness. But of those two, pride and uncharitableness (though they deserve to be often spoken of), I shall have no occasion from these words of my text, to speak, for into the second of these three parts, the doctrine of scandals, our text falls, and it is a doctrine very necessary and seldom touched upon.

As the words of our text, our parts must be three. First, that heavy word *væ*, woe; secondly, that general word, *mundo, woe be unto the world;* and lastly, that mischievous word, *a scandalis*,

woe be unto the world because of scandals, of *offences*. Each of these three words will receive a twofold consideration; for the first, *væ*, is first *vox dolentis*, a voice of condoling and lamenting, Christ laments the miseries imminent upon the world, *because of scandals*, and then it is *vox minantis*, a voice of threatening, and intermination, Christ threatens, he interminates heavy judgments upon them, who occasion and induce these miseries by these scandals; this one *væ* denotes both these; sorrow, and yet infallibility; they always go together in God; God is loath to do it, and yet God will certainly inflict these judgments. The second word, *mundo*, *woe be unto the world*, looks two ways too; *væ malis*, woe unto evil men that raise scandals, *væ bonis*, woe unto them who are otherwise good in themselves, if they be so various, as to be easily shaked and seduced by scandals. And then upon the last word *a scandalis*, *woe be unto the world, because of scandals*, of *offences*, we must look two ways also; first, as it denotes *scandalum activium*, a scandal given by another, and then, as it denotes *scandalum passivum*, a scandal taken by another.

First then, our first word, in the first acceptation thereof, is *væ dolentis*, the voice of condoling and lamentation; God laments the necessity that he is reduced to, and those judgments which the sins of men have made inevitable. In the person of the prophets which denounced the judgments of God, it is expressed so, *Onus Babylonis*, *Onus Egypti*, *Onus Damasci;* O the burthen of Damascus, the burthen of Egypt, the burthen of Babylon; and not only so, but *onus visionis*, not only that that judgment would be a heavy burthen, when it fell upon that nation, but that the very pre-contemplation, and pre-denunciation of that judgment upon that people, was a burthen and a distasteful bitterness, to the prophet himself, that was sent upon that message. In reading of an Act of Parliament, or of any law that inflicts the heaviest punishment that can be imagined upon a delinquent, and transgressor of that law, a man is not often much affected, because he needs not, when he does but read that law, consider that any particular man is fallen under the penalty, and bitterness thereof. But if upon evidence and verdict he be put to give judgment upon a particular man that stands before him, at the bar, according to that law, that that man that stands there that day, must

that day be no man; that that breath breathed in by God, to glorify him, must be suffocated and strangled with a halter, or evaporated with an axe, he must be hanged or beheaded, that those limbs which make up a cabinet for that precious jewel, the image of God, to be kept in, must be cut into quarters, or torn with horses; that that body which is a consecrated temple of the Holy Ghost, must be chained to a stake, and burnt to ashes, he that is not affected in giving such a judgment, upon such a man, hath no part in the bowels of Christ Jesus, that melt in compassion, when our sins draw and extort his judgments upon us in the mouth of those prophets, those men whom God sends, it is so, and it is so in the mouth of God himself that sends them. *Heu vindicabor*, (says God) *Alas, I will revenge me of mine enemies*[e]; *alas, I will*, is *alas, I must*, his glory compels him to do it, the good of his church, and the sustentation of his saints compel him to it, and yet he comes to it with a condolency, with a compassion, *Heu vindicabor, Alas, I will revenge me of mine enemies:* so also in another prophet, *Heu abominationes, Alas for all the evil abominations of the house of Israel*[f]; for (as it is added there) *they shall fall*, (that is, *they will fall*) by the *sword*, by *famine*, by *pestilence*, and, (as it follows,) *I will accomplish my fury upon them;* though it were come to that height, fury, and accomplishment, consummation of fury, yet it comes with a condolency, and compassion, *Heu abominationes, Alas for all the evil abominations of the house of Israel*, I would they were not so ill, that I might be better to them. Men sent by God do so, so does God that sends those men, and he that is both God and man, Christ Jesus does so too: we have but two clear records in the Scriptures of Christ's weeping, and both in compassion for others; when Mary wept for her dead brother Lazarus, and the Jews that were with her wept too, *Jesus also wept, and he groaned in the spirit, and was troubled*[g]. This was but for the discomfort of one family, it was not a mortality over the whole country; it was but for one person in that family, it was not a contagion that had swept, or did threaten the whole house, it was but for such a person in that family, as he meant forthwith to restore to life again and yet *Jesus wept and*

[e] Isaiah i. 24. [f] Ezek. vi. 11. [g] John xi. 33.

groaned in the spirit, and was troubled; he would not lose that opportunity of showing his tenderness, and compassion in the behalf of others. How vehement, how passionate then, must we believe his other weeping to have been, when he had his glorious and beloved city Jerusalem in his sight, and wept over that city[9], and with that stream of tears poured out that sea, that tempestuous sea, those heavy judgments, which, (though he wept in doing it) he denounced upon that city, that glorious, that beloved city, which city though Christ charge, to have stoned them that were sent to her[10], and to be guilty of all the righteous blood shed upon the earth, the Holy Ghost calls the holy city for all that, not only at the beginning of Christ's appearance, *(The devil took him up into the holy city*[11]*)* (for at that time she was not the unholier for any thing that she had done upon the person of Christ,) but when they had exercised all their cruelty, even to death, the death of the cross upon Christ himself, the Holy Ghost calls still the holy city; many bodies of saints, which slept, arose, and went into the *holy city*[12]. When the fathers take into their contemplation and discourse, that passionate exclamation of our Saviour upon the cross, *My God, my God, why hast thou forsaken me?* those blessed fathers, that never thought of any such sense of that place, that Christ was, at that time, actually in the *real torments of hell*, assign no fitter sense of those words, than that the foresight of those insupportable, and inevitable, and imminent judgments upon his city, and his people, occasioned that passionate exclamation, *My God, my God, why hast thou forsaken me?* that as, after he was ascended into heaven, he said to Saul, *Cur me persequeris*[13]*?* he called Saul's persecuting of his church, a persecuting of him, so when he considered that God had forsaken his people, his city, his Jerusalem, he cried out that God had forsaken him. God that sent the prophets; the prophets that were sent; Christ who was both, the person sent, and the sender, came to the inflicting and denouncing of judgments, with this *væ dolentis*, a heart, and voice of condoling and lamentation.

Grieve not then the Holy Spirit of God, says the apostle[14];

[9] Luke xix. 41. [10] Matt. xxiii. 34. [11] Matt. iv. 5.
[12] Matt. xxvii. 53. [13] Acts ix. 4. [14] Eph. iv. 30.

extort not from him those judgments, which he cannot in justice forbear, and yet is grieved to inflict. How often do we use that motive, to divert young men from some ill actions, and ill courses, how will this trouble your friends, how will this grieve your mother, this will kill your father? The angels of heaven who are of a friendship and family with us, as they rejoice at our conversion, so are they sorry and troubled at our aversion from God. Our sins have grieved our mother; that is, made the church ashamed, and blush that he hath washed us, and clothed us, in the whiteness and innocency of Christ Jesus in our baptism, and given us his blood to drink in the other sacrament. Our sins have made our mother the church ashamed in herself, (we have scandalized and offended the congregation) and our sins have defamed and dishonoured our mother abroad, that is, imprinted an opinion in others, that that cannot be a good church, in which we live so dissolutely, so falsely to our first faith, and contract, and stipulation with God in baptism. We have grieved our brethren, the angels, our mother, the church, and we have killed our Father: *God is the Father of us all*[15]; and we have killed him; for, *God hath purchased a church with his blood*[16], says St. Paul. And, oh, how much more is God grieved now, that we will make no benefit of that blood which is shed for us, than he was for the very shedding of that blood! We take it not so ill, (pardon so low a comparison in so high a mystery; for, since our blessed Saviour was pleased to assume that metaphor, and to call his passion a cup, and his death a *drinking*[17], we may be admitted to that comparison of drinking too) we take it not so ill, that a man go down into our cellar, and draw, and drink his fill, as that he go in, and pierce the vessels, and let them run out, in a wasteful wantonness. To satisfy the thirst of our souls, there was a necessity that the blood of Christ Jesus, should be shed; to satisfy Christ's own *sitio*, that thirst which was upon him, when he was upon the cross, there was a necessity too, that Christ should bleed to death. On our part there was an absolute and a primary necessity; God in his justice requiring a satisfaction, nothing could redeem us, by way of satisfaction, but the blood of his Son. And though there were never act more voluntary, more sponta-

[15] Mal. ii. 10. [16] Acts xx. 28. [17] Matt. xx. 22.

neous, than Christ's dying for man, nor freer from all coaction, and necessity of that kind, yet after Christ had submitted himself to that decree and contract that passed between him, and his Father, that he, by shedding his blood, should redeem mankind, there lay a necessity upon Christ himself to shed his blood, as himself says first to his disciples that went with him to Emaus, *nonne oportuit*, ought not Christ to suffer all these things[18]? do ye not find by the prophets that he was bound to do it? and then to his apostles at Jerusalem, *Sic oportuit, Thus it behoved Christ to suffer*[19]. There was then an absolute necessity upon us, an obedient necessity upon Christ, that his blood must be shed; but to let him die in a wantonness, to let out all that precious liquor, and taste no drop of it, to draw out all that immaculate and invaluable blood, and make no *balsamum*, no antidote, no plaster, no fomentation in the application of that blood, to labour still under a burning fever of lust, and ambition, and presumption, and find no cooling *juleps* there, in the application of that blood, to labour under a cold damp of indevotion, and under heartless desperation, and find no warming cordials there, to be still as far under judgments and executions for sin, as if there had been no Messias sent, no ransom given, no satisfaction made, not to apply this blood thus shed for us, by those means which God in his church presents to us, this puts Christ to his woful interjection, to cast out this woe upon us, (which he had rather have left out) *woe be unto the world*, which, though it begin in a *væ dolentis*, a voice of condoling and lamenting, yet it is also *væ minantis*, a voice of threatening and intermination, denoting the infallibility of judgements, and that's our next consideration.

I think we find no words in Christ's mouth so often, as *væ*, and amen. Each of them hath two significations; as almost all Christ's words, and actions have; consolation, and commination. For, as this *væ* signifies (as before) a sorrow, (woe, that is, woe is me, for this will fall upon you) and signifies also a judgment inevitable and infallible, (woe, that is, woe be unto you, for this judgment shall fall upon you) so amen is sometimes *vox asserentis*, and signifies *verè*, verily, *Verily I say unto you*, when Christ would confirm, and establish a belief in some doctrine, or pro-

[18] Luke xxiv. 26. [19] Luke xxiv. 26.

mise of his, (as when he says *Amen, amen, verily verily I say unto you, he that believeth on me, the work; that I do, shall he do also, and greater works than these shall he do*[20]) so it is *vox asserentis*, a word of assertion, and it is also *vox deserents*, a word of desertion, when God denounces an infallability, an unavoidableness, an inevitableness in his judgments, *Amen dico, verily I say unto thee, thou shalt by no means come out thence till thou hast paid the uttermost farthing*[21]; so this amen signifies *fiat*, this shall certainly be thus done. And this seal, this amen, as amen is *fiat*, is always set to his *væ*, as his *væ* is *vox minantis*; whensoever God threatens any judgment, he means to execute that judgment as far as he threatens it; God threatens nothing *in terrorem* only, only to frighten us; every *væ* hath his amen, every judgment denounced, a purpose of execution. This then is our woeful case; every man may find upon record, in the Scriptures, a *væ* denounced upon that sin, which he knows to be his sin; and if there be a *væ*, there is an amen too, if God have said it shall, it shall be executed, so that this is not an execution of a few condemned persons, but a massacre of all; it is not a *decimation*, as in a rebellion, to spare nine, and hang the tenth, but it is a washing, a sweeping away of all; every man may find a judgment upon record against him. It doth not acquit him that he hath not committed an adultery; and yet, is he sure of that? He may have done that in a look, in a letter, in a word, in a wish: it doth not acquit him, that he hath not done a murder; and yet, is he sure of that? He may have killed a man, in not defending him from the oppression of another, if he have power in his hand, and he may have killed in not relieving, if he have a plentiful fortune. He may have killed in not reprehending him who was under his charge, when he saw him kill himself in the sinful ways of death. As they that write of poisons[22], and of those creatures that naturally malign and would destroy man, do name the flea, as well as the viper, because the flea sucks as much blood as he can, so that man is a murderer that stabs as deep as he can, though it be but with his tongue, with his pen, with his frown; for a man may kill with a frown, in withdrawing his countenance from that man, that lives upon so low a pasture as

[20] John xiv. 12. [21] Matt. v. 26. [22] Ardoinus.

his countenance, nay he may kill with a smile, with a good look, if he afford that good look with a purpose to delude him. And, beloved, how many die of this disease; how many die laughing, die of a tickling; how many are overjoyed with the good looks, and with the familiarity of greater persons than themselves, and led on by hopes of getting more, waste that they have! An adultery, a murder may be done in a dream, if that dream were an effect of a murderous, or an adulterous thought conceived before. The apostle says, *I know, nothing by myself, yet am I not thereby justified*[23], we sin some sins, that all the world sees, and yet we see not, but then, how many more, which none in the world sees but ourselves! Scarce any man scapes all degrees of any sin; scarce any man some great degree of some great sin; no man escapes so, but that he may find upon record in the Scriptures, a *væ*, and an amen, a judgment denounced, and an execution sealed against him. And, if that be our case, where is there any room for this milder signification of these two words, *væ*, and amen, which we spake of before, as they are words of consolation! If because God hath said *Stipendium peccati mors est, the wages of sin is death*, because I have sinned, I must die, what can I do in a prayer! can I flatter God! what can I do in an alms! can I bribe God! or frustrate his purpose! Can I put an *euge* upon his *væ*, a *vacat* upon his *fiat*, a *non obstante* upon his amen. God is not man; not a false man that he can lie, nor a weak man that he can repent. Where then is the restorative, the consolatory nature of these words! In this, beloved, consists our comfort, that all God's *væs* and amens, all judgments, and all his executions are conditional; there is a *crede et vives*, believe and thou shalt live; there is a *fac hoc et vives*, do this and thou shalt live; if thou have done otherwise, there is a *converte et vives*, turn unto the Lord and thou shalt live; if thou have done so, and fallen off, there is a *revertere et vives*, return again unto the Lord, and thou shalt live. How heavy soever any of God's judgments be, yet there is always room for David's question, *quis sit*, who can tell whether God will be gracious unto me[24]! What better assurance could one have, than David had! The prophet Nathan had told David immediately from the

[23] 1 Cor. iv. 4. [24] 2 Sam. xii. 22.

mouth of God, *this child shall surely die*, and ratified it by that reason, *because thou hast given occasion to the enemies of the Lord to blaspheme*, this child shall surely die, yet David fasted, and wept, and said, *who can tell whether the Lord will be gracious unto me, that the child may live?* There is always room for David's question, *Quis scit, who can tell?* Nay there is no room for it, as it is a question of diffidence and distrust; every man may and must know, that whatsoever any prophet have denounced against any sin of his, yet there are conditions, upon which the Lord will be gracious and thy soul shall live. But if the first condition, that is innocency, and the second, that is repentance, be rebelliously broken, then every man hath his *væ*, and every *væ* hath his amen, the judgments are denounced against him; and upon him they shall be executed; for God threatens not to fright children; but the mountains melt, and powers, and thrones, and principalities tremble at his threatening. And so have you the doubled signification of the first word *væ*, as it is *vox dolentis*, and as it is *vox minantis*, God is loth, but God will infallibly execute his judgment, and we proceed to the extension of this *væ*, over all, *væ mundo*, woe unto the world, and the double signification of that word.

I have wondered sometimes that that great author, and bishop in the Roman church, Abulensis, is so free, as to confess that some expositors amongst them, have taken this word in our text, *mundo, adjectivè*, not to signify *the world*, but *a clean person*, a free man, that it should be *væ immuni*, woe unto him that is free from offences, that hath had no offences; perchance they mean from crosses. And so, though it be a most absurd, and illiterate, and ungrammatical construction of the place that they make, yet there is a doctrine to be raised from thence, of good use. As God brought light out of darkness, and raises glory out of sin, so we may raise good divinity out of their ill grammar; for *væ mundo*, indeed, *væ immuni*, woe be unto him that hath had no crosses. There cannot be so great a cross as to have none. I lack one loaf of that daily bread that I pray for, if I have no cross; for afflictions are our spiritual nourishment; I lack one limb of that body I must grow into, which is the body of Christ Jesus, if I have no crosses; for, my conformity to Christ, (and

that is my being made up into his body) must be accomplished in my fulfilling his sufferings in his flesh. So that, though our adversaries out of their ignorance mislead us in a wrong sense of the place; the Holy Ghost leads us into a true, and right use thereof. But there is another good use of their error too, another good doctrine out of their ill grammar; take the word *mundo*, *adjectivè*, for an adjective, and *væ mundo*, *væ immuni*, woe unto him that is so free from all offences, as to take offence at nothing; to be indifferent to anything, to any religion, to any discipline, to any form of God's service; that from a glorious mass to a sordid conventicle, all is one to him; all one to him, whether that religion in which they meet, and light candles at noon; or that, in which they meet, and put out candles at midnight; what innovations, what alterations, what tolerations of false, what extirpations of true religion soever come, it shall never trouble, never offend him; it is true, *væ mundo* indeed, woe unto him that is so free, so insensible, so unaffected with anything in this kind; for, as to be too inquisitive into the proceedings of the state, and the church, out of a jealousy and suspicion that any such alterations, or tolerations in religion are intended or prepared, is a seditious disaffection to the government, and a disloyal aspersion upon the persons of our superiors, to suspect without cause, so, not to be sensible that the caterpillars of the Roman church, do eat up our tender fruit, that the Jesuits, and other engineers of that church, do seduce our forwardest and best spirits, not to be watchful in our own families, that our wives and children and servants be not corrupted by them, for the pastor to slacken in his duty, (not to be earnest in the pulpit) for the magistrate to slacken in his, (not to be vigilant in the execution of those laws as are left in his power) *væ mundo*, *væ immuni*, woe unto him that is insensible of offences. Jealousy, suspiciously to misinterpret the actions of our superiors, is inexcusable, but so is it also not to feel how the adversary gains upon us, and not to wish that it were, and not to pray that it may be otherwise; *væ mundo*, *væ immuni*, woe to him that is unoffended, insensible, thus. But as I wondered that that bishop would so easily confess, that some of their expositors were so very unlearned, so barbarously ignorant, so enormously stupid, as to

take this *væ mundo adjectivè*, so do I wonder more, that after such confessions, and acknowledgements of such ignorances and stupidities amongst them, they will not remedy it in the cause, but still continue so rigid, so severe in the maintenance of their own translation, their Vulgate edition, as in places, and cases of doubt, not to admit recourse to the original, as to the supreme judge, nor to other translations: for by either of those ways it would have appeared, that this *væ mundo* could not be taken *adjectivè*, but is a cloud cast upon the whole world, a woe upon all, no place, no person, no calling free from these scandals, and offences, from temptations, and tribulations; when there was a *væ* Sodom, that God rained fire and brimstone upon Sodom, yet there was a Zoar, where Lot might be safe. When there was a *væ Ægypto*, woe, and woe upon woe, upon Egypt, there was a Goshen, a sanctuary for the children of God in Egypt. When there is a *væ inhabitantibus*, a persecution in any place, there is a *fuge in aliam*, leave to fly into another city. But in such an extension, such an expansion, such an exaltation, such and inundation of woe, as this in our text, *væ mundo*, woe to the world, to all the world, a tide, a flood without any ebb, a sea without any shore, a dark sky without any horizon; that though I do withdraw myself from the woful uncertainties, and irresolutions, and undeterminations of the court, and from the snares and circumventions of the city; though I would divest, and shake off the woes and offences of Europe in Africa, or of Asia in America, I cannot, since wheresoever, or howsoever I live, these woes, and scandals, and offences, temptations, and tribulations will pursue me, who can express the wretched condition, the miserable station, and prostration of man in this world? *væ mundo.*

Take the word world in as ill a sense as you will, as ill as when Christ says, *I pray not for the world*[25], (and they are very ill, for whom Christ Jesus who prayed for them that crucified him, would not pray:) take the word world in as good a sense as you will, as good as when Christ says, *I give my flesh for the life of the world*[26], (and they are very good that are elemented, made up with his flesh, and alimented and nursed with his blood:) take it for the elect, take it for the reprobate, the repro-

[25] John xvii. 9. [26] John vi. 51.

bate and the elect too are under this *væ*, woe to the world, from temptations, and tribulations, scandals, and offences.

So it is if the world be persons, and it is so also, if it be times; take the world for the times we live in now, and it is *novissima hora*, this is the last time[27], and the apostle hath told us, that the last times are the worst. Take the world for the old world, *originalis mundus*, as St. Peter calls it[28]; the original world, of which, this world, since the flood, is but a copy, and God spared not the old world, says that apostle. Take it for an elder world than that, the world in paradise, when one Adam, the Son of God, and one Eve produced by God, from him, made up the world: or take it for an elder world than that, the world in heaven, when only the angels, and no other creatures made up the world; take it any of these ways, we in this latter world do, Noah in the old world did, so did Adam in the world in paradise, and so did the angels in the oldest world of all, find these woes from offences, and scandals, temptations, and tribulations.

So it is in all persons, in all men, so it is in all times, in all ages, and so it is in all places too; for he that retires into a monastery upon pretence of avoiding temptations, and offences in this world, he brings them thither, and he meets them there; he sees them *intramittendo*, and *extramittendo*, he is scandalized by others, and others are scandalized by him. That part of the world that sweats in continual labour in several vocations, is scandalized with their laziness, and their riches, to see them anoint themselves with other men's sweat, and lard themselves with other men's fat; and then these retired and cloistral men are scandalized with all the world, that is out of their walls. There is no sort of men more exercised with contentious and scandalous wranglings, than they are: for first, with all eager animosity they prefer their monastical life before all other secular callings, yea, before those priests, whom they call secular priests, such as have care of souls, in particular parishes, (as though it were a diminution, and an inferior state to have care of souls, and study and labour the salvation of others.) And then as they undervalue all secular callings, (mechanics, and merchants, and magistrates too) in respect of any regular order, (as they call

[27] 1 John ii. 18. [28] 2 Pet. ii. 5.

them) so with the same animosity do they prefer their own order, before any other order. A Carthusian is but a man of fish, for one element, to dwell still in a pond, in his cell alone, but a Jesuit is a useful ubiquitary, and his scene is the court, as well as the cloister. And howsoever they pretend to be gone out of the world, they are never the farther from the exchange for all their cloister; they buy, and sell, and purchase in their cloister. They are never the farther from Westminster in their cloister, they occasion and they maintain suits from their cloister; and there are the courts of justice noted to abound most with suits, where monasteries abound most. Nay, they are never the farther from the field for all their cloister; for they give occasions of armies, they raise armies, they direct armies, they pay armies from their cloister. Men should not retire from the mutual duties of this world, to avoid offences, temptations, tribulations, neither do they at all avoid them, that retire thus, upon that pretence.

Shall we say then, as the disciples said to Christ; *If the case of the man be so with his wife, it is not good to marry*[29]? If the world be nothing but a bed of adders, a quiver of poisoned arrows, from every person, every time, every place, woes by occasion of offences, and scandals, it had been better God had made no world, better that I had never been born into the world, better, if by any means I could get out of the world quickly, shall we say so? God forbid. As long as Job charged not God foolishly, it is said, *in all this Job sinned not*[30]; but when he came to curse his birth, and to loathe his life, then Job charged God foolishly. When one prophet (Elijah) comes to proportion God the measure of his corrections, *Satis est, Lord, this is enough*[31]; thou hast done enough, I have suffered enough, now take away my life. When another prophet comes to wish his own death in anger, and to justify his anger, and dispute it out with God himself, for not proceeding with the Ninevites, as he would have had him do[32]; nay for the withering of his gourd that shadowed him, in all these, they did, in all such, we do charge God foolishly; and shall we that are but worms, but silk-worms, but glow-worms at best, chide God that he hath made

[29] Matt. xix. 10. [30] Job i. 22.
[31] 1 Kings xix. 4. [32] Jonah iv.

slow-worms, and other venomous creeping things? Shall we that are nothing but boxes of poison in ourselves, reprove God for making toads and spiders in the world? Shall we that are all discord, quarrel the harmony of his creation, or his providence? Can an apothecary make a sovereign treacle of vipers, and other poisons, and cannot God admit offences, and scandals into his physic? Scandals, and offences, temptations, and tribulations, are our leaven that ferment us, and our lees that preserve us. Use them to God's glory, and to thine own establishing, and then thou shall be a particular exception to that general rule, the *Væ mundo à scandalis*, shall be an *Euge tibi a scandalis*, thou shalt see that it was well for thee, that there were scandals and offences in the world, for they shall have exercised thy patience, they shall have occasioned thy victory, they shall have assured thy triumph.

SERMON XCIX.

PREACHED AT LINCOLN'S INN.

The second Sermon on MATTHEW xviii. 7.

Woe unto the world, because of offences.

WE have seen in the first word the *væ*, as it is *vox dolentis*, the voice of condoling and lamenting, that it is accompanied with a *heu;* God's judgments come against his will, he had rather they might be forborne, he had rather those easy conditions had been performed; and as it is *vox minantis*, a voice of threatening and intermination, it is accompanied with an amen; if conditions be rebelliously broken, God's judgments do come infallibly, inevitably; and we have seen in the second word, *væ mundo*, and the twofold signification of that, that these offences, and scandals fall upon all the world; the wicked embrace temptations, and are glad of them, and sorry when they are but weak; the godly meet temptations, and wrestle with them, and sometimes do overcome

them, and are sometimes overcome by them; but all have them, and yet we must not break out of the world by a retired life, nor break out of the world by a violent death, but take God's ways, and stay God's leisure. In this our third part, we are to consider the root from which this over-spreading *væ*, this woe proceeds, *a scandalis*, from scandals, from offences, and the double signification of that word, first, *scandalum activum*, the active scandal, which is a malice, or at least an indiscretion in giving offence, and *scandalum passivum*, the passive scandal, which is a forwardness, at least an easiness in taking offence; to know the nature of the thing, look we to the derivation, the extraction, the origination of the word. The word from which scandal is derived, *σκάζειν*, signifies *claudicare*, to halt; and thence, a scandal is any trap, or engine, any occasion of stumbling, and laming, hid in the way that I must go, by another person; and as it is transferred to a spiritual use, appropriated to an ecclesiastical sense, it is an occasion of sinning. It hath many branches; too many to be so much as named; but some fruits from some of them we shall gather, and present you. First, in our first, the active scandal, to do any thing that is naturally ill, formally sin, whereby another may be occasioned or encouraged by my example to do the like, this is the active scandal most evidently, and most directly, and this is *morbus complicatus*, a disease that carries another disease in it, a fever exalted to a frenzy; it is *peccatum prægnans*, *peccatum gravidum*, a spawning sin, a sin of multiplication, to sin purposely, to lead another into temptation. But there is a less degree than this, and it is an active scandal too; to do any thing that in itself is indifferent, (and so no sin in me, that do it) in the sight of another that thinks it not indifferent, but unlawful, and yet because he hath a real, or a reverential dependence upon me, (my son, my servant, my tenant) and thinks I would be displeased if he did it not, does it against his conscience by my example, though the sin be formally his, radically it is mine, because I gave the occasion. And there is a lower degree than this; and yet is an active scandal. If I do an indifferent thing in the sight and knowledge of another, that thinks it unlawful, though he do not come to do it, out of my example, by any dependence upon me, yet if he come to think

uncharitably of me, or to condemn me for doing it, though this uncharitableness in him be his sin, yet the root grew in me, and I gave the scandal. And there is a lower degree than this; and yet is an active scandal too. Origen hath expressed it thus, *Scandalum est quo scandentium pedes offenduntur;* To hinder the feet of another, that would go farther, or climb higher in the ways of godliness; but for me, to say to any man, what need you be so pure, so devout, so godly, so zealous, will this make you rich, will this bring you to preferment? This is an active scandal in me, though he that I speak to, be not damnified by me. Of which kind of scandal, there is an evident, and an illustrious example, between St. Peter, and Christ[1]; Christ calls Peter a scandal unto him, when Peter rebuked Christ for offering to go up to Jerusalem in a time of danger. Christ was to accomplish the work of our salvation at Jerusalem, by dying, and Peter dissuades, discounsels that journey; and for this, Christ lays that heavy name upon his indiscreet zeal, and that heavy name upon his person, *vade retro*, get thee behind me Satan, thou art a scandal unto me. This is *scandalum oppositionis*, the scandal of opposing, dissuading, discounselling, discountenancing, and consequently the frustrating of God's purpose in man; this is but by word, and yet there is a less than this, which is *scandalum timoris*, when he that hath power in his hand, in a family, in a parish, in a city, in a court, intimidates them who depend upon him, (though nothing be expressly done or said that way) and so slackens them in their religious duties to God; and in their constancy in religion itself; and *væ illis*, woe unto them that do so, and *væ mundo ab illis;* woe unto the world, because there are so many that do so. And yet there is another scandal which seems less than this, *scandalum amoris*, the scandal of love; as Saul gave David his daughter Michal, *ut esset ei in scandalum*[2], That she might be a snare unto him; that is, that David being over-uxorious, and over-indulgent to his wife, might thereby lie the more open to Saul's mischievous purposes upon him, and *væ illis*, woe unto them that doth so; and *væ mundo ab illis*, woe unto the world, because there are so many that do so, that study the affections, and dispositions, and inclinations of men, and

[1] Matt. xvi. 23. [2] 1 Sam. xviii. 21.

then minister those things to them, that affect them most, which is the way of the instruments of the Roman church, to promise preferments to discontented persons, and is indeed, his way, whose instrument the Roman church is, *the devil;* for this is all that the devil is able to do, in the ways of temptation, *applicare passivis activa*, to find out what will work upon a man, and to work by that. The devil did not create me, nor bring materials to my creation; the devil did not infuse into me that choler, that makes me ignorantly and indiscreetly zealous, nor that phlegm that chokes me with a stupid indevotion; he did not infuse into me that blood, that inflames me in licentiousness, nor that melancholy that damps me in a jealousy and suspicion, a diffidence and distrust in God. The devil had no hand in composing me in my constitution. But the devil knows, which of these govern, and prevail in me, and ministers such temptations, as are most acceptable to me, and this is *scandalum amoris*, the scandal of love.

So have ye then the name, and nature, and extent of the active scandal; against which, the inhibition given in this text is general, we are forbidden to scandalize any person by any of these ways, the scandal of example, or the scandal of persuasion, the scandal of fear, or the scandal of love. For, there is scarce any so free to himself, so entirely his own, so independent upon others, but that example, or persuasion, or fear, or love may scandalize him, that is, *lead him into temptation*, and make him do some things against his own mind. Our Saviour Christ had spoken, *de pusillis*, of little children, of weak persons, easy to be scandalized, before this text, and he returns, *ad pusillos*, to the consideration of little children, persons easy to be scandalized again; this text is not of them, or not of them only, but of all; say not thou of any man, *ætatem habet*, he is old enough, let him look to himself, he hath reason as other men have, he hath had a learned and a religious education, ill example can do him no harm; but give no ill example to any, study the settling, and the establishing of all; for, scarce is there any so strong, but may be shaked by some of these scandals, example, persuasion, fear, or love. And he that employs his gift of wit, and counsel, to seduce and mislead men, or his gift of power, and authority, to intimidate, and affright men, or his gift of other graces, loveliness of

person, agreeableness of conversation, powerfulness of speech, to ensnare and entangle men by any of these scandals, may draw others into perdition, but he falls also with them, and shall not be left out by God in the punishments inflicted upon them that fall by his occasion.

The commandment is general, scandalize none; scarce any but may be overthrown, by some of these ways; and then the apostle's practice was general too, we give no occasion of offence in any thing[3]. As he requires that we should eat and drink to the glory of God[4], so he would have us study to avoid scandalizing of others, even in our eating, and drinking; *If meat make my brother to offend*, (offend either in eating against his own conscience, or offend in an uncharitable misinterpretation of my eating) *in æternum*, says the apostle there, *I will eat no flesh while the world standeth*[5]; nor, *destroy my brother with my meat, for whom Christ died*[6]. That is the apostle's tenderness in things; (he would give no occasion of offence in anything) and it is as general in contemplation of persons, he would have no offence given, neither to the Jew, nor to the Grecian, nor to the church of God[7]: he was as careful not to scandalize, not to give just occasion of offence to Jew, nor Gentile, as not to the church of God; so must we be towards them of a superstitious religion amongst us, as careful as towards one another, not to give any scandal, any just cause of offence. But what is to be called a just cause of offence towards those men? Good ends, and good ways, plain, and direct, and manifest proceedings, these can be called no scandal, no just cause of offence, to Jew, nor Gentile, to Turk, nor papist; nor does St. Paul intend that we should forbear essential and necessary things, for fear of displeasing perverse and peevish men. To maintain the doctrinal truths of our religion, by conferences, by disputations, by writing, by preaching, to avow, and to prove our religion to be the same, that Christ Jesus and his apostles proposed at beginning, the same that the general councils established after, the same that the blessed fathers of those times, unanimely, and dogmatically delivered, the same that those glorious martyrs quickened by their death,

[3] 2 Cor. vi. 3. [4] 1 Cor. x. 31. [5] 1 Cor. viii. 13.
[6] Rom. xiv. 15. [7] 1 Cor. x. 32.

and carried over all the world in the rivers, in the seas of their blood, to avow our religion by writing, and preaching, to be the same religion, and then to preserve and protect that religion which God hath put into our hearts, by all such means as he hath put into our hands, in the due execution of just laws, this is no scandal, no just cause of offence to Jew nor Gentile, Turk nor papists. But when leaving fundamental things, and necessary truths, we wrangle uncharitably about collateral impertinencies, when we will refuse to do such things as conduce to the exaltation of devotion, or to the order, and peace of the church, not for any harm in the things, but only therefore because the papists do them, when, because they kneel in the worship of the bread in the sacrament, we will not kneel in thanksgiving to God for the sacrament; when because they pray to saints, we will reproach the saints, or not name the saints, when because they abuse the cross, we will abhor the cross; this is that that St. Paul protests against, and in that protestation catechizes us, that as he would give no just occasion of offence to the true church of God, so neither would he do it to a false or infirm church. He would not scandalize the true church of God, by any modifications, any inclinations towards the false; nor he would not scandalize the false and infirm church, by refusing to communicate with them, in the practice of such things, as might exalt our devotion, and did not endanger nor shake any foundation of religion: which was the wisdom of our church, in the beginning of the Reformation, when the injunctions of our princes forbad us to call one another by the odious names of papist, or papistical heretic, or schismatic, or sacramentary, or such *convitious* (as the word of the injunction is) and reproachful names; but cleaving always entirely, and inseparably to the fundamental truths of our own religion, as far as it is possible we should *live peaceably with all men*. St. Paul would give no offence to the true church of God, he would not prevaricate, nor to the Jew nor Gentile neither, he would not exasperate. And this may be enough to have been said of the active scandal; and pass we now, in our order, to the passive.

It is no wonder to see them who put all the world into differences, (the Jesuits) to differ sometimes amongst themselves.

And therefore though the Jesuit Maldonat says of this text, that Christ did not here intend to warn, or to arm his disciples against scandals, as scandals are occasions of sin, but only from offering injury to one another, that scandal in this text is nothing but wrong, yet another Jesuit, (Vincentius Rhegius) is not only of another opinion himself, but thinks that opinion (as he calls it) absurd; it is absurd, says he, to interpret it so; for, can a man's own hand or foot, or eye, be said to injure him? And yet, in this place, they are often said to scandalize him, to offend him. The interpretation that Maldonat departs from, himself acknowledges to be the interpretation of St. Chrysostom, of Euthymius, of Theophylact, of others of the fathers; and, by the Council of Trent, he is bound to interpret Scriptures according to the fathers; and he is angry with us, if at any time we do not so; and here he departs from them, where not only his reverence to them, but the frame, and the evidence of the place should have kept them to him; for here Christ utters his *væ*, as it is *væ dolentis*, as he laments their miseries, and as it is *væ minantis*, as he threatens his judgments, not only upon them that offend and scandalize others, but upon them also that are easily scandalized by others, and put from their religion, and Christian constancy with every rumour. *Parum distat scandalizare, et scandalizari*[8]; It is almost as great a sin to be shaked by a scandal given, as to give it. Christ intends both in this text; the active, and the passive scandal; but the latter, *melius quadrat*, says a later divine[9], worthy to be compared to the ancients, for the exposition of Scriptures, it fits the scope and purpose of Christ best, to accept and interpret this *væ*, (*Woe be unto the world*) of the passive scandal, the scandal taken.

In that, we consider the working of this *væ*, three ways; first, *væ quia illusiones fortes*, woe unto the world because these scandals and offences, temptations, and tribulations are so strong in their nature; and then *væ quia infirmi vos*, woe because you are so weak in your nature; and again, *væ quia prævaricatores*, woe because we prevaricate in our own case, and make ourselves weaker than we are, and are scandalized with things which are not in their nature scandalous, nor were scandalously intended.

[8] Hierome. [9] Calvin.

The two first, are woe because we shall be scandalized, for scandals are truly strong, and you are truly weak; the other is woe because ye will be scandalized, when, and where you might easily unentangle the snare, and divest the scruple. First, for the vehemence, the violence, the unavoidableness and impetuousness of these scandals, temptations, and tribulations under which we all suffer in this world, it may be enough to consider that one saying of our Saviour's, *They shall seduce, si possibile, even the elect*[10], where, by the way, it is not merely, not altogether, as we have translated it, *If it were possible*, for that sounds, as if Christ had positively, and dogmatically determined, that it is not possible for the elect to be seduced; but Christ says only, *si possibile*, if it be possible, as being willing to leave it in doubt, and in suspense how far, in so great scandals, so very great temptations, even the elect might be seduced. *Ista Dominici sermonis dubitatio, trepidationem mentis in electis relinquit*[11]; this doubtfulness in Christ's speech, makes the very elect stand in fear of falling, in the midst of such temptations, for, howsoever the elect shall rise again, the elect may fall by these scandals, and though they may be reduced, they may be seduced. We are to consider men, as they are delivered in the approbation, and testimony of he church, that judges *secundum allegata et probata*, according to the evidence that she sees and hears, and not as they are wrapped in the infallible knowledge of God; and so, our election admits an outward trial, that is, sanctification: so St. Peter writes, *to the strangers elect through sanctification*[12]. They were strangers, strangers to the covenant, and yet elect; for, as all of the household, all within the covenant, all children of the faithful, are not elect, (for to be born of Christian parents within the covenant, gives us a title to the sacrament of baptism, so as that we may claim it, and the church cannot deny it us; but this birth doth not give us that title to heaven, which baptism itself does) so all strangers, all that are without the covenant, are not excluded in the election. St. Peter admits strangers to election, but yet no otherwise than through sanctification; when we are come to that hill, to sanctification, we have a fair prospect to see

[10] Matt. xxiv. 24. [11] Gregory. [12] 1 Pet. i. 1.

our election in: so, God hath *elected you to salvation*, says St. Paul, to the Thessalonians[13], but how? *To salvation through sanctification;* that is your hill, there opens your prospect. Agreeably to these two great apostles, says the beloved apostle, *the elder unto the elect lady, and her children*[14]; but still, how elect? as he tells you, *elect if she walk in the commandments of God*, elect if she lose not her former good works, that she may receive a full reward; *elect if she abide in the doctrine of Christ.* Always from that mount of sanctification arises our prospect to election; and sanctification were glorification, if it were impossible to fall from it. If a temptation of money made Judas an apostle fall from his master, how easily will such a temptation make men fall with their master, that is, run into dangerous and ruinous actions with them? How easily will our children, our servants, our tenants fall from the truth of God, if they have both the example of their superiors to countenance them, and their purse to reward them for it? That scandal, that temptation is a giant, and an armed giant, a Goliah, and a *Goliah with a spear like a weaver's beam*, that marches upon those two legs, example to do it, and preferment for doing it.

This is the *væ*, in the consideration of the passive scandal, as it arises out of the vehemence of the scandal, and temptation, *quia illusiones fortes*, because they are so strong in themselves. It arises also out of our weakness, *quia infirmi nos*, because we are so weak, even the strongest of us. And for this, it may also be enough to consider those words of our Saviour; that a man may receive the word, and receive it with joy, and yet, *Temporalis est*, says Christ, *It may be but for a while*[15], he may be but a time-server, for as soon as persecution comes, *illico continuo scandalizatur*, by-and-by, instantly, forthwith, he is scandalized and shaked. He stays not to give God his leisure, whether God will succour his cause to-morrow, though not to-day. He stays not to give men their law, to give princes, and states time to consider, whether it may not be fit for them to come to leagues, and alliances, and declarations for the assistance of the cause of religion next year, though not this. But *continuo*

[13] Thes. ii. 13. [14] 2 John i. 1. [15] Matt. xiii. 21.

scandalizatur, as soon as a Catholic army hath given a blow, and got a victory of any of our forces, or friends, or as soon as a crafty Jesuit hath forged a relation, that that army hath given such a blow, or that such an army there is, (for many times they intimidate weak men, when they shoot nothing but paper, when they are only paper-armies, and pamphlet-victories, and no such in truth) *illico scandalizatur*, yet with these forged rumours, presently he is scandalized, and he comes apace to those dangerous conclusions, *non potens Deus*, (for anything I see, God is not so powerful a God, as they make him, for his enemy's armies prevail against his) *non sapiens Deus*, (for anything I see, God does not take so wise courses for his glory, of which he talks so much, and pretends to be so jealous, for his enemy's counsels prevail against his;) and he comes at last to the *non est Deus*, to labour to over-rule his own conscience, and make himself believe, or (at least) to wish, though he cannot believe it, that there were no God.

Now to correct, or repair this weakness, you see our Saviour's physic here; *If thy foot, thy hand, thine eye, scandalize thee, offend thee, abscinde et projice, erue et projice, cut it off, pull it out*, and then cast it way. You see Christ's method in his physic; it determines not in a preparative, that does not stir the humours, (for every remorse, and every compunction, and every sense that a man hath, that such, and such company leads him into temptation, does that, it works in the nature of such a preparative, as stirs the humours, affects the soul,) Christ's physic determines not in a blood-letting, no not in cutting off the gangrened part, for it is not only cut off, and pull out, but cast away, it is an absolute evacuation and purging out of the peccant humour. It is not a halting with the foot, nor a shifting with the hand, it is not a winking with the eye, but *abscinde*, and *erue*, cut off, pull out; and after that, though he be the foot upon which thou standest, thy master, thy patron, thy benefactor; though he be thy hand by which thou gettest thy living, thy means, the instrument of thy maintenance, or preferment; though he be thine eye, the man from whom thou receivest all thy light, and upon whose learning thou engagest thy religion, *abscindatur, et projice*, if he scandalize thee, shake thee in thy religion at the heart, or

in the ways of godliness in thine actions, cut him off; that is, cut off thyself from that conversation, and cast him away, return no more within distance of that temptation: for, as sin hath that quality of a worm, that it gnaws, (it gnaws the conscience) so hath it also that quality of a worm, that if you cut it into pieces, yet if those pieces come together again, they will re-unite again; sin, though discontinued, will find his old pieces, if they keep not far asunder. And since it is said of God himself by David, *Cum perverso perverteris*[16], That God will grow froward with the froward, and since God says of himself, *That with them that go crookedly, he will go crookedly too*, that the behaviour of other men are said to make impressions upon God himself, consider the slipperiness of our corrupt nature, how easily the vices of other men insinuate and infuse themselves into us, and how much need we have of all Christ's physic, *abscinde, erue, projice, cut off, pull out, and cast away.*

But to come to our last note, besides the woe arising from the strength of the scandal, and the woe from the corruptness of our weak nature, there is a woe upon our wilfulness, upon our easiness in being scandalized by an over-jealousy, and suspicious misinterpretations of the actions of other men. And for this, in the highest consideration, as it hath relation to our Saviour himself, and his Gospel, it may be enough to consider that which himself says, *Blessed is he, whosoever shall not be offended in me*[17]. But, *quis homo*, what man is he that is not offended in him, and his Gospel? *Qui non erubescit, aut timet*, what man is he that is not ashamed of the Gospel, or afraid of it; that does not desire that the religion that he professes, were a religion of more liberty and of less threatenings? We see, that though the cross of Christ, that is, Christ crucified, were daily represented to the Jews in their sacrifices, and preached to them in the succession of their prophets, yet this cross of Christ was *scandalum Judæis*, a scandal to the Jews[18]; it was, (as the apostle says there) *stultitia Græcis*, to the Gentiles, that had no such preparation to the Gospel, as the Jews had in their law, and sacrifices, the Gospel was mere foolishness, a religion unconformable to nature, and to reason, but even to the Jews themselves, it was a scandal, a

[16] Psalm xviii. 26. [17] Matt. xi. 6. [18] 1 Cor. i. 23.

stumbling-block; they grudged that that religion left them so narrow a way open to pleasure, and to profit, and that it referred all to a spiritual kingdom, whereas the Jews looked for a temporal kingdom in their Messias. And so truly Christ and his Gospel will be a scandal to all them that will needs set Christ a price, at which he shall sell his Gospel. If tithes, or some small matter in lieu of tithes, will serve his turn, and now and then a groat to a brief, and sometimes an extraordinary contribution, when extraordinary knowledge may be taken of it, if this will serve his turn, he shall have it. But if it must come to a *non pacem*, that Christ profess he comes not to settle peace, but to kindle a war, if we must maintain armies for his Gospel, if it come to an *odisse vitam*, to hate father, and mother, and wife, and children, and our own lives for his Gospel, this is too high a price, *nolumus hunc regnare*, now the gospel grows a tyrant, and we will not be under a tyrannous government; if he will govern by his law, that he be content with our coming to church every Sunday, and our receiving every Easter, we will live under his law; but if he come to exercise his prerogative, and press us to extraordinary duties, in watching all our particular actions, and calling ourselves to an account, for words and thoughts, then Christ and his gospel become a scandal, a stumbling block unto us, and lie in our way, and retard our ends, our pleasures, and our profits. But if we can overcome this one scandal of the gospel, that we be not ashamed nor afraid of that, (that is, well satisfied in the sufficiency of that gospel for our salvation, and then content to suffer for that gospel) if we can divest this scandal, no other shall trouble us. *Great peace have they which love thy law*, says David[19]; to love it, is to prefer it before all things; and great peace have they that do so, says he: wherein consists this peace? in this, *Et non est illis scandalum, Great peace have they that love thy law, for they have no scandals;* nothing shall offend them. *There shall no evil happen to the just*, says his son Solomon[20]; not that the just shall feel no worldly misery, but that that misery shall not make them miserable; how evil soever it be in itself, it shall not be evil to them, but *Omnia in bonum, All things work together for good, to them that love God*[21]. *Who is*

[19] Psalm cxix. 165 [20] Prov. xii. 21. [21] Rom. viii. 28.

he that will harm you, if you be followers of God? says St. Peter[22], the wicked will not follow you in that strange country; their conversation is not in heaven; if yours be, they will not follow you thither. They will do, as he, whose instruments they are, doeth, the devil; and *resist the devil, and he will flee from you*[23]. A religious constancy blunts the edge of any sword, damps the spirits of any counsel, benumbs the strength of any arm, opens the corners of any labyrinth, and brings the subtlest plots against God and his servants, not only to an invalidness, an ineffectualness, but to a derision; not only to a *dimicatum de cœlis*[24], that the world shall see, that the Lord fights for his servants from heaven, but to an *irridebit in cœlis*[25], that he that sits in heaven, shall laugh them to scorn; he shall ruin them, and ruin them in contempt. That prayer that David makes, *Libera me Domine ab homine malo, Deliver me, O Lord, from the evil man*, is a large, an extensive, an indefinite prayer; for, there is an evil man (occasion of temptation) in every man, in every woman, in every action; there is *coluber in via*, a snake in every path, danger in every calling. But St. Augustine contracts that prayer, and fixes it, *Liberet te Deus à temet, noli tibi esse malus; God bless me from myself, that I be not that evil man to myself*, that I lead not myself into temptation, and nothing shall scandalize me. To which purpose it concerns us to divest that natural, but corrupt easiness of uncharitable misconstruing that which other men do, especially those whom God hath placed in his own place, for government over us; that we do not come to think that there is nothing done, if all be not done; that no abuses are corrected, if all be not removed; that there is an end of all Protestants, if any Papists be left in the world. Upon those words of our Saviour, speaking of the last day of judgment, *The Son of man shall send forth his angels, and they shall gather out of his kingdom, omnia scandala*[26], all things that might offend: Calvin says learnedly and wisely, *Qui ad extirpandum quicquid displicet præpostere festinant*, They that make too much haste to mend all at once, *antevertunt Christi judicium, et ereptum angelis officium sibi temere usurpant*, they prevent Christ's judgment, and rashly, and

[22] 1 Pet. iii. 13. [23] James iv. 7. [24] Judges v. 20.
[25] Psalm ii. 4. [26] Matt. xiii. 41.

sacrilegiously they usurp the angel's office. Christ hath reserved the cleansing and removing of all scandals, all offences to the last day; the angels of the church, the minister, the angels of the state, the magistrate, cannot do it; nor the angels of heaven themselves, till the day of judgment. All scandals cannot be removed in this life; but a great many more might be than are, if men were not so apt to suspect, and misconstrue, and imprint the name of scandal upon every action, of which they see not the end, nor the way; for from this jealousy and suspicion, and misconstruction of the angels of church and state (our superiors in those spheres) we shall become jealous, and suspicious of God himself, that he hath neglected us, abandoned us, if he do not deliver us, and establish us, at those times, and by those means, which we prescribe him; we shall come to argue thus against God himself, surely, if God meant any good to us, he would not put us into their hands, who do us no good. Reduce all to the precious mediocrity; to be insensible of any declination, of any diminution of the glory of God, or his true worship and religion, is an irreligious stupidity; but to be so ombragious, so startling, so apprehensive, so suspicious, as to think every thing that is done, is done to that end; this is a seditious jealousy, a satyr in the heart, and an unwritten libel; and God hath a star-chamber, to punish unwritten libels before they are published; libels against that law, *Curse not, or speak not ill of the king, no not in thy thought*[27]. Not to mourn under the sense of evils, that may fall upon us, is a stony disposition; nay, the hardest stone, marble, will weep towards foul weather. But to make all possible things necessary, (this may fall upon us, therefore it must fall upon us,) and to make contingent, and accidental things, to be the effects of counsels, (this is fallen upon us, therefore it is fallen by their practice that have the government in their hands) this is a vexation of spirit in ourselves, and a defacing, a casting of dirt in the face of God's image, of that representation, and resemblance of God, which he hath imprinted in them, of whom he hath said, *They are gods*. In divine matters there is principally exercise of our faith, that which we understand not, we believe. In civil affairs, that are above us, matters of state, there is exercise of our hope; those ways which

[27] Eccles. x. 20.

we see not, we hope are directed to good ends. In civil actions amongst ourselves, there is exercise of our charity, those hearts which we see not, let us charitably believe to be disposed to God's service. That when as Christ hath shut up his woe only in those two, *Væ quia fortes illusiones, Woe because scandals and offences are so strong in their nature;* and *væ quia infirmi vos, woe because you are so weak in yours*, we do not create a third woe, *væ quia prævaricatores*, in an uncharitable jealousy, and misinterpretation of him, (that we are not in his care) nor of his ministers (that they do not execute his purposes,) nor of one another; that when as God hath placed us in a land, where there are no wolves, we do not think *hominem homini lupum*, imagine every man to be a wolf to us, or to intend our destruction. But as in the ark there were lions, but the lion shut his mouth, and clinched his paw, (the lion hurt nothing in the ark) and in the ark there were vipers and scorpions, but the viper showed no teeth, nor the scorpion no tail, (the viper bit none, the scorpion stung none in the ark) (for, if they had occasioned any disorder there, their escape could have been but into the sea, into irreparable ruin) so, in every state, (though that state be an ark of peace, and preservation) there will be some kind of oppression in some lions, some that will abuse power; but *væ si scandalizemur*, woe unto us if we be scandalized with that, and seditiously lay aspersions upon the state and government, because there are some such in every church, (though that church be an ark, for integrity and sincerity) there will be some vipers, vipers that will gnaw at their mother's belly, men that will shake the articles of religion; but *væ si scandalizemur*, woe if we be so scandalized at that, as to defame that church, or separate ourselves from that church which hath given us our baptism, for that. It is the chafing of the lion, and the stirring of the viper, that aggravates the danger; the first blow makes the wrong, but the second makes the fray; and they that will endure no kind of abuse in state or church, are many times more dangerous than that abuse which they oppose. It was only Christ Jesus himself that could say to the tempest, *Tace, obmutesce*, Peace, be still[28], not a blast, not a sob more; only he could becalm a tempest at once. It is well for us if we can beat out a

[28] Mark iv. 39.

storm at sea, with boarding to and again; that is, maintain and preserve our present condition in church, and state, though we increase not, that though we gain no way, yet we lose no way whilst the storm lasts. It is well for us, if, though we be put to take in our sails, and to take down our masts, yet we can hull it out; that is, if in storms of contradiction, or persecution, the church, or state, though they be put to accept worse conditions than before, and to depart with some of their outward splendour, be yet able to subsist and swim above water, and reserve itself for God's farther glory, after the storm is past; only Christ could becalm the storm; he is a good Christian that can ride out, or board out, or hull out a storm, that by industry, as long as he can, and by patience, when he can do no more, over-lives a storm, and does not forsake his ship for it, that is not scandalized with that state, nor that church, of which he is a member, for those abuses that are in it. The ark is peace, peace is good dispositions to one another, good interpretations of one another; for if our impatience put us from our peace, and so out of the ark, all without the ark is sea; the bottomless and boundless sea of Rome, will hope to swallow us, if we disunite ourselves, in uncharitable misinterpretations of one another; the peace of God is the *peace that passeth all understanding*[29]; that men should subdue and captivate even their understanding to the love of this peace, that when in their understanding they see no reason why this or this thing should be thus or thus done, or so and so suffered, the peace of God, that is, charity, may pass their understanding, and go above it; for, howsoever the affections of men, or the vicissitudes and changes of affairs may vary, or apply those two great axioms, and aphorisms, of ancient Rome, *Salus populi suprema lex esto*, The good of the people is above all law, and then, *Quod principi placet, lex esto*, The pleasure of the prince is above all law, howsoever I say, various occasions may vary their laws, adhere we to that rule of the law, which the apostle prescribes, that we always make, *Finem præcepti charitatem, The end of the commandment charity*[30]: for, no commandment, (no not those of the first table) is kept, if, upon pretence of keeping that commandment, or of the service of God, I come to an uncharitable opinion of other men.

[29] Phil. iv. 7. [30] 1 Tim. i. 5.

That so first, *Fundemur et radicemur in charitate*[31], that we be planted, and take root in that ground, in charity, (so we are, by being planted in that church, that thinks charitably even of that church, that uncharitably condemns us) and then, *Ut multiplicemur, That grace and peace may be multiplied in us*[32], (so it is, if to our outward peace, God add the inward peace of conscience in our own bosoms) and lastly, *ut abundemus*, that we may not only increase, (as the apostle says there[33]) but (he adds) *abound in charity* towards one another, and towards all men, for this abundant and overflowing charity, (as long as we can, to believe well, for the present, and where we cannot do so, to hope well of the future) is the best persuasive and antidote against the woe of this text, *Woe unto the world because of scandals and offences;* which, though it be spoken of the active, is more especially intended of the passive scandal; and though it be pressed upon us, first, *quia illusiones fortes*, because those scandals are so strong, and then, *quia infirmi nos*, because we are so weak, do yet endanger us most, in that respect, *quia prævaricatores*, because we open ourselves, nay offer ourselves to the vexation of scandals, by an easy, a jealous, a suspicious, an uncharitable interpreting of others.

SERMON C.

PREACHED AT LINCOLN'S INN.

PSALM XXXVIII. 2.

For thine arrows stick fast in me, and thy hand presseth me sore.

ALMOST every man hath his appetite, and his taste disposed to some kind of meats rather than others; he knows what dish he would choose, for his first, and for his second course. We have often the same disposition in our spiritual diet; a man may have

[31] Ephes. iii. 17. [32] 1 Pet. i. 2. [33] 1 Thes. iii. 12.

a particular love towards such or such a book of Scripture, and in such an affection, I acknowledge, that my spiritual appetite carries me still, upon the Psalms of David, for a first course, for the Scriptures of the Old Testament: and upon the epistles of St. Paul, for a second course, for the New, and my meditations even for these public exercises to God's church, return oftenest to these two. For, as a hearty entertainer offers to others, the meat which he loves best himself, so do I oftenest present to God's people, in these congregations, the meditations which I feed upon at home, in those two Scriptures. If a man be asked a reason why he loves one meat better than another, where all are equally good, (as the books of Scripture are) he will at least, find a reason in some good example, that he sees some man of good taste, and temperate withal, so do: and for my diet, I have St. Augustine's protestation, that he loved the Book of Psalms, and St. Chrysostom's, that he loved St. Paul's Epistles, with a particular devotion. I may have another more particular reason, because they are Scriptures, written in such forms, as I have been most accustomed to; St. Paul's being letters, and David's being poems: for, God gives us, not only that which is merely necessary, but that which is convenient too; he does not only feed us, but *feed us with marrow and with fatness;* he gives us our instruction in cheerful forms, not in a sour, and sullen, and angry, and unacceptable way, but cheerfully, in Psalms, which is also a limited and a restrained form; not in an oration, not in prose, but in Psalms; which is such a form as is both curious, and requires diligence in the making, and then when it is made, can have nothing, no syllable taken from it, nor added to it: therefore is God's will delivered to us in Psalms, that we might have it the more cheerfully, and that we might have it the more certainly, because where all the words are numbered, and measured, and weighed, the whole work is less subject to falsification, either by subtraction or addition. God speaks to us *in oratione stricta*, in a limited, in a diligent form; let us speak to him *in oratione soluta;* not pray, not preach, not hear, slackly, suddenly, unadvisedly, extemporally, occasionally, indiligently; but let all our speech to him, be weighed, and measured in the weights of the sanctuary, let us be content to preach, and to hear within the com-

pass of our articles, and content to pray in those forms which the church hath meditated for us, and recommended to us.

The whole Psalm is a prayer, and recommended by David to the church; and a prayer grounded upon reasons. The reasons are multiplied, and dilated from the second to the twentieth verse. But as the prayer is made to him that is Alpha and Omega, first, and last; so the prayer is the alpha and omega of the Psalm; the prayer possesses the first and last verse thereof; and though the reasons be not left out, (Christ himself settles that prayer, which he recommended to our daily use, upon a reason, *Quia tuum est regnum, for thine is the kingdom,*) yet David makes up his circle, he begins, and ends in prayer. But our text falls within his reasons; he prays in the first verse that God would forbear him, upon the reasons that follows; of which some are extrinsical, some arising out of the power, some out of the malice, some out of the scorn of other men; and some are intrinsical, arising out of himself, and of his sense of God's judgments upon him; and our text begins the reasons of that last kind, which because David enters with that particle, not only of connexion, but of argumentation too, for, *Rebuke me not O Lord,* for it stands thus and thus with me) we shall make it a first short part, to consider, how it may become a godly man, to limit God so far, as to present and oppose reasons against his declared purpose, and proceedings. And then in those calamities which he presents for his reasons in this text, *For thine arrows stick fast in me, and thy hand presseth me sore,* we shall pass by these steps; first, we shall see in what respect, in what allusion, in what notifications he calls them arrows: and therein first, that they are *alienæ,* they are shot from others, they are not in his own power; a man shoots not an arrow at himself; and then that they are *veloces,* swift in coming, he cannot give them their time; and again they are *vix visibiles,* though they be not altogether invisible in their coming, yet there is required a quick eye, and an express diligence, and watchfulness to discern and avoid them; so they are arrows in the hand of another; not his own; and swift as they come, and invisible before they come. And secondly, they are many arrows; the victory lies not in scaping one or two; and thirdly, they stick in him; they find not David so good proof, as

to rebound back again, and imprint no sense; and they stick fast; though the blow be felt, and the wound discerned, yet there is not a present cure, he cannot shake them off; *infixæ sunt;* and then, with all this, they stick fast in him; that is, in all him; in his body, and soul; in him, in his thoughts, and actions; in him, in his sins and in his good works too; *infixæ mihi*, there is no part of him, no faculty in him, in which they stick not: for, (which may well be another consideration) that hand, which shot them, presses him: follows the blow, and presses him sore, that is, vehemently. But yet, (which will be our conclusion) *sagittæ tuæ*, and *manus tua*, these arrows that are shot, and this hand that presses them so sore, are the arrows, and is the hand of God; and therefore first, they must have their effect, they cannot be disappointed: but yet they bring their comfort with them, because they are his, because no arrows from him, no pressing with his hand, comes without that *balsamum* of mercy, to heal as fast as he wounds, and of so many pieces will this exercise consist, this exercise of your devotion, and perchance patience.

First then, this particle of connexion and argumentation, for, which begins our text, occasions us, in a first part, to consider, that such an impatience in affliction, as bring us toward a murmuring at God's proceedings, and almost to a calling of God to an account, in inordinate expostulations, is a leaven so kneaded into the nature of man, so innate a tartar, so inherent a sting, so inseparable a venom in man, as that the holiest of men have scarce avoided it in all degrees thereof. Job had God's testimony of being an upright man; and yet Job bent that way, *O that I might have my request*, says Job, *and that God would grant me the thing I long for*[1]. Well, if God would, what would Job ask? *That God would destroy me, and cut me off.* Had it not been as easy, and as ready, and as useful a prayer, *That God would deliver him? Is my strength the strength of stones, or is my flesh of brass?* says he, in his impatience. What, though it be not? Not stones, not brass; is there no remedy, but to wish it dust? Moses had God's testimonies of a remarkable and examplary man, for meekness. But did God always find it so? was it a meek behaviour towards God, to say, *Wherefore hast thou afflicted thy servant?*

[1] Job vi. 8.

have I conceived all this people, have I begotten them, that thou shouldest say unto me, Carry them in thy bosom[2]? Elias had had testimonies of God's care and providence in his behalf; and God was not weary of preserving him, and he was weary of being preserved; he desired that he might die, and said, *Sufficit, Domine, It is enough O Lord, now take my soul*[3]. Jonas, even then, when God was expressing an act of mercy, takes occasion to be angry, and to be angry at God, and to be angry at the mercy of God. We may see his fluctuation and distemper, and irresolution in that case, and his transportation; *He was angry*, says the text; very angry; and yet, the text says, *he prayed*, but he prayed *eagerly; O Lord take, I beseech thee, my life from me; for it is better for me to die than to live*[4]. Better for him, that was all he considered; not what was best for the service and glory of God, but best for him. God asks him, *If he do well to be angry?* And he will not tell him there; God gives him time to vent his passion, and he asks him again after: *Doest thou well to be angry?* and he answers more angrily, *I do well to be angry, even unto death.* Jeremy was under this temptation too. Jonas was angry because his prophesy was not performed; because God would not second his prophecy in the destruction of Ninevah. Jeremy was angry because his prophesy was like to be performed; he preached heavy doctrine, and therefore his auditory hated him; *Woe is me, my mother*, says he[5], *that thou hast born me a man of strife, and a man of contention to the whole earth!* I preach but the messages of God; and (*væ mihi si non*, woe be unto me if I preach not them) I preach but the sense of God's indignation upon mine own soul, in a conscience of mine own sins, I impute nothing to another, that I confess not of myself, I call none of you to confession to me, I do but confess myself to God, and you, I rack no man's memory, what he did last year, last week, last night, I only gather into my memory, and pour out in the presence of my God, and his church, the sinful history of mine own youth, and yet I am a contentious man, says Jeremy, a worm, and a burden to every tender conscience, says he, *and I strive with the whole earth*, I am a bitter, and a satirical preacher; this is that that

[2] Numb. xi. 11.
[3] 1 Kings xix. 4.
[4] Jonah iv. 1—9.
[5] Jer. xv. 10.

wearies me, says he, *I have neither lent on usury, nor men have lent me on usury*, yet, as though I were an oppressing lender, or a fraudulent borrower, *every one of them doth curse me.*

This is a natural infirmity, which the strongest men, being but men, cannot divest, that if their purposes prosper not, they are weary of their industry, weary of their lives; but this is *Summa ingratitudo in Deum, malle non esse, quam miserum esse*[6]*: there* cannot be a greater unthankfulness to God than to desire to be nothing at all, rather than to be that, that God would have thee to be; to desire to be out of the world, rather than to glorify him, by thy patience in it. But when this infirmity overtakes God's children, *Patiuntur ut homines, sustinent ut Dei amici*; they are under calamities, as they are men, but yet they come to recollect themselves and to bear those calamities, as the valiant soldiers, as the faithful servants, as the bosom friends of Almighty God. *Si vis discere, qualis esse debeas, disce post gratiam,* says the same Father; learn patience, not from the stupidity of philosophers, who are but their own statues, men of stone, without sense, without affections, and who placed all their glory, in a *non facies ut te dicam malum*, that no pain should make them say they were in pain; nor from the pertinacy of heretics, how to bear a calamity, who gave their bodies to the fire, for the establishing of their disciples, but take out a new lesson in the times of grace; consider the apostles there, *Gaudentes et gloriantes*, they departed from the council, *rejoicing that they were counted worthy*[7], to suffer rebuke *for his name.* It was joy, and all joy, says St. James[8]; it was glory, and all glory, says St. Paul, *Absit mihi, God forbid that I should glory, save in the cross of our Lord Jesus Christ*[9]*;* and if I can glory in that, (to glory in that, is to have a conscience testifying to me, that God receives glory by my use of his correction) I may come to God, reason with God, plead with God, wrestle with God, and be received and sustained by him. This was David's case in our text: therefore he doth not stray into the infirmities of these great, and good men, Moses, Job, Elias, Jeremy, and Jonah; whose errors it is labour better bestowed carefully to avoid, than absolutely to excuse, for that cannot be done. But

[6] Chrysostom.
[7] Acts v. 41.
[8] James i. 2.
[9] Gal. vi. 14.

David presents only to God the sense of his corrections, and implies in that, that since the cure is wrought, since God's purpose, which is, by corrections, to bring a sinner to himself, and so to God, is effected in him, God would now be pleased to remember all his other gracious promises too; and to admit such a zealous prayer as he doth from Esay after, *Be not angry, O Lord, above measure*[10]; (that is, above the measure of thy promises to repentant souls, or the measure of the strength of our bodies) *neither remember iniquities for ever; but, lo, we beseech thee, behold, we are thy people.* To end this first part, (because the other extends itself in many branches.) Then when we are come to a sense of God's purpose, by his corrections, it is a seasonable time to fly to his mercy, and to pray that he would remove them from us; and to present our reasons, to spare us, for thy corrections have wrought upon us; *Give us this day our daily bread*, for thou hast given us stones, and scorpions, tribulations, and afflictions, and we have fed upon them, found nourishment even in those tribulations and afflictions, and said thee grace for them, blessed and glorified thy name, for those tribulations, and afflictions; give us our cordials now, and our restoratives, for thy physic hath evacuated all the peccant humour, and all our natural strength; shine out in the light of thy countenance now, for this long cold night hath benumbed us; since the dross is now evaporated, now withdraw thy fire; since thy hand hath anew cast us, now imprint in us anew thine image; since we have not disputed against thy corrections, all this while, *O Lord open thou our lips now*, and accept our remembering of thee, that we have not done so; accept our petition, and the reason of our petition, *for thine arrows stick fast in us, and thy hand presseth us sore.*

David in a rectified conscience finds that he may be admitted to present reasons against further corrections, and that this may be received as a reason, *that God's arrows are upon him;* for this is a phrase or a metaphor, in which God's indignation is often expressed in the Scripture. *He sent out his arrows, and scattered them*[11]; says David, magnifying God's goodness in his behalf, against his enemies. And so again, *God will ordain his arrows*

[10] Isaiah LXIV. 9. [11] Psalm XVIII. 14.

for them that persecute me[12]. *Complebo sagittas*, says God, *I will heap mischiefs upon them, and I will spend mine arrows upon them*[13]: yea, *inebriabo sanguine, I will make mine arrows drunk in their blood.* It is *idiotismus spiritus sancti*, a peculiar character of the Holy Ghost's expressing God's anger, in that metaphor of shooting arrows. In this place, some understand by these arrows, foul and infectious diseases, in his body, derived by his incontinence. Others, the sting of conscience, and that fearful choice, which the prophet offered him, war, famine, and pestilence. Others, his passionate sorrow in the death of Bathsheba's first child; or in the incest of Amnon upon his sister, or in the murder upon Amnon by Absolon; or in the death of Absolon by Joab; or in many other occasions of sorrow, that surrounded David and his family, more, perchance, than any such family in the body of story. But these psalms were made, not only to vent David's present holy passion, but to serve the church of God, to the world's end. And therefore, change the person, and we shall find a whole quiver of arrows. Extend this man, to all mankind; carry David's history up to Adam's history, and consider us in that state, which we inherit from him, and we shall see arrows fly about our ears, *à Deo prosequente*, the anger of God hanging over our heads, in a cloud of arrows; and *à conscientia remordente*, our own consciences shooting poisoned arrows of desperation into our souls; and *ab homine contemnente*, men multiplying arrows of detraction, and calumny, and contumely upon our good name, and estimation. Briefly, in that wound, as we were all shot in Adam, we bled out *impassibilitatem*, and we sucked in *impossibilitatem;* there we lost our immortality, our impassibility, our assurance of paradise, and then we lost *possibilitatem boni*, says St. Augustine: all possibility of recovering any of this by ourselves. So that these arrows which are lamented here, are all those miseries, which sin hath cast upon us; labour, and the child of that, sickness, and the offspring of that, death; and the security of conscience, and the terror of conscience; the searing of the conscience, and the over-tenderness of the conscience; God's quiver, and the devil's quiver, and our own quiver, and our neighbour's quiver, afford, and furnish arrows to gall, and wound

[12] Psalm vii. 13. [13] Deut. xxxii. 23, 42.

us. These arrows then in our text, proceeding from sin, and sin proceeding from temptations, and inducing tribulations, it shall advance your spiritual edification most, to fix your consideration upon those fiery darts[14], as they are temptations, and as they are tribulations. Origen says, he would wish no more, for the recovery of any soul, but that she were able to see *cicatrices suas*, those scars which these fiery darts have left in her, the deformity which every sin imprints upon the soul, and *contritiones suas*, the attenuating and wearing out, and consumption of the soul, by a continual succession of more, and men wound upon the same place. An ugly thing in a consumption, were a fearful spectacle, and such Origen imagines a soul to be, if she could see *cicatrices*, and *contritiones*, her ill-favouredness, and her leanness in the deformity, and consumption of sin. How provident, how diligent a patience did our blessed Saviour bring to his passion, who foreseeing that that would be our case, our sickness, to be first wounded with single temptations, and then to have even the wounds of our soul wounded again, by a daily reiterating of temptations in the same kind, would provide us physic agreeable to our disease, chirurgery conformable to our wound, first to be scourged so, as that his holy body was torn with wounds, and then to have those wounded again, and often, with more violatings. So then these arrows, are those temptations, and those tribulations, which are accompanied with these qualities of arrows shot at us, that they are *alienæ*, shot from others, not in our power; and *veloces*, swift and sudden, soon upon us; and *vix visibiles*, not discernible in their coming, but by an exact diligence.

First then, these temptations are dangerous arrows, as they are *alienæ*, shot from others, and not in our own power. It was the emblem, and inscription, which Darius took for his coin, *Insculpere sagittarium*, to show his greatness, that he could wound afar off, as an archer does. And it was the way by which God declared the deliverance of Israel from Syria: Elisha bids the king open the window eastward, and shoot an arrow out[15]. The king does shoot: and the prophet says, *Sagitta salutis Domini, the arrow of the Lord's deliverance:* he would deliver Israel, by shoot-

[14] Eph. vi. 16. [15] 2 Kings xiii. 16.

ing vengeance into Syria. One danger in our arrows, as they are temptations, is, that they come unsuspectedly; they come, we know not, from whence; from others; that is a danger; but in our temptations, there is a greater danger than that, for a man cannot shoot an arrow at himself; but we can direct temptations upon ourselves; if we were in a wilderness, we could sin; and where we are, we tempt temptations, and wake the devil, when for any thing that appears, he would sleep. A certain man drew a bow at a venture, says that story[16]; he had no determinate mark, no express aim, upon any one man; he drew his bow at a venture, and he hit, and he slew the king Ahab. A woman of temptation, *Tendit arcum in incertum*, as that story speaks; she paints, she curls, she sings, she gazes, and is gazed upon; there is an arrow shot at random; she aimed at no particular mark; and thou puttest thyself within shot, and meetest the arrow; thou soughtest the temptation, the temptation sought not thee. A man is able to oppress others; *Et gloriatur in malo quia potens*, He boasts himself because he is able to do mischief[17]; and *Tendit arcum in incertum*, He shoots his arrow at random, he lets it be known, that he can prefer them, that second his purposes, and thou puttest thyself within shot, and meetest the arrow, and makest thyself his instrument; thou soughtest the temptation, the temptation sought not thee; when we expose ourselves to temptations, temptations hit us, that were not expressly directed, nor meant to us. And even then, when we begin to fly from temptations, the arrow overtakes us. Jehoram fled from Jehu, and Jehu shot after him, and shot him through the heart[18]. But this was after Jehoram had talked with him. After we have parlied with a temptation, debated whether we should embrace it or no, and entertained some discourse with it, though some tenderness, some remorse, make us turn our back upon it, and depart a little from it, yet the arrow overtakes us; some reclinations, some retrospects we have, a little of Lot's wife is in us, a little sociableness, and conversation, a little point of honour, not to be false to former promises, a little false gratitude, and thankfulness, in respect of former obligations, a little of the

[16] 1 Kings xxii. 34. [17] Psalm lii. 1. [18] 2 Kings ix. 23, 24.

compassion and charity of hell, that another should not be miserable, for want of us, a little of this, which is but the good nature of the devil, arrests us, stops us, fixes us, till the arrow, the temptation shoot us in the back, even when we had a purpose of departing from that sin, and kills us over again. Thus it is, when we meet a temptation, and put ourselves in the arrow's way; and thus it is when we fly not fast enough, nor far enough from a temptation. But when we do all that, and provide as safely as we can to get, and do get quickly out of distance, yet, *The wicked bend their bows, that they may privily shoot at the upright in heart*[19]; *in occulto*, it is a work of darkness, detraction; and they can shoot in the dark; they can wound, and not be known. They can whisper thunder, and pass an arrow through another man's ear, into mine heart; let a man be zealous, and fervent in reprehension of sin, and there flies out an arrow, that gives him the wound of a Puritan. Let a man be zealous of the house of God, and say any thing by way of moderation, for the repairing of the ruins of that house, and making up the differences of the church of God, and there flies out an arrow, that gives him the wound of a Papist. One shoots east, and another west, but both these arrows meet in him, that means well, to defame him. And this is the first misery in these arrows, these temptations, *quia alienæ*, they are shot from others, they are not in our own quiver, nor in our own government.

Another quality that temptations receive from the Holy Ghost's metaphor of arrows is, *quia veloces*, because this captivity to sin, comes so swiftly, so impetuously upon us. Consider it first in our making; in the generation of our parents, we were conceived in sin; that is, they sinned in that action; so we were conceived in sin; in their sin. And in ourselves, we were submitted to sin, in that very act of generation, because then we became in part the subject of original sin. Yet, there was no arrow shot into us then; there was no sin in that substance of which we were made; for if there had been sin in that substance, that substance might be damned, though God should never infuse a soul into it; and that cannot be said well then; God, whose goodness, and wisdom will have that substance to become a man,

[19] Psalm xi. 2.

he creates a soul for it, or creates a soul in it, (I dispute not that) he sends a light, or he kindles a light, in that lanthorn; and here is no arrow shot neither; here is no sin in that soul, that God creates; for there God should create something that were evil; and that cannot be said; here is no arrow shot from the body, no sin in the body alone; none from the soul, no sin in the soul alone; and yet, the union of this soul and body is so accompanied with God's malediction for our first transgression, that in the instant of that union of life, as certainly as that body must die, so certainly the whole man must be guilty of original sin. No man can tell me out of what quiver, yet here is an arrow comes so swiftly, as that in the very first minute of our life, in our quickening in our mother's womb, we become guilty of Adam's sin done six thousand years before, and subject to all those arrows, hunger, labour, grief, sickness, and death, which have been shot after it. This is the fearful swiftness of this arrow, that God himself cannot get before it. In the first minute that my soul is infused, the image of God is imprinted in my soul; so forward is God in my behalf, and so early does he visit me. But yet original sin is there, as soon as that image of God is there. My soul is capable of God, as soon as it is capable of sin; and though sin do not get the start of God, God does not get the start of sin neither. Powers, that dwell so far asunder, as heaven, and hell, God and the devil, meet in an instant in my soul, in the minute of my quickening, and the image of God, and the image of Adam, original sin, enter into me at once, in one, and the same act. So swift is this arrow, original sin, from which, all arrows of subsequent temptations, are shot, as that God, who comes to my first minute of life, cannot come before death.

And then, a third, and last danger, which we noted in our temptations, as they are represented by the Holy Ghost, in this metaphor of arrows, is, that they are *vix visibiles*, hardly discernible. 'Tis true, that temptations do not light upon us, as bullets, that we cannot see them, till we feel them. An arrow comes not altogether so: but an arrow comes so, as that it is not discerned, except we consider which way it comes, and watch it all the way. An arrow, that finds a man asleep, does not wake him first, and

wound him after; a temptation that finds a man negligent, possesses him, before he sees it. *In gravissimis criminibus, confinia virtutum lædunt*[20]; this is it that undoes us, that virtues and vices are contiguous, and borderers upon one another; and very often, we can hardly tell, to which action the name of vice, and to which the name of virtue appertains. Many times, that which comes within an inch of a noble action, falls under the infamy of an odious treason; at many executions, half the company will call a man a heretic, and half, a martyr. How often an excess makes a natural affection, an unnatural disorder? *Utinam aut sororem non amasset Hamon, aut non vindicasset Absolon;* Amnon loved his sister Tamar; but a little too well; Absolon hated his brother's incest, but a little too ill. Though love be good, and hate be good, respectively, yet, says St. Ambrose, I would neither that love, nor that hate had gone so far. The contract between Jonathan and David, was, *If I say, The arrow on this side of thee, all is well; if I say, The arrow is beyond thee, thou art in an ill case*[21]. If the arrow, the temptation, be yet on this side of thee, if it have not lighted upon thee, thou art well; God hath directed thy face to it, and thou mayest, if thou wilt, continue thy diligence, watch it, and avoid it. But if the arrow be beyond thee, and thou have cast it at thy back, in a forgetfulness, in a security of thy sin, thy case is dangerous. In all these respects, are these arrows, these infirmities, derived from the sin of Adam, dangerous, as they are *alienæ*, in the hand of others, as they are *veloces*, swift in seizing us, and as they are *vix visibiles*, hardly discerned to be such; and these considerations fell within this first branch of this second part, *Thine arrows, temptations*, as they are arrows, *stick fast in me.*

These dangers are in them, as they are *sagittæ, arrows;* and would be so, if they were but single arrows; any one temptation would endanger us, any one tribulation would encumber us; but they are plural, arrows, and many arrows. A man is not safe, because one arrow hath missed him; nor though he be free from one sin. In the execution of Achan, all Israel threw stones at him, and stoned him[22]. If Achan had had some brother, or

[20] Ambrose. [21] 1 Sam. xx. 21, 22. [22] Josh. vii. 25.

cousin amongst them, that would have flung over, or short, or weakly, what good had that done him, when he must stand the mark for all the rest? All Israel must stone him. A little disposition towards some one virtue, may keep thee from some one temptation; thou mayest think it pity to corrupt a chaste soul, and forbear soliciting her; pity to oppress a submitting wretch, and forbear to vex him; and yet practise, and that with hunger and thirst, other sins, or those sins upon other persons. But all Israel stones thee; arrows fly from every corner; and thy measure is not, *to thank God, that thou art not as the publican, as some other man*, but thy measure is, *to be pure and holy, as thy Father in heaven, is pure, and holy*, and to conform thyself in some measure, to thy pattern, Christ Jesus. Against him it is noted, that the Jews took up stones twice to stone him. Once, when they did it, *He went away and hid himself*[23]. Our way to escape these arrows, these temptations, is to go out of the way, to abandon all occasions, and conversation, that may lead into temptation. In the other place[24], Christ stands to it, and disputes it out with them, and puts them from it by the *scriptum est;* and that's our safe shield, since we must necessarily live in the way of temptations, (for *coluber in via*, there is a snake in every path, temptation in every calling) still to receive all these arrows, upon the shield of faith, still to oppose the *scriptum est*, the faithful promises of God, that he will give us the issue with the temptation, when we cannot avoid the temptation itself. Otherwise, these arrows are so many, as would tire, and wear out, all the diligence, and all the constancy of the best moral man. We find many mentions in the Scriptures of filling of quivers, and emptying of quivers, and arrows, and arrows, still in the plural, many arrows. But in all the Bible, I think, we find not this word, (as it signifies temptation, or tribulation) in the singular, one arrow, anywhere, but once, where David calls it, *The arrow that flies by day*[25]; and is seen, that is, known by every man; for, for that, the fathers, and ancients run upon that exposition, that that one arrow common to all, that day-arrow visible to all, is the natural death; (so the Chaldee paraphrase calls it there expressly, *sagitta mortis*, the arrow of death) which

[23] John viii. 59. [24] John x. 31. [25] Psalm xci. 5.

every man knows to belong to every man; (for, as clearly as he sees the sun set, he sees his death before his eyes.) Therefore it is such an arrow, as the prophet does not say, thou shalt not feel, but, *Thou shalt not fear the arrow that flies by day.* The arrow, the singular arrow that flies by day, is that arrow that falls upon every man, death. But everywhere in the Scriptures, but this one place, they are plural, many, so many, as that we know not whence, nor what they are. Nor ever does any man receive one arrow alone, any one temptation, but that he receives another temptation, to hide that, though with another, and another sin. And the use of arrows in the war, was not so much to kill, as to rout, and disorder a battle; and upon that routing, followed execution. Every temptation, every tribulation is not deadly. But their multiplicity disorders us, discomposes us, unsettles us, and so hazards us. Not only every periodical variation of our years, youth and age, but every day hath a divers arrow, every hour of the day, a divers temptation. An old man wonders then, how an arrow from an eye could wound him, when he was young, and how love could make him do those things which he did then; and an arrow from the tongue of inferior people, that which we make shift to call honour, wounds him deeper now; and ambition makes him do as strange things now, as love did then; a fair day shoots arrows of visits, and comedies, and conversation, and so we go abroad: and a foul day shoots arrows of gaming, or chambering, and wantonness, and so we stay at home. Nay, the same sin shoots arrows of presumption in God, before it be committed, and of distrust and diffidence in God after; we do not fear before, and we cannot hope after: and this is that misery from this plurality, and multiplicity of these arrows, these manifold temptations, which David intends here, and as often as he speaks in the same phrase of plurality, *vituli multi*[26], many bulls, *canes multi*, many dogs, and *bellantes multi*, many warlike enemies, and *aquæ multæ*, many deep waters compass me. For as it is said of the spirit of wisdom, that it is *unicus multiplex*[27], manifoldly one, plurally singular: so the spirit of temptation in every soul is *unicus multiplex*, singularly plural, rooted in some one beloved sin, but derived into infinite branches of temptation.

[26] Psalm xxii. 13, 16. [27] Wisd. vii. 22.

And then, these arrows stick in us; the rain falls, but that cold sweat hangs not upon us; hail beats us, but it leaves no pock-holes in our skin. These arrows do not so fall about us, as that they miss us; nor so hit us, as they rebound back without hurting us; but we complain with Jeremy, *The sons of his quiver are entered into our reins*[28]. The Roman translation reads that *filias, The daughters of his quiver;* if it were but so, daughters, we might limit these arrows in the signification of temptations, by the many occasions of temptation, arising from that sex. But the original hath its *filios*, the sons of his quiver, and therefore we consider these arrows in a stronger signification, tribulations, as well as temptations; *They stick in us;* consider it but in one kind, diseases, sicknesses. They stick to us so, as that we are not sure, that any old diseases mentioned in physicians' books are worn out, but that every year produces new, of which they have no mention, we are sure. We can scarce express the number, scarce sound the names of the diseases of man's body; 6000 year hath scarce taught us what they are, how they affect us, how they shall be cured in us; nothing on this side the resurrection, can teach us. They stick to us so, as that they pass by inheritance, and last more generations in families than the inheritance itself does; and when no land, no manor, when no title, no honour descends upon the heir, the stone, or the gout descends upon him. And as though our bodies had not naturally diseases, and infirmities enough, we contract more, inflict more, (and that, out of necessity too) in mortifications, and macerations, and disciplines of this rebellious flesh. I must have this body with me to heaven, or else salvation itself is not perfect; and yet I cannot have this body thither, except as St. Paul did his, *I beat down this body*, attenuate this body by mortification; *Wretched man that I am, who shall deliver me from this body of death*[29]? I have not body enough for my body, and I have too much body for my soul; not body enough, not blood enough, not strength enough, to sustain myself in health, and yet body enough to destroy my soul, and frustrate the grace of God in that miserable, perplexed, riddling condition of man; sin makes the body of man miserable, and the remedy of sin, mortification, makes it miserable too; if we enjoy

[28] Lam. iii. 13.

[29] 1 Cor. ix. ult.

the good things of this world, *Duriorem carcerem præparamus*[30], we do but carry another wall about our prison, another story of unwieldly flesh about our souls; and if we give ourselves as much mortification as our body needs, we live a life of Fridays, and see no Sabbath, we make up our years of Lents, and see no other Easters, and whereas God meant us Paradise, we make all the world a wilderness. Sin hath cast a curse upon all the creatures of the world, they are all worse than they were at first, and yet we dare not receive so much blessing, as is left in the creature, we dare not eat or drink, and enjoy them. The daughters of God's quiver, and the sons of his quiver, the arrows of temptation, and the arrows of tribulation, do so stick in us, that as he lives miserably, that lives in sickness, and he as miserably, that lives in physic: so plenty is a misery, and mortification is a misery too; plenty, if we consider it in the effects, is a disease, a continual sickness, for it breeds diseases; a mortification, if we should consider it without the effects, is a disease too, a continual hunger, and fasting; and if we consider it at best, and in the effects, mortification is but a continual physic, which is misery enough.

They stick, and they stick fast; *altè infixæ;* every syllable aggravates our misery. Now for the most part, experimentally, we know not whether they stick fast or no, for we never go about to pull them out: these arrows, these temptations, come, and welcome: we are so far from offering to pull them out, that we fix them faster and faster in us; we assist our temptations: yea, we take preparatives and fomentations, we supple ourselves by provocations, lest our flesh should be of proof against these arrows, that death may enter the surer, and the deeper into us by them. And he that does in some measure, soberly and religiously, go about to draw out these arrows, yet never consummates, never perfects his own work; he pulls back the arrow a little way, and he sees blood, and he feels spirit to go out with it, and he lets it alone: he forbears his sinful companions, a little while, and he feels a melancholy take hold of him, the spirit and life of his life decays, and he falls to those companions again. Perchance he rushes out the arrow with a sudden, and a resolved vehemence, and he leaves the head in his body: he forces a divorce from that

[30] Basil.

sin, he removes himself out of distance of that temptation; and yet he surfeits upon cold meat, upon the sinful remembrance of former sins, which is a dangerous rumination, and an unwholesome chewing of the cud; it is not an ill derivation of repentance, that *pœnitere* is *pœnam tenere;* that is true repentance when we continue in those means, which may advance our repentance. When Joash the king of Israel came to visit Elisha upon his sick bed, and to consult with him about his war, Elisha bids the king smite the ground, and he smites it thrice, and ceases; then the man of God was angry, and said, *Thou shouldst have smitten five or six times, and so thou shouldst have smitten thine enemies, till thou hadst consumed them*[81]. Now, how much hast thou to do, that hast not pulled at this arrow at all yet? thou must pull thrice and more, before thou get it out; thou must do, and leave undone many things, before thou deliver thyself of that arrow, that sin that transports thee. One of these arrows was shot into St. Paul himself[82], and it stuck, and stuck fast; whether an arrow of temptation, or an arrow of tribulation, the fathers cannot tell; and therefore, we do now, (not inconveniently) all our way, in this exercise, mingle these two considerations, of temptation, and tribulation. Howsoever St. Paul pulled thrice at this arrow, and could not get it out; *I besought the Lord thrice*, says he, *that it might depart from me.* But yet, Joash his thrice striking of the ground, brought him some victory; St. Paul's thrice praying, brought him in that provision of grace, which God calls *sufficient for him.* Once pulling at these arrows, a slight consideration of thy sins will do no good. Do it thrice; testify some true desire by such a diligence; do it now as thou sittest, do it again at the table, do it again in thy bed; do it thrice, do it in thy purpose, do it in thine actions, do it in thy constancy; do it thrice, within the walls of thy flesh, in thyself, within the walls of thy house in thy family, and in a holy and exemplar conversation abroad, and God will accomplish thy work, which is his work in thee; and though the arrow be not utterly pulled out, yet it shall not fester, it shall not gangrene; thou shalt not be cut off from the body of Christ, in his church here, nor in the triumphant church hereafter, how fast soever these arrows did stick upon thee before. God did not refuse Israel

[81] 2 Kings xiii. 17. [82] 2 Cor. xii. 7.

for her wounds, and bruises, and putrefying sores[33], though from the sole of the foot, to the crown of the head, but because those wounds were not closed, nor bound up, nor suppled with ointments, therefore he refused her. God shall not refuse any soul, because it hath been shot with these arrows; alas, God himself hath set us up *for a mark*, says Job, and so says Jeremy, *against these arrows*[34]. But that soul that can pour out floods of tears, for the loss, or for the absence, or for the unkindness, or imagination of an unkindness of a friend, misbeloved, beloved a wrong way, and not afford one drop, one tear, to wash the wounds of these arrows, that soul that can squeeze the wound of Christ Jesus, and spit out his blood in these blasphemous execrations, and shed no drop of this blood upon the wounds of these arrows; that soul, and only that soul, that refuses a cure, does God refuse; not because they fell upon it, and stuck, and stuck fast, and stuck long, but because they never, never went about to pull them out; never resisted a temptation, never lamented a transgression, never repented a recidivation.

Now this is more put home to us in the next addition, *infixæ mihi*, they stick, and stick fast, *in me*, that is, *in all me*. They[35] that sin must be saved or damned; that is not the soul alone, nor body alone, but all, the whole man. God is the God of Abraham, as he is the God of the living; therefore Abraham is alive; and Abraham is not alive, if his body be not alive; alive actually in the person of Christ; alive in an infallible assurance of a particular resurrection. Whatsoever belongs to thee, belongs to thy body and soul; and these arrows stick fast in thee; in both. Consider it in both; in things belonging to the body and to the soul; we need clothing; baptism is God's wardrobe; there *induimur Christo;* in baptism we put on Christ; there we are invested, apparelled in Christ; and there comes an arrow, that cuts off half our garment, (as Hanun did David's servants[36]) a temptation that makes us think, it is enough to be baptized, to profess the name of Christ; for Papist, or Protestant, it is but the train of the garment, matter of civility, and policy, and government, and may be cut off, and the garment remain still. So we need meat,

[33] Isaiah i. 6.
[34] Lam. iii 12.
[35] Folio edition, "That that sin."
[36] 2 Sam. x. 4.

sustenance, and then an arrow comes, a temptation meets us, *edite, et bibite, eat and drink, to-morrow you shall die;* that there is no life, but this life, no blessedness but in worldly abundances. If we need physic, and God offer us his physic, medicinal corrections, there flies an arrow, a temptation, *medice cura teipsum*, that he whom we make our physician, died himself, of an infamous disease, that Christ Jesus from whom we attend our salvation, could not save himself. In our clothing, in our diet, in our physic, things which carry our consideration upon the body, these arrows stick fast in us, in that part of us. So in the more spiritual actions of our souls too. In our alms there are trumpets blown, there is an arrow of vain glory; in our fastings, there are disfigurings, there is an arrow of hypocrisy; in our purity, there is contempt of others; there is an arrow of pride; in our coming to church, there is custom and formality; in hearing sermons, there is affection to the parts of the preacher. In our sinful actions these arrows abound; in our best actions they lie hid; and as thy soul is in every part of thy body, so these arrows are in every part of thee, body, and soul; they stick, and stick fast, in thee, in all thee.

And yet there is another weight upon us, in the text, there is still a hand that follows the blow, and presses it, *Thy hand presses me sore;* so the Vulgate read it, *Confirmasti super me manum tuam, Thy hand is settled upon me;* and the Chaldee paraphrase carries it further than to man, *Sit super me vulnus manus tua;* Thy hand hath wounded me, and that hand keeps the wound open. And in this sense the apostle says, *It is a fearful thing to fall into the hands of the living God*[87]. But as God leaves not his children without correction, so he leaves them not without comfort, and therefore it behoves us to consider his hand upon these arrows, more than one way.

First, because his hand is upon the arrow, it shall certainly hit the mark; God's purpose cannot be disappointed. If men, and such men, left-handed men, and so many, seven hundred left-handed men, and so many of one tribe, seven hundred Benjamites[88], could sling stones at a hair's breadth, and not fail, God is a better mark-man than the left-handed Benjamites; his arrows always

[87] Heb. x. 31. [88] Judges xx. 16.

hit as he intends them. Take them then for tribulation, his hand is upon them; though they come from the malice of men, his hand is upon them. St. Ambrose observes, that in afflictions, God's hand and the devil's are but one hand. *Stretch out thy hand*, says Satan to God, concerning Job; and, *all that he hath is in thy hand*, says God to Satan. *Stretch out thy hand, and touch his bones*, says Satan again to God; and again; God to Satan, *He is in thy hand, but touch not his life.* A difference may be, that when God's purpose is but to punish, as he did Pharaoh, in those several premonitory plagues, there it is *digitus Dei*[39]; it was but a *finger*, and God's finger. When Belshazzar was absolutely to be destroyed, there were *digiti*, and *manus hominis*, men's fingers, and upon a man's hand[40]. The arrows of men are ordinary, more venomous, and more piercing, than the arrows of God. But as it is in that story of Elisha and Joash, the prophet bade the king shoot, but Elisha laid his hand upon the king's hand; so from what instrument of Satan soever, thy affliction come, God's hand is upon their hand that shoot it, and though it may hit the mark according to their purpose, yet it hath the effect, and it works according to his.

Yea, let this arrow be considered as a temptation, yet his hand is upon it; at least God sees the shooting of it, and yet lets it fly. Either he tries us by these arrows, what proof we are; or he punishes us by those arrows of new sins, for our former sins; and so, when he hath lost one arrow, he shoots another. He shoots a sermon, and that arrow is lost; he shoots a sickness, and that arrow is lost; he shoots a sin; not that he is author of any sin, as sin; but as sin is a punishment of sin, he concurs with it. And so he shoots arrow after arrow, permits sin after sin, that at last some sin, that draws affliction with it, might bring us to understanding; for that word, in which the prophet here expressed this sticking, and this fast sticking of these arrows, which is *nachath*, is here, (as the grammarians in that language call it) in Niphal, *figere factæ*, they were made to stick; God's hand is upon them, the work is his, the arrows are his, and the sticking of them is his, whatsoever, and whosesoever they be.

His hand shoots the arrow, as it is a tribulation, he limits it, whosoever inflict it. His hand shoots it, as it is a temptation;

[39] Exod. viii. 19. [40] Dan. v. 5.

he permits it, and he orders it, whosoever offer it. But it is especially from his hand, as it hath a medicinal nature in it; for in every temptation, and every tribulation, there is a catechism, and instruction; nay, there is a canticle, a love-song, an epithalamion, a marriage song of God, to our souls, wrapped up, if we would open it, and read it, and learn that new tune, that music of God; so when thou hearest Nathan's words to David, *The child that is born unto thee shall surely die*[41], (let that signify, the children of thy labour, and industry, thy fortune, thy state shall perish) so when thou hearest God's word to David[42], *Choose famine, or war, or pestilence, for the people*, (let that signify, those that depend upon thee, shall perish) so when thou hearest Esay's words to Hezekiah, *Put thy house in order, for thou shalt die*[43]; (let that signify, thou thyself in person shall perish) so when thou hearest all the judgments of God, as they lie in the body of the Scriptures, so the applications of those judgments, by God's ministers, in these services, upon emergent occasions, all these are arrows shot by the hand of God, and that child of God, that is accustomed to the voice, and to the ear of God, to speak with him in prayer, when God speaks to him, in any such voice here, as that to David, or Hezekiah, though this be a shooting of arrows, *Non fugabit eum vir sagittarius*[44], the arrow, (as we read it) the archer, (as the Roman edition reads it) cannot make that child of God afraid, afraid with a distrustful fear, or make him loath to come hither again to hear more, how close soever God's arrow, and God's archer, that is, his word in his servant's mouth, come to that conscience now, nor make him misinterpret that which he does hear, or call that passion in the preacher, in which the preacher is but *sagittarius Dei*, the deliverer of God's arrows; for God's arrows, are *sagittæ compunctionis*, arrows that draw blood from the eyes; tears of repentance from Mary Magdalene, and from Peter; and when from thee? There is a *probatum est* in St. Augustine. *Sagittaveras cor meum*[45], Thou hast shot at my heart; and how wrought that? To the withdrawing of his tongue, *à nundinis loquacitatis*, from that market in which I sold myself, (for St. Augustine at that time taught rhetoric) to turn

[41] 2 Sam. xii. 14. [42] 2 Sam. xxiv. 13. [43] Isaiah xxxviii. 1.
[44] Job xli. 19. [45] Confess. l. ix. c. 2.

the stream of his eloquence, and all his other good parts, upon the service of God in his church. You may have read, or heard that answer of a general who was threatened with that danger, that his enemies' arrows were so many, as that they would cover the sun from him; *in umbra pugnabimus;* All the better, says he, for then we shall fight in the shadow. Consider all the arrows of tribulation, even of temptation, to be directed by the hand of God, and never doubt to fight it out with God, to lay violent hands upon heaven, to wrestle with God for a blessing, to charge and press God upon his contracts and promises, for *in umbra pugnabis*, though the clouds of these arrows may hide all suns of worldly comforts from thee, yet thou art still under the shadow of his wings. Nay, thou art still, for all this shadow, in the light of his countenance. To which purpose there is an excellent use of this metaphor of arrows, Habakkuk iii. 11, where it is said, that *God's servants shall have the light of his arrows, and the shining of his glittering spear:* that is, the light of his presence, in all the instruments, and actions of his corrections.

To end all, and to dismiss you with such a recollection, as you may carry away with you; literally, primarily, this text concerns David: he by temptations to sin, by tribulations for sin, by comminations, and increpations upon sin, was bodily and ghostly become a quiver of arrows of all sorts; they stuck, and stuck fast, and stuck full in him, in all him. The psalm hath a retrospect too, it looks back to Adam, and to every particular man in his loins, and so, David's case is our case, and all these arrows stick in all us. But the psalm and the text hath also a prospect, and hath a prophetical relation from David to our Saviour Christ Jesus. And of him, and of the multiplicity of these arrows upon him in the exinanition, and evacuation of himself, in this world for us, have many of the ancients interpreted these words literally, and as in their first and primary signification; turn we therefore to him, before we go, and he shall return home with us. How our first part of this text is appliable to him, that our prayers to God, for ease in afflictions, may be grounded upon reasons, out of the sense of those afflictions, St. Basil tells us, that Christ therefore prays to his Father now in heaven, to spare mankind, because man had suffered so much, and drunk so deep of the bitter cup of

his anger, in his person and passion before: it is an avoidable plea, from Christ in heaven, for us, *Spare them O Lord in themselves, since thou didst not spare them in me.* And how far he was from sparing thee, we see in all those several weights which have aggravated his hand, and these arrows upon us: if they be heavy upon us, much more was their weight upon thee, every dram upon us was a talent upon thee, *Non dolor sicut dolor tuus*, take Rachael weeping for her children, Mary weeping for her brother Lazarus, Hezekiah for his health, Peter for his sins, *Non est dolor sicut dolor tuus.* The arrows that were shot at thee, were *alienæ*, afflictions that belonged to others; and did not only come from others, as ours do; but they were *alienæ* so, as that they should have fallen upon others; and all that should have fallen upon all others, were shot at thee, and lighted upon thee. Lord, though we be not capable of sustaining that part, this passion for others, give us that, which we may receive, compassion with others. They were *veloces*, these arrows met swiftly upon thee; from the sin of Adam that induced death, to the sin of the last man, that shall not sleep, but be changed, when thy hour came they came all upon thee, in that hour. Lord put this swiftness into our sins, that in this one minute, in which our eyes are open towards thee, and thine ears towards us, our sins, all our sins, even from the impertinent frowardness of our childhood, to the unsufferable frowardness of our age, may meet in our present confessions, and repentances, and never appear more. They were (as ours are too) *invisibles;* those arrows which fell upon thee, were so invisible, so undiscernible, as that to this day, thy church, thy school cannot see, what kind of arrow thou tookest into thy soul, what kind of affliction it was, that made thy soul heavy unto death, or dissolved thee into a jelly of blood in thine agony. Be thou O Lord, the Father of Lights unto us, in all our ways and works of darkness; manifest unto us, whatsoever is necessary for us to know, and be a light of understanding and grace before, and a light of comfort and mercy after any sin hath benighted us. These arrows were, as ours are also, *plures*, plural, many, infinite; they were the sins of some that shall never thank thee, never know that thou borest their sins, never know that they had any such sins to be borne. Lord teach us to number

thy corrections upon us, so, as still to see thy torments suffered for us, and our own sins, to be infinitely more that occasioned those torments, than those corrections that thou layest upon us. Thine arrows stuck and stuck fast in thee; the weight of thy torments, thou wouldest not cast off, nor lessen, when at thy execution they offered thee that stupefying drink[46], (which was the civil charity in those times to condemned persons, to give them an easier passage, in the agonies of death) thou wouldest not taste of that cup of ease. Deliver us, O Lord, in all our tribulations, from turning to the miserable comforters of this world, or from wishing or accepting any other deliverance, than may improve and make better our resurrection. These arrows were in thee, in all thee: from thy head torn with thorns, to thy feet piered with nails; and in thy soul so as we know not how, so as to extort a *Si possibile, If it be possible let this cup pass*, and an *Ut quid dereliquisti, My God, my God, why hast thou forsaken me?* Lord, whilst we remain entire here, in body and soul, make us, and receive us an entire sacrifice to thee, in directing body and soul to thy glory, and when thou shalt be pleased to take us in pieces by death, receive our souls to thee, and lay up our bodies for thee, in consecrated ground, and in a Christian burial. And lastly, thine arrows were followed, and pressed with the hand of God; the hand of God pressed upon thee, in that eternal decree, in that irrevocable contract, between thy Father and thee, in that *Oportuit pati*, That all that thou must suffer, and so enter into our glory. Establish us, O Lord, in all occasions of diffidences here; and when thy hand presses our arrows upon us, enable us to see, that that very hand, hath from all eternity written, and written in thine own blood, a decree of the issue, as well, and as soon, as of the temptation. In which confidence of which decree, as men in the virtue thereof already in possession of heaven, we join with that choir in that service, in that anthem, *Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever, and ever*, Amen[47].

[46] Mark xv. 23. [47] Apoc. vii. 11, 12.

SERMON CI.

PREACHED AT LINCOLN'S INN.

PSALM XXXVIII. 3.

There is no soundness in my flesh, because of thine anger, neither is there any rest in my bones, because of my sin.

IN that which is often reported to you, out of St. Hierome, *Titulus clavis*, That the title of the psalm, is the key of the psalm, there is this good use, that the Book of Psalms is a mysterious book; and, if we had not a lock, every man would thrust in, and if we had not a key, we could not get in ourselves. Our lock is the analogy of the Christian faith; that we admit no other sense, of any place in any psalm, then may consist with the articles of the Christian faith; for so, no heretic, no schismatic, shall get in by any countenance of any place in the Psalms: and then our key is, that intimation which we receive in the title of the psalm, what duty that psalm is principally directed upon; and so we get into the understanding of the psalm, and profiting by the psalm. Our key in this psalm, given us in the title thereof, is, that it is *Psalmus ad Recordationem*, A Psalm of Remembrance; the faculty that is awakened here, is our memory. That plural word *nos*, which was used by God, in the making of man, when God said *Faciamus*, *Let us, us make man, according to our image*, as it intimates a plurality, a concurrence of all the Trinity in our making, so doth it also a plurality in that image of God, which was then imprinted in us; as God, one God created us, so we have a soul, one soul, that represents, and is some image of that one God; as the three persons of the Trinity created us, so we have, in our one soul, a threefold impression of that image, and, as St. Bernard calls it, A Trinity from the Trinity, in those three faculties of the soul, the understanding, the will, and the memory. God calls often upon the first faculty, *O that this people would but understand;* but understand? *Inscrutabilia judicia tua; Thy judgments are unsearchable, and thy ways past finding out;* and, *oh that this*

people would not go about to understand those unrevealed decrees, and secrets of God. God calls often upon the other faculty, the will too, and complains of the stiff perverseness, and opposition of that. Through all the prophets runs that charge, *Noluerunt*, and *Noluerunt, They would not, they refused me, Noluerunt audire*, says God in Esay[1]; *They are rebellious children, that will not hear. Domus Israel noluit*, says God to Ezekiel, *The house of Israel will not hear thee*[2]; not thee, not the minister; that is no marvel; it is added by God there, *Noluit me, They will not hear me. Noluerunt erubescere*, says God to Jeremiah[3], *They will not be ashamed of their former ways*, and therefore *Noluerunt reverti, They will not return to better ways*[4]: he that is past shame of sin, is past recovery from sin. So Christ continues that practice, and that complaint in the Gospel too; he sends forth his servants, (us) to call them, that were bidden, *et noluerunt venire*[5], and they would not come upon their call; he comes himself, and and would *gather them, as a hen her chickens, and they would not*[6]; their fault is not laid in this, that they had no such faculty, as a will, (for then their not coming were not their fault) but that they perverted that will. Of our perverseness in both faculties, understanding, and will, God may complain, but as much of our memory; for, for the rectifying of the will, the understanding must be rectified; and that implies great difficulty: but the memory is so familiar, and so present, and so ready a faculty, as will always answer, if we will but speak to it, and ask it, what God hath done for us, or for others. The art of salvation, is but the art of memory. When God gave his people the law, he proposes nothing to them, but by that way, to their memory; *I am the Lord your God, which brought you out of the land of Egypt*[7]; remember but that. And when we express God's mercy to us, we attribute but that faculty to God, that he remembers us; *Lord, what is man, that thou art mindful of him*[8]? And when God works so upon us, as that *he makes his wonderful works to be had in remembrance*[9], it is as great a mercy, as the very doing of those wonderful works was before. It was a seal

[1] Isaiah xxx. 9. [2] Ezek. iii. 7. [3] Jer. iii. 3.
[4] Jer. v. 3. [5] Matt. xxii. 3. [6] Matt. xxiii. 37.
[7] Exod. xx. 2. [8] Psalm iii. 4. [9] Psalm cxi. 4.

upon a seal, a seal of confirmation, it was a sacrament upon a sacrament, when in instituting the sacrament of his body and his blood, Christ presented it so, *Do this in remembrance of me*[10]. *Memorare novissima*, Remember the last things, and fear will keep thee from sinning; *Memorare præterita*, Remember the first things, what God hath done for thee, and love, (love, which, misplaced, hath transported thee upon many sins) love will keep thee from sinning. Plato placed all learning in the memory; we may place all religion in the memory too: all knowledge, that seems new to-day, says Plato, is but a remembering of that, which your soul knew before. All instruction, which we can give you to-day, is but the remembering you of the mercies of God, which have been new every morning. Nay, he that hears no sermons, he that reads no Scriptures, hath the Bible without book; he hath a Genesis in his memory; he cannot forget his creation; he hath an Exodus in his memory; he cannot forget that God hath delivered him, from some kind of Egypt, from some oppression; he hath a Leviticus in his memory; he cannot forget that God hath proposed to him some law, some rules to be observed. He hath all in his memory, even to the Revelation; God hath revealed to him, even at midnight alone, what shall be his portion, in the next world; and if he dare but remember that night's communication between God and him, he is well near learned enough. There may be enough in remembering ourselves; but sometimes that is the hardest of all; many times we are farthest off from ourselves; most forgetful of ourselves. It was a narrow enlargement, it was an addition that diminished the sense, when our former translators added that word, themselves; *All the world shall remember themselves*[11]; there is no such particularly, as themselves, in that text; but it is only, as our later translators have left it, *all the world shall remember*, and no more; let them remember what they will, what they can, let them but remember thoroughly, and then, as it follows there, *They shall turn unto the Lord, and all the kindreds of the nations shall worship him.* Therefore David makes that the key into this psalm; *Psalmus ad recordationem*, A Psalm for remembrance. Being locked up in a close prison, of multiplied cala-

[10] Luke xxii. 19. [11] Psalm xxii. 27.

mities, this turns the key, this opens the door, this restores him to liberty, if he can remember. *Non est sanitas, There is no soundness, no health in my flesh;* dost thou wonder at that? Remember thyself, and thou wilt see, that thy case is worse than so; *that there is no rest in thy bones.* That is true too; but dost thou wonder at that? Remember thyself, and thou wilt see the cause of all that, the Lord is angry with thee; findest thou that true, and wonderest why the Lord should be angry with thee? Remember thyself well, and thou wilt see, it is *because of thy sins, there is no soundness in my flesh, because of thine anger, neither is there any rest in my bones, because of my sin.* So have I let you in, into the whole psalm, by this key, by awaking your memory, that it is a psalm for remembrance: and that that you are to remember, is, that all calamities, that fall upon you, fall not from the malice or power of man, but from the anger of God; and then, that God's anger falls not upon you, from his hate, or his decree, but from your sins, *There is no soundness in my flesh, because of thine anger, neither is there any rest in my bones, because of my sin.*

Which words we shall first consider, as they are our present object, as they are historically, and literally to be understood of David; and secondly, in their retrospect, as they look back upon the first Adam, and so concern mankind collectively, and so you, and I, and all have our portion in these calamities; and thirdly, we shall consider them in their prospect, in their future relation to the second Adam, in Christ Jesus, in whom also all mankind was collected, and the calamities of all men had their ocean and their confluence, and the cause of them, the anger of God was more declared, and the cause of that anger, that is sin, did more abound; for the sins of all the world were his, by imputation, for this psalm, some of our expositors take to be a historical, and personal psalm, determined in David; some, a Catholic, and universal psalm, extended to the whole condition of man, and some a prophetical, and evangelical psalm, directed upon Christ. None of them inconveniently; for we receive help and health, from every one of these acceptations; first, Adam was the patient, and so, his promise, the promise that he received of a Messiah, is our physic; and then David was the patient, and there, his

example is our physic; and lastly, Christ Jesus was the patient, and so, his blood is our physic. In Adam we shall find the *scriptum est*, the medicine is in our books, an assurance of a Messiah there is; in David we shall find the *probatum est*, that this medicine wrought upon David; and in Christ we find the receipt itself; thus you may take this physic, thus you may apply it to yourselves. In every acceptation, as we consider it in David, in ourselves, in Christ, we shall consider first, that specification of human misery and calamity, expressed here, sickness, and an universal sickness; *no soundness in the flesh:* and more than that, trouble, and an universal trouble; no peace, no rest, not in the bones. And then in a second branch, we shall see, that those calamities proceed from the anger of God; we cannot discharge them, upon nature, or fortune, or power, or malice of men or times; they are from the anger of God, and they are, as the original text hath it, *à facie iræ Dei*, from the face of the anger of God, from that anger of God that hath a face, that looks upon something in us, and grows not out of a hate in God, or decree of God against us. And then lastly, this that God's anger looks upon is sin; God is not angry till he see sin; nor with me, till it come to be my sin; and though original sin be my sin, and sickness, and death would follow, though there were no more but original sin, yet God comes not to this, *Non sanitas, No soundness in my flesh*, nor to this, *Non pax, No rest in my bones*, till I have made sin, my sin, by act, and habit too, by doing it, and using to do it. But then, though it be but *peccatum* in the singular, (so the text hath it) one sin, yet for that one beloved sin, especially when that my sin comes to have a face, (for so the original phrase is in this place too, *à facie peccati*, from the face of my sin) when my sin looks big, and justifies itself, then come these calamities, *no soundness in the flesh, no rest in the bones*, to their height, because the anger of God which exalts them, is in the exaltation: *There is no soundness in my flesh, because of thine anger, neither any rest in my bones, because of my sin.*

All these particulars will best arise to us in our second consideration, when we consider, *humanitatem*, not *hominem*, our human condition, as we are all kneaded up in Adam, and not

this one person David. But because we are in the consideration of health, and consequently of physic, (for the true and proper use of physic, is to preserve health, and, but by accident to restore it) we embrace that rule, *Medicorum theoria experientia est*[12], *Practice is a physician's study;* and he concludes out of events: For, says he, he that professes himself a physician, without experience, *Chronica de futuro scribit*, He undertakes to write a chronicle of things before they are done, which is an irregular, and a perverse way. Therefore, in this spiritual physic of the soul, we will deal upon experience too, and see first, how this wrought upon this particular person, upon David.

David durst not presume, that God could not, or would not be angry. Anger is not always a defect, nor an inordinateness in man; *Be angry, and sin not*[13]: anger is not utterly to be rooted out of our ground, and cast away, but transplanted; a gardener does well to grub up thorns in his garden; there they would hinder good herbs from growing; but he does well to plant those thorns in his hedges, there they keep bad neighbours from entering. In many cases, where there is no anger, there is not much zeal. David himself came to a high exaltation in this passion of anger. He was ordinarily so meek, as that that which we translate afflictions, the Vulgate edition translates meekness, and patience in his afflictions. *Remember David and all his afflictions*[14], says our translation; and *Memento David et omnis mansuetudinis ejus*, say they, *Remember David, and all his mildness.* How mildly he endured Joab's insultation! *Thou lovest*, says Joab, *thine enemies, and thou hatest thy friends*[15]. Bitterly spoken; *Come out, and speak comfortably*, says Joab, or, *I swear by the Lord, there will not tarry a man with thee this night*[16]; seditiously spoken; and David obeyed him. How mildly he endured Shimei's cursing! He cast stones at him, and at all his servants; he charges him with murder; and, that which is heaviest of all, he calls Absolom's rebellion, a judgment of God; and David accepts it so, and says, *The Lord hath bidden him to curse David.* And yet this exemplar mild man, David himself, upon a scorn offered to him by Hanun in the abuse of his ambas-

[12] Paracels. [13] Eph. iv. 26. [14] Psalm cxxxii. 1.
[15] 2 Sam. xix. 6. [16] 2 Sam. xvi. 5.

sadors, goes himself in person, into a dangerous war, against the Ammonites[17], assisted with thirty-two thousand chariots of their neighbours the Aramites, and there he destroys those great numbers, which are mentioned in that story: and after this defeat, in cold blood, he goes out against them, that had assisted them; he takes the city Rabbah, and the people he cuts with saws, and with harrows of iron, and with axes; David saw that a mild man can grow angry, and that a fire that is long kindling, burns most vehemently. That which is an adage, and proverb now, was ever true in substance, *Ab inimico phlegmatico libera me Domine;* From him that is long before he be angry, for he is long before he be reconciled again. God's goodness hath that disposition, to be long-suffering; man's illness and abuse of that, is able to inflame God. So David's sin had inflamed him; and the fire of God's anger produced the calamities of this text upon him: which our expositors ordinarily take to have been historically this, that when David had provoked God, with that sinful confidence in *numbering his people*[18], when God's anger was executed in that devouring plague, and David saw the persecuting angel, then *à facie iræ Domini*, from that face, that manifestation of God's anger, he fell into that damp, and dead cold, that howsoever they covered him, they could never get heat in him[19]: and this was the sin, say our expositors, and this was the anger, and this was the manifestation, and this was the disease that David complains of here. And be this enough of the personal acceptation of these words; *There is no soundness in my flesh, because of thine anger, neither is there rest in my bones, because of my sin;* for in their second acceptation as they are referred to the miserable condition of all mankind by sin, the particulars which we laid down before, will fall into more particular consideration.

In this second part, first we contemplate man, as the receptacle, the ocean of all misery. Fire and air, water and earth, are not the elements of man; inward decay, and outward violence, bodily pain, and sorrow of heart may be rather styled his elements; and though he be destroyed by these, yet he consists of nothing

[17] 2 Sam. x.; 1 Chron. xix. [18] 2 Sam. xxiv. 17. [19] 1 Kings i. 1.

but these. As the good qualities of all creatures are not for their own use, (for the sun sees not his own glory, nor the rose smells not her own breath: but all their good is for man) so the ill conditions of the creature, are not directed upon themselves, (the toad poisons not itself, nor does the viper bite itself) but all their ill pours down upon man. As though man could be a microcosm, a world in himself, no other way, except all the misery of the world fell upon him. Adam was able to decipher the nature of every creature in the name thereof, and the Holy Ghost hath deciphered his in his name too; in all those names that the Holy Ghost hath given man, he hath declared him miserable, for, Adam, (by which name God calls him, and Eve too[20]) signifies but redness, but a blushing: and whether we consider their low materials, as it was but earth, or the redness of that earth, as they stained it with their own blood, and the blood of all their posterity, and as they drew another more precious blood, the blood of the Messias upon it, every way both may be Adam, both may blush. So God called that pair, our first parents, man in that root, Adam: but the first name, by which God called man in general, mankind, is Ish[21], *Therefore shall a man leave his father*, &c. And Ish is but *à sonitu, à rugitu:* man hath his name from crying, and the occasion of crying, misery, testified in his entrance into the world, for he is born crying; and our very laws presume, that if he be alive, he will cry, and if he be not heard cry, conclude him to be born dead. And where man is called Geber, (as he is often) which is derived from greatness, man is but great so, as that word signifies; it signifies a giant, an oppressor, great in power, and in a delight to do great mischiefs upon others, or great, as he is a great mark, and easily hit by others. But man hath a fourth name too in Scripture, Enosh, and that signifies nothing but misery. When David says, *Put them in fear O Lord, that the nations may know they are but men*[22]; there is that name Enosh, that they are but miserable things. Adam is blushing, Ish is lamenting, Geber is oppressing, Enosh is all that; but especially that, which is especially notified for the misery in our text, Enosh is *homo æger*, a man miserable,

[20] Gen. v. 2. [21] Gen. ii. 24. [22] Psalm ix. 20.

in particular, by the misery of sickness, which is our next step, *Non sanitas, There is no soundness, no health in me.*

God created man in health, but health continued but a few hours, and sickness hath had the dominion six thousand years. But was man impassible before the fall? Had there been no sickness, if there had been no sin? *Secundum passiones perfectivas*[23], we acknowledge in the School, man was passible before: every alteration is in a degree a passion, a suffering; and so, in those things which conduced to his well-being, eating, and sleeping, and other such, man was passible: that is, subject to alteration; but, *secundum passiones destructivas*, to such sufferings, as might frustrate the end for which he was made, which was immortality, he was not subject, and so, not to sickness. Now he is; and put all the miseries, that man is subject to, together, sickness is more than all. It is the immediate sword of God. Phalaris could invent a bull; and others have invented wheels and racks; but no persecutor could ever invent a sickness or a way to inflict a sickness upon a condemned man: to a galley he can send him, and to the gallows, and command execution that hour; but to a quartane fever, or to a gout, he cannot condemn him. In poverty I lack but other things; in banishment I lack but other men; but in sickness, I lack myself. And, as the greatest misery of war, is, when our own country is made the seat of the war; so is it of affliction, when mine own body is made the subject thereof. How shall I put a value upon God's great blessings of wine, and oil, and milk, and honey, when my taste is gone, or of liberty, when the gout fetters my feet? the king may release me, and say, *Let him go whither he will*, but God says, *He shall not go till I will.* God hath wrapped up all misery, in that condemnation, *morte morietur*, that the sinner shall die twice: but if the second death did not follow, the first death were an ease, and a blessing in many sicknesses. And no sickness can be worse, than that which is intended here, for it is all over, *non sanitas, no soundness*, no health in any part.

This consideration arises not only from the physician's rule, that the best state of man's body is but a neutrality, neither well nor ill, but *nulla sanitas*, a state of true and exquisite health, say

[23] Aquinas.

they, no man hath. But not only out of this strictness of art, but out of an acknowledgment of Nature, we must say, *Sanitas hujus vitæ, bene intelligentibus, sanitas non est*[24]; It is but our mistaking, when we call any thing health. But why so? *fames naturalis morbus est*; hunger is a sickness; and that is naturally in us all. *Medicamentum famis cibus, et potus sitis, et fatigationis somnus:* When I eat, I do but take physic for hunger, and for thirst, when I drink, and so is sleep my physic for weariness. *Detrahe medicamentum, et interficient;* forbear but these physics, and these diseases, hunger, and thirst, and weariness, will kill thee. And as this sickness is upon us all, and so *non sanitas*, there is no health, in none of us, so it is upon us all, at all times, and so *non sanitas*, there is never any soundness in us: for, *semper deficimus*[25]; we are born in a consumption, and as little as we are then, we grow less from that time. *Vita cursus ad mortem;* before we can crawl, we run to meet death; *et urgemur omnes pari passu:* though some are cast forward to death, by the use, which others have of their ruin, and so throw them, through discontents, into desperate enterprises; and some are drawn forward to death, by false marks, which they have set up to their own ambitions; and some are spurred forward to death, by sharp diseases contracted by their own intemperance, and licentiousness; and some are whipped forward to death, by the miseries, and penuries of this life, take away all these accidental furtherances to death, this drawing, and driving, and spurring, and whipping, *pari passu urgemur omnes*, we bring all with us into the world, that which carries us out of the world, a natural, unnatural consuming of that radical virtue, which sustains our life. *Non sanitas*, there is no health in any, so universal is sickness; nor at any time in any, so universal; and so universal too, as that not in any part of any man, at any time. As the king was but sick in his feet, and yet it killed him[26]: it was but in his feet, yet it flew up into his head, it affected his head; as our former translation observed it in their margin; that the disease did not only grow to a great height in the disease, but to the highest parts of the body: it was at first but in the feet, but it was presently all over. Josiah the king was shot with an arrow at the battle of Megiddo; one book that

[24] Augustine. [25] Augustine. [26] 2 Chron. xvi. 12.

reports the story[27] says he was carried out of the field alive and died at Jerusalem, and another[28], that he was carried out of the field dead. Deadly wounds and deadly sicknesses spread themselves all over, so fast, as that the Holy Ghost, in relating it, makes it all one, to tell the beginning, and the end thereof. If a man do but prick a finger, and bind it over that part, so that the spirits, or that which they call the balsamum of the body, cannot descend, by reason of that ligature, to that part, it will gangrene; and, (which is an argument, and an evidence, that mischiefs are more operative, more insinuating, more penetrative, more diligent, than remedies against mischiefs are) when the spirits, and balsamum of the body cannot pass by that ligature to that wound, yet the gangrene will pass from that wound, by that ligature, to the body, to the heart, and destroy. In every part of the body death can find a door, or make a breach; mortal diseases breed in every part. But when every part at once is diseased, death does not besiege him, but inhabit him. *In the day, when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease, because they are few, and those that look out at the windows, be darkened*[29], when age of God's making, age grown by many years, or age of the devil's making, age grown by many sins, hath spread an universal debility upon me, that all sicknesses are in me, and have lost all their names, as all simples have in triacle*, I am sick of sickness, and not of a fever, or any particular distemper, then is the misery of this text fallen upon me, *non sanitas*, no health, none at any time, none in any part, *non in carne, not in my flesh*, not in my whole substance, which is also another circumstance of exaltation in human misery.

Take flesh in the largest extent and signification, that may be, as Moses calls God, *The* God *of the spirits of all flesh*[30], that is, of

[27] 2 Chron. xxxv. 24. [28] 2 Kings xxiii. 30. [29] Eccles. xii. 3.

* Θηριακή, *medicina theriacalis*, (in French, *theriaque*), and hence *triacle*, (and our form, *treacle*), a compound medicine, good against bites of wild beasts and serpents. Pliny describes its composition, lib. xx. cap. 24.

"Serpylli duûm denariorum pondus: opopanacis et milii (*lege* mei) tantundem singulorum; anethi et fœniculi seminis, et anisi, et ammii, et apii, denariorum senum singulis generibus, ervi farinæ duodecim . . . . . Hac theriaca magnus Antiochus adversus omnia venena usus traditur."

The Theriaca of Nicander treats of the composition of these medicines.—Ed.

[30] Numb. xxvii. 16.

the being of all creatures, and take all these creatures to be ours in that donation, *Subjicite et dominamini*, *Subdue and rule all creatures*, yet there is no soundness in our flesh, for, all these creatures are corrupted, and become worse than they were, (to us) by the sin of Adam. Bring flesh to a nearer signification, to our own, there was *caro juxtam naturam*, and there is *caro juxta culpam*[31], That flesh which was natural to man, that which God gave man at first, that had health and soundness in it; but yet not such a degree of soundness, as that it needed no more, than it then had. That had been naturally enough, if that had been preserved to carry that flesh itself to heaven; but even that flesh if it had not sinned, though it had an immortality in itself, yet must have received a glorification in heaven; as well, (though in another measure) as those bodies, which shall be alive at the last day, and shall be but changed, and not dissolved in the dust, must receive a glorification there, besides that preservation from dissolution. Now this *caro juxta culpam*, sinful flesh, is farther from that glorification; our natural flesh, when it was at best, had something to put on; but our sinful flesh hath also something to put off, before it can receive glory. So then, for flesh in general, the body of creatures, though that flesh be our flesh, because all creatures are ours, in that flesh there is no soundness, because they are become worse; for that flesh, which we call natural, Adam's first flesh, besides that it was never capable of glory in itself, but must have received that, by receiving the light of God's presence, there is none of that flesh remaining now; now *universa caro*, all flesh is corrupted; and that curse is gone upon it, *The glory of Jacob shall be impoverished, and the fatness of his flesh shall be made lean*[32]. *Quia elatum sumpsimus spiritum*[33], because we have raised our spirits in pride, higher than God would, *ecce defluens quotidie portamus lutum*, behold God hath walled us with mud walls, and wet mud walls, that waste away faster than God meant at first, they should. And by sins, this flesh, that is but the loam and plaster of thy tabernacle, thy body, all, that, in the entire substance is corrupted. Those gums, and spices, which should embalm thy flesh, when thou art dead, are spent upon that diseased body whilst thou art alive: thou seemest, in the eye of the world, to walk in

[31] Gregory. [32] Isaiah iv. 17. [33] Gregory.

silks, and thou dost but walk in cerecloth; thou hast a desire to please some eyes, when thou hast much to do, not to displease every nose; and thou wilt solicit an adulterous entrance into their beds, who, if they should but see thee go into thine own bed, would need no other mortification, nor answer to thy solicitation. Thou pursuest the works of the flesh, and hast none, for thy flesh is but dust held together by plasters; dissolution and putrefaction is gone over thee alive; thou hast over lived thine own death, and art become thine own ghost, and thine own hell; *no soundness in all thy flesh;* and yet beyond all these, beyond the general miserable condition of man, and the highest of human miseries, sickness, and sickness over all the parts, and so over them all, as that it hath putrefied them all, there is another degree, which follows in our text, and David calls trouble, *There is no soundness in my flesh, nor rest in my bones.*

That which such a sick man most needs, this sick soul shall not have, rest. The physician goes out, and says, he hath left him to rest, but he hath left no rest to him. The anguish of the disease, nay, the officiousness of visitors, will not let him rest. Such send to see him as would fain hear he were dead, and such weep about his sick-bed, as would not weep at his grave. *Mine enemies speak evil of me,* (says David) and say, *When shall he die, and his name perish*[34]*?* And yet these evil-speaking enemies come there to see him. *They say, an evil disease cleaveth fast unto him;* and that they say is true, but that they say it not out of compassion, for they add, *and now that he lieth, let him rise no more.* He shall not get to that good trouble, to that holy disquiet of a conscientious consideration, how his state was got; and it shall be a greater trouble than he can overcome, how to dispose it: he shall not only not make a religious restitution, but he shall not make a discreet will. He shall suspect his wife's fidelity, and his children's frugality, and clog them with executors, and them with overseers, and be, or be afraid he shall be overseen in all. And yet a farther trouble than all this, is intended in the other word, which is the last and highest of these vexations, *Non in ossibus, No rest in my bones.*

St. Basil will needs have us leave the obvious, and the natural

[34] Psalm xli. 5.

signification of this, bones; for, *Habet et anima ossa sua*, says he, The soul hath bones as well as the body, and there shall be no rest in those bones. Such a signification is appliable to the flesh, as well as the bones; the flesh may signify the lower faculties of the soul, or the weaker works of the higher faculties thereof; there may be a carnality in the understanding; a concupiscence of disputation, and controversy in unnecessary points. *Requirit quod sibi respondere nequit*[35], The mind of a curious man delights to examine itself upon interrogatories, which, upon the rack, it cannot answer, and to vex itself with such doubts as it cannot resolve. *Sub eo ignara deficit, quod prudenter requirit;* We will needs show wit in moving subtle questions, and the more ignorance, in not being able to give ourselves satisfaction. But not only seditions, and contentions, but heresies too[36], are called works of the flesh; howsoever men think themselves witty, and subtile, and spiritual in these wranglings, yet they have carnal respects, they are of the flesh, and there is no soundness in them. But beyond this carnality in matters of opinions, in points of a higher, this diseased man in our text, comes to trouble in his bones, St. Basil's spiritual bones: he shall suspect his religion, suspect his repentance, suspect the comforts of the minister, suspect the efficacy of the sacrament, suspect the mercy of God himself. Every fit of an ague is an earthquake that swallows him; every fainting of the knee is a step to hell; every lying down at night is a funeral; and every quaking is a rising to judgment; every bell that distinguishes times, is a passing-bell, and every passing-bell, his own; every singing in the ear, is an angel's trumpet; at every dimness of the candle, he hears that voice, *Fool, this night they will fetch away thy soul;* and in every judgment denounced against sin, he hears an *Ito maledicte* upon himself, *Go thou accursed into hell fire.* And whereas such meditations as these, might sustain a rectified soul, as bones in this sinner, despair shall have sucked out all the marrow of these bones, and so there shall be no soundness in his flesh, no rest in his bones. And so have you have this sick sinner dissected and anatomized; he hath not only his portion in misery that lies upon all mankind, which was our first branch, but in the heaviest

[35] Gregory. [36] Gal. v. 20.

of all, sickness, which was a second, and then a third sickness spread over all, no soundness, nor rest in that sickness, which was a fourth consideration, no soundness in his flesh, in his weaker faculties and operations, no rest in his bones, no acquiescence in his best actions, with which we end this first part. In which, we consider the sinful man, in himself, and so all is desperate; but in the second, where we find him upon the consideration of the cause of all these distresses, that it is from the contemplation of the anger of God, *There is no soundness in my flesh, because of thine anger*, there we shall find a way offered to him, that may, if he pursue it aright, bring him to a reparation, to a redintegration; for, if he look upon the anger of God in a right line, it will show him, that as that anger is the cause of his calamities, so his sins are the cause of that anger.

May we not piously apply that proverbial speech, *Corruptio optimi pessima*, (that when good things take in another nature than their own, they take it in the highest exaltation) thus, that when God, who is all mercy, grows angry, he becomes all anger? The Holy Ghost himself seems to have given us leave to make that application, when expressing God in the height of his anger, he calls God then, in that anger, a dove; we read it the *fierceness of an oppressor*[37], but St. Hierome reads it, the anger of a dove. And truly there is no other word than that, in that tongue, (the word is Jonah,) that signifies a dove, and that word does signify a dove, in many other places of Scripture; and that prophet which made his flight from God, when he sent him to Nineveh, is called by that name, Jonah, a dove; and the fathers of the Latin church have read, and interpreted it so, of a dove. Some of them take Nebuchadnezzar to be this angry dove, because he left his own dove-cote to feed abroad, to prey upon them; and some, because the dove was the arms and ensign of the Assyrians from the time of Semiramis; but the rest take this dove to be God himself, and that the sins of men had put a gall into a dove, anger into God. And then, to what height that anger grows, is expressed in the prophet Hosea[38]; *I will meet them*, says God, (when he is pleased, he says, *he will wait for them*) as a bear, (no longer a dove) as a *bear robbed of her whelps*, (sensible of his

[37] Jer. xxv. ult. [38] Hosea xiii. 8.

injuries) and *I will rent the caul of their hearts*, (shiver them in pieces with a dispersion, with a discerption) *and I will devour them as with a lion*, (nothing shall re-unite them again, but) *I will break them as a potter's vessel, that cannot be made whole again*[39]. Honour not the malice of thine enemy so much, as to say, thy misery comes from him: dishonour not the complexion of the times so much, as to say, thy misery comes from them; justify not the deity of fortune so much, as to say, thy misery comes from her; find God pleased with thee, and thou hast a hook in the nostrils of every Leviathan[40], power cannot shake thee, thou hast a wood to cast into the waters of Marah[41], the bitterness of the times cannot hurt thee, thou hast a rock to dwell upon, and the dream of a fortune's wheel, cannot overturn thee. But if the Lord be angry, he needs no trumpets to call in armies, if he do but *sibilare muscam*, hiss and whisper for the fly, and the bee, there is nothing so little in his hand, as cannot discomfort thee, discomfit thee, dissolve and pour out, attenuate and annihilate the very marrow of thy soul. Everything is his, and therefore everything is he; thy sickness is his sword, and therefore it is he that strikes thee with it, still turn upon that consideration, the Lord is angry; but then look that anger in the face, take it in the right line, as the original phrase in this text directs, *à facie iræ Dei*, *There is no soundness in my flesh, from the face of thine anger.*

As there is a manifestation of God's anger in this phrase, *The face of God's anger*, so there is a multiplication, a plurality too, for it is indeed, *mippenei*, *à faciebus*, the faces, the divers manifestations of God's anger; for the face of God, (and so of everything proceeding from God) is that, by which God, or that work of God is manifested to us. And therefore since God manifests his anger so many useful, and medicinal ways unto thee, take heed of looking upon his anger, where his anger hath no face, no manifestation; take heed of imagining an anger in God, amounting to thy damnation, in any such decree, as that God should be angry with thee in that height, without looking upon thy sins, or without any declaration why he is angry. He opens

[39] Jer. xix. 11. [40] Job xl. 19. [41] Exod. xv. 23.

his face to thee in his law, he manifests himself to thee in the conditions, by which he hath made thy salvation possible, and till he see thee, in the transgression of them, he is not angry. And when he is angry so, be glad he shows it in his face, in his outward declarations; that fire smothered, would consume all God's anger reserved till the last day, will last as long as that day, as that undeterminable day, for ever. When should we go about to quench that fire, that never bursts out, or to seek reconciliation, before a hostility be declared? Therefore St. Bernard begs this anger at God's hands, *Irascaris mihi Domine*, O Lord, be angry with me; and therefore David thanks God, in the behalf of that people, for his anger, *Thou forgavest them, though thou tookest vengeance of their inventions*[42]. The fires of hell, in their place, in hell, have no light; but any degrees of the fires of hell, that can break out in this life, have, in God's own purpose, so much light, as that through the darkest smother of obduration, or desperation, God would have us see him. Therefore St. Hierome makes this milder use of this phrase, that God shows *faciam iræ*, but *non iram*, that his face of anger is rather a telling us, that he will be angry, than that he is angry yet; the corrections that God inflicts to reduce us, if we profit not by them, were anger *ab initio*, we shall suffer for the sins, from which those corrections should have reduced us, and for that particular sin, of not being reduced by them; but if they have their effect, there was not a drop of gall, there was not a dram of anger in the anger. Now that that God intends in them is, that as we apprehend our calamities to proceed from God's anger, and to discharge destiny, and fortune, so we apprehend that anger to proceed from our own sins, and so discharge God himself; *There is no rest in my bones, because of my sin.*

As we are the sons of dust, (worse, the sons of death) we must say *to corruption, Thou art my father, and to the worm, Thou art my mother*[43], so we may say to the anger of God, It is our grandfather, that begot these miseries, but we must say too, to our sin, Thou art my great-grandfather, that begot God's anger upon us: and here is our woeful pedigree, howsoever we be otherwise descended. It is true there is no soundness, there is misery

[42] Psalm xcix. 8. [43] Job xvii. 14.

enough upon thee; and true, that God is angry, vehemently angry; but, *Expone justitiam iræ Dei*[44], Deal clearly with the world, and clear God, and confess it is because of thy sin. When Cain says, *My sin is greater than can be forgiven*[45], that word *gnavon* is ambiguous, it may be sin, it may be punishment, and we know not whether this impatience grew out of the horror of his sin, or the weight of his punishment. But here we are directed by a word that hath no ambiguity; *kata* signifies sin, and nothing but sin; here the Holy Ghost hath fixed thee upon a word, that will not suffer thee to consider the punishment, nor the cause of the punishment, the anger, but the cause of that anger, and all the sin. We see that the bodily sickness, and the death of many is attributed to one kind of sin, to the negligent receiving of the sacrament, *For this cause many are weak and sick amongst you, and many sleep*[46]. *Imaginem judicii ostenderat*[47], God hath given a representation of the day of judgment in that proceeding of his, for then we shall see many men condemned for sins, for which we never suspected them: so we think men die of fevers, whom we met lately at the sacrament, and God hath cut them off perhaps for that sin of their unworthy receiving the sacrament. My miseries are the fruits of this tree; God's anger is the arms that spreads it; but the root is sin. My sin, which is another consideration.

We say of a possession, *Transit cum onere*, It passes to me, with the burden that my father laid upon it, his debt is my debt: so does it, with the sin too; his sin, by which he got that possession, is my sin, if I know it: and, perchance, the punishment mine, though I know not the sin. Adam's sin, six thousand years ago, is my sin; and their sin, that shall sin by occasion of any wanton writings of mine, will be my sin, though they come after. Woeful riddle; sin is but a privation, and yet there is not such another positive possession: sin is nothing, and yet there is nothing else; I sinned in the first man that ever was; and, but for the mercy of God, in something that I have said or done, might sin, that is, occasion sin, in the last man that ever shall be. But that sin that is called my sin in this text, is that that

[44] Gregory. [45] Gen. iv. 13.
[46] 1 Cor. xi. 30. [47] Ambrose.

is become mine by an habitual practice, or mine by a wilful relapse into it. And so my sin may kindle the anger of God, though it be but a single sin, one sin, as it is delivered here in the singular, and no farther, *because of my sin.*

Every man may find in himself, *peccatum complicatum*, sin wrapped up in sin, a body of sin. We bring elements of our own; earth of covetousness, water of unsteadfastness, air of putrefaction, and fire of licentiousness; and of these elements we make a body of sin; as the apostle says of the natural body, *There are many members, but one body*[48], so we may say of our sin, it hath a wanton eye, a griping hand, an itching ear, an insatiable heart, and feet swift to shed blood, and yet it is but one body of sin; it is all, and yet it is but one. But let it be simply, and singularly but one, (which is a miracle in sin, truly I think an impossibility in sin, to be single, to be but one) (for that unclean spirit, which possessed the man that dwelt amongst the tombs, carried it at first, as though he had seen a single devil, and he alone in that man, I, I adjure thee, says he to Christ, and torment not me, not me, so far in the singular, but when Christ puts him to it, he confesses, *we are many, and my name is legion*[49]: so though thy sin, slightly examined, may seem but one, yet if thou dare press it, it will confess a plurality, a legion) if it be but one, yet if that one be made thine, by an habitual love to it, as the plague needs not the help of a consumption to kill thee, so neither does adultery need the help of murder to damn thee. For this making of any one sin thine, thine by an habitual love thereof, will grow up to the last and heaviest weight, intimated in that phrase, which is also in this clause of the text, *In facie peccati;* That this sin will have a face, that is, a confidence, and a divesting of all bashfulness or disguises.

There cannot be a heavier punishment laid upon any sin, than Christ lays upon scandal: *It were better for him a mill-stone were hanged about his neck, and he drowned in the sea*[50]. If something worse than such a death belong to him, surely it is eternal death. And this, this eternal death, is interminated by Christ, in cases

[48] 1 Cor. xii. 20. [49] Mark v. [50] Luke xvii. 2.

where there is not always sin, in the action which we do, but if we do any action, so, as that it may scandalize another, or occasion sin in him, we are bound to study, and favour the weakness of other men, and not to do such things, as they may think sins. We must prevent the misinterpretation, yea the malice of other men; for though the fire be theirs, the fuel, or at least, the bellows, is ours; the uncharitableness, the malice is in them, but the awaking, and the stirring thereof, is in our carelessness, who were not watchful upon our actions. But when an action comes to be sin indeed, and not only occasionally sin, because it scandalizes another, but really sin in itself, then even the poet[51] tells you, *Maxima debetur pueris reverentia, si quid turpe paras*, Take heed of doing any sin, in the sight of thy child: for, if we break through that wall, we shall come quickly to that, *Faciam sacerdotis non erubuerunt*[52], They will not be afraid, nor ashamed in the presence of the priest, they will look him in the face, nay receive at his hands, and yet sin their sin, that minute, in their hearts; and to that also, *Faciam seniorum non erubuerunt*, They will not be afraid, nor ashamed of the office of the magistrate; but sin for nothing, or sin at a price, bear out, or buy out all their sins. They sin as Sodom, and hide it not, is the highest charge that the Holy Ghost could lay upon the sinner. When they come to say, *Our lips are ours, who is lord over us*[53]? They will say so of their hands, and of all their bodies, They are ours, who shall forbid us, to do what we will with them? And what lack these open sinners of the last judgment, and the condemnation thereof? That judgment is, that men shall stand naked in the sight of one another, and all their sins shall be made manifest to all; and this open sinner does so, and chooses to do so, even in this world. When David prays so devoutly, *to be cleansed from his secret sins*[54]; and St. Paul glories so devoutly, in having *renounced the hidden things of dishonesty*[55], how great a burden is there, in these open and avowed sins; sins that have put on so brazen a face, as to out-face the minister, and out-face the magistrate, and call the very power, and justice of God in question,

[51] Juvenal, Sat. xiv. 47. [52] Lam. iv. 16. [53] Psalm xii. 4.
[54] Psalm xix. 12. [55] 2 Cor. iv. 2.

whether he do hate or can punish a sin? for they do what they can to remove that opinion out of men's hearts. Truly, as an hypocrite at church, may do more good, than a devout man in his chamber at home, because the hypocrite's outward piety, though counterfeit, imprints a good example upon them, who do not know it to be counterfeit, and we cannot know, that he that is absent from church now, is now at his prayers in his chamber: so a lesser sin done with an open avowment, and confidence, may more prejudice the kingdom of God, than greater in secret. And this is that which may be principally intended, or at least, usefully raised out of this phrase of the Holy Ghost in David, *à facie peccati*, that the habitual sinner comes to sin, not only with a negligence, who know it, but with a glorious desire, that all the world might know it; and with a shame, that any such *judge as feared not God nor regarded man*[56], should be more fearless of God, or regardless of man, than he.

But now, beloved, when we have laid man thus low, miserable, because man, and then diseased, and that all over, without any soundness, even in his whole substance, in his flesh, and in the height of this disease, restless too, and restless even in his bones, diffident in his strongest assurances; and when we have laid him lower than that, made him see the cause of all this misery to be the anger of God, the inevitable anger of an incensed God, and such an anger of God as hath a face, a manifestation, a reality, and not that God was angry with him in a decree, before he showed man his face in the law, and saw man's face in the transgression of the law; and laid him lower than that too, made him see the cause of this anger, as it is sin, so to be his sin, sin made his by an habitual love thereof, which, though it may be but one, yet is become an out-facing sin, a sin in contempt and confidence, when we have laid man, laid you, thus low, in your own eyes, we return to the canon and rule of that physician whom they call *evangelistam medicinæ*, the evangelist of physic[57], *Sit intentio prima in omni medicina comfortare*, whether the physician purge, or lance, or sear, his principal care, and his end, is to comfort and strengthen: so though we have insisted upon human misery, and the cause of that, the anger of

[56] Luke xviii. 2. [57] Mesues.

God, and the cause of that anger, sin in that excess, yet we shall dismiss you with that consolation, which was first in our intention, and shall be our conclusion, that as this text hath a personal aspect upon David alone, and therefore we gave you his case, and then a general retrospect upon Adam, and all in him, and therefore we gave you your own case, so it hath also an evangelical prospect upon Christ, and therefore, for your comfort, and as a bundle of myrrh in your bosoms, we shall give you his case too, to whom these words belong, as well as to Adam, or David, or you; *There is no soundness in my flesh, because of thine anger, neither is there any rest in my bones, because of my sin.*

If you will see the miseries of man, in their exaltation, and in their accumulation too, in their weight, and in their number, take them in the *ecce homo*, when Christ was presented from Pilate, scourged and scorned. *Ecce homo*, behold man, in that man, in the prophets; *They have reproached the footsteps of thine anointed*, says David[58], slandered his actions, and conversation; *He hath no form, nor comeliness, nor beauty, that we should desire to see him*, says Esay[59]; despised, rejected of men; *A man of sorrows, and acquainted with griefs.* And *ecce homo*, behold man, in that man, in the whole history of the Gospel. That which is said of us, of sinful men, is true in him, the salvation of men, *from the sole of the foot, even unto the head, there is no soundness, but wounds, and bruises, and putrefying sores*[60]. That question will never receive answer, which Christ asks, *Is there any sorrow like unto my sorrow*[61]*?* Never was, never will there be any sorrow like unto his sorrow, because there can never be such a person, to suffer sorrow. Affliction was upon him, and upon all him; for, *His soul was heavy unto death;* even upon his bones; *fire was sent into his bones, and it prevailed against him.* And the highest cause of this affliction was upon him, the anger of God; *The Lord had afflicted him in the day of his fierce anger.* The height of God's anger is dereliction; and he was brought to his *Ut quid dereliquisti, My God, my God why hast thou forsaken me? We did esteem him stricken of the Lord*, says Esay; and we were not deceived in it; *Percutiam pastorem*, says Christ himself

[58] Psalm lxxxix. 51. [59] Isaiah liii. 2.
[60] Isaiah i. 6. [61] Lam. i. 12.

of himself, out of the prophet, *I will smite the shepherd, and the sheep of the flock shall be scattered*[62]; and then, the cause of this anger, sin, was so upon him, as that, though in one consideration, the rain was upon all the world, and only this fleece of Gideon dry, all the world surrounded with sin, and only he innocent, yet in another line we find all the world dry, and only Gideon's fleece wet[63], all the world innocent, and only Christ guilty. But, as there is a *vere tulit*, and a *vere portavit*, surely he bore those griefs, and surely he carried those sorrows, so they were *vere nostri*, surely he hath borne our griefs, and carried our sorrows, *he was wounded for our transgressions, and bruised for our iniquities; the chastisement of our peace was upon him;* and therefore it must necessarily follow, (as it does follow there) *with his stripes we were healed;* for God will not exact a debt twice; of Christ for me, and of me too. And therefore, *Quare moriemini domus Israel*[64]? Since I have made ye of the household of Israel, why will ye die? Since ye are recovered of your former sicknesses, why will ye die of a new disease, of a suspicion, or jealousy, that this recovery, this redemption in Christ Jesus belongs not to you? Will ye say, *It is a fearful thing to fall into the hands, Dei viventis, of the living God*[65]? 'Tis so; a fearful thing; but if *Deus mortuus*, the God of life be but dead for me, be fallen into my hands, applied to me, made mine, it is no fearful thing to fall into the hands of the living God. *Non satis est medicum fecisse suum officium, nisi ægrotus, et adstantes sua*[66]; It is not enough for Christ Jesus to have prepared you the balm of his blood, not enough for us, to minister it to you, except every one of you help himself, in a faithful application, and help one another, in a holy and exemplar conversation. *Quam exacte, et accurate usus dictionibus*[67]? How exact and curious was the Holy Ghost, in David, in choice of words? He does not say, *Non sanitas mihi, sed non in carne;* Not that there is no health for me, but none in me; *Non in carne mea, Not in my flesh*, but *in carne ejus*, in the flesh and blood of my Saviour, there is health, and salvation. *In ossibus ejus*, In his bones, in the strength of his merits, there is rest, and peace, *à facie peccati*, what face

[62] Matt. xxvi. 31; Zech. xiii. 7. [63] Judges vi.
[64] Ezek. xviii. 31. [65] Heb. x. 31. [66] Hippocrates. [67] Chrysostom.

soever my sin have had, in my former presumptions, or what face soever they put on now, in my declination to desperation. *The Lord waiteth that he may have mercy upon me*[68]; he stays your leisure; *and therefore will he be exalted*, (says that prophet there) that he may have mercy upon you; he hath chosen that for his way of honour, of exaltation, *that he may have mercy upon you.* And then, *Quare moriemini?* If God be so respective towards you, as to wait for you, if God be so ambitious of you, as to affect a kingdom in you, why will ye die? Since he will not let ye die of covetousness, of adultery, of ambition, of profaneness in yourselves, why will ye die of jealousy, of suspicion in him? It was a merciful voice of David[69], *Is there yet any man left of the house of Saul, that I may show mercy for Jonathan's sake?* It is the voice of God to you all, *Is there yet any man of the house of Adam, that I may show mercy for Christ Jesus' sake?* That takes Christ Jesus in his arms, and interposes him, between his sins, and mine indignation, and *non morietur*, that man shall not die. We have done; *Est ars sanandorum morborum medicina, non rhetorica*[70]; our physic is not eloquence, not directed upon your affections, but upon your consciences; to that we present this for physic, *the whole need not a physician*, but the sick do. If you mistake yourselves to be well, or think you have physic enough at home, knowledge enough, divinity enough, to save you without us, you need no physician; that is, a physician can do you no good; but then is this God's physic, and God's physician welcome unto you, if you be come to a remorseful sense, and to an humble, and penitent acknowledgment, that you are sick, and that *there is no soundness in your flesh, because of his anger, nor any rest in your bones, because of your sins*, till you turn upon him, in whom this anger is appeased, and in whom these sins are forgiven, the Son of his love, the Son of his right hand, at his right hand Christ Jesus. And to this glorious Son of God, &c.

[68] Isaiah xxx. 18. [69] 2 Sam. ix. 1. [70] Paracels.

SERMON CII.

PREACHED AT LINCOLN'S INN.

PSALM XXXVIII. 4.

For mine iniquities are gone over my head, as a heavy burden, they are too heavy for me.

DAVID having in the former verses of this Psalm assigned a reason, why he was bound to pray, because he was in misery, (*O Lord rebuke me not in thine anger, for thine arrows stick fast in me*) and a reason why he should be in misery, because God was angry, (*Thy hand presseth me sore*, v. 2. And, *There is no soundness in my flesh, because of thine anger*, v. 3). And a reason, why God should be angry, because he had sinned, (*There is no rest in my bones, because of my sin*, in the same verse). He proceeds to a reason, why this prayer of his must be vehement, why these miseries of his are so violent, and why God's anger is permanent, and he finds all this to be, because in his sins, all these venomous qualities, vehemence, violence, and continuance, were complicated, and enwrapped; for, he had sinned vehemently, in the rage of lust, and violently, in the effusion of blood, and permanently, in a long, and senseless security. They are all contracted in this text, into two kinds, which will be our two parts, in handling these words; first, the *Supergressæ super*, *Mine iniquities are gone over my head*, there is the multiplicity, the number, the succession, and so the continuation of his sin: and then, the *Gravatæ super*, *My sins are as a heavy burden, too heavy for me*, there is the greatness, the weight, the insupportableness of his sin. St. Augustine calls these two distinctions, or considerations of sin, *igorantiam, et difficultatem;* first, that David was ignorant, that he saw not the tide, as it swelled up upon him, *abyssus abyssum*, depth called upon depth; and, all thy waters, and all thy billows are gone over me, (says he, in another place[1]) he perceived them not coming till they were over him, he discerned not his particular sins, then when he committed them, till they came

[1] Psalm XLII. 7.

to the *supergressæ super*, to that height, that he was overflowed, surrounded, his iniquities were gone over his head, and in that St. Augustine notes *ignorantiam*, his unobservance, his inconsideration of his own case; and then he notes *difficultatem*, the hardness of recovering, because he that is under water, hath no air to see by, no air to hear by, he hath nothing to reach to, he touches not ground, to push him up, he feels no bough to pull him up, and therein that father notes *difficultatem*, the hardness of recovering. Now Moses expresses these two miseries together, in the destruction of the Egyptians, in his song, after Israel's deliverance, and the Egyptians' submersion, *The depths have covered them*[8], (there is the *supergressæ super*, their iniquities, in that punishment of their iniquities, were gone over their heads) and then, *they sank into the bottom as a stone* (says Moses) there is the *gravatæ super*, they depressed them, suppressed them, oppressed them, they were under them, and there they must lie.

The Egyptians had, David had, we have too many sins, to swim above water, and too great sins to get above water again, when we are sunk; the number of sins then, and the greatness of sin, will be our two parts; the dangers are equal, to multiply many lesser sins, or to commit a few, more heinous: except the danger be greater, (as indeed it may justly seem to be) in the multiplication, and custom, and habit of lesser sins; but how great is the danger, then, how desperate is our state, when our sins are great in themselves, and multiplied too?

In his many sins, we shall touch thus many circumstances: first, they were *peccata*, sins, iniquities; and then *peccata sua*, his sins, his iniquities, which intimates actual sins; for though God inflict miseries for original sin (death, and that, that induces it, sickness, and the like) yet those are miseries common to all, because the sin is so too; but these, are his punishments, personal calamities, and the sins are his own sins; and then, (which is a third circumstance) they are sins in the plural, God is not thus angry for one sin; and again, they are such sins, as have been long in going, and are now got over, *supergressæ sunt*, they are gone, gone over; and then lastly, for that first part, *supergressæ caput*, they are gone over my head, in which exaltation, is inti-

[8] Exod. xv. 5.

mated all this; first, *sicut tectum*, *sicut fornix*, they are over his head, as a roof, as a ceiling, as an arch, they have made a wall of separation, betwixt God and us, so they are above our head; and then *sicut clamor*, they are ascended as a noise, they are got up to heaven, and cry to God for vengeance, so they are above our head; and again *sicut aquæ*, they are risen and swollen as waters, they compass us, they smother us, they blind us, they stupify us, so they are above our head; but lastly and principally, *sicut dominus*, they are got above us, as a tyrant, and an usurper, for so they are above our head too: and in these we shall determine our first part. When from thence we come to our second part, in which, (as in this we shall have done their number) we shall consider their greatness, we find them first heavy, sin is no light matter; and then, they are too heavy, a little weight would but ballast us, this sinks us; too heavy for me, even for a man equal to David; and where is he? when is that man? for, says our text, they are as heavy, as a heavy burden; and the nature, and inconvenience of a burden is, first to crooken, and bend us downward from our natural posture, which is erect, for this incurvation implies a declination in the inordinate love of the creature, *incurvat*. And then the nature of a burden is, to tire us; our very sin becomes fulsome, and wearisome to us, *fatigat;* and it hath this inconvenience too, *ut retardet*, it slackens our pace, in our right course, though we be not tired, yet we cannot go so fast, as we should in any way towards godliness; and lastly, this is the inconvenience of a burden too, *ut præcipitet*, it makes us still apt and ready to stumble, and to fall under it: it crookens us, it deprives us of our rectitude; it tires us, extinguishes our alacrity; it slackens us, enfeebles and intepidates our zeal; it occasions our stumbling, opens and submits us, to every emergent temptation. And these be the dangers, and the mischievous inconveniences, notified to us, in those two elegancies of the Holy Ghost, the *supergressæ*, the multiplicity of sins, *They are gone over my head*, and the *gravatæ*, *they are a heavy burden, too heavy for me.*

First then, all these things are literally spoken of David; by application, of us; and by figure, of Christ. Historically, David; morally, we; typically, Christ is the subject of this text. In David's person, we shall insist no longer upon them, but only to

look upon the two general parts, the multiplicity of his sin, and the weight and greatness thereof: and that only in the matter of Uriah, as the Holy Ghost[3], (without reproaching the adultery or the murder, after David's repentance) vouchsafes to mollify his manifold, and his heinous sin. First, he did wrong to a loyal and a faithful servant; and who can hope to be well served, that does so? He corrupted that woman, who for aught appearing to the contrary, had otherwise preserved her honour, and her conscience entire; it is a sin, *to run with a thief when thou seest him, or to have thy portion with them that are adulterers already*[4]; to accompany them in their sin, who have an inclination to that sin before, is a sin; but to solicit them, who have no such inclination, nor, but for thy solicitation, would have had, is much more inexcusable. In David's sin, there was thus much more, he defrauded some, to whom his love was due, in dividing himself with a strange woman. To steal from another man, though it be to give to the poor, and to such poor, as would otherwise starve, if that had not been stolen, is injustice, is a sin. To divide that heart, which is entirely given to a wife, in marriage, with another woman, is a sin, though she, to whom it is so given, pretend, or might truly suffer much torment and anguish if it were not done. David's sin flew up to a higher sphere; he drew the enemy to blaspheme the name of God, in the victory over Israel, where Uriah was slain: God hates nothing more in great persons, than that prevarication, to pretend to assist his cause, and promove his religion, and yet underhand give the enemies of that religion way to grow greater. His sins, indeed, were too many to be numbered; too great too, to be weighed in comparison with others. Uriah was innocent towards him, and faithful in his employment, and, at that time, in an actual, and in a dangerous service, for his person, for the state, for the church. Him David betrays in his letter to Joab; him David makes the instrument of his own death, by carrying those letters, the warrants of his own execution; and he makes Joab, a man of honour, his instrument for a murder to cover an adultery. Thus many sins, and these heavy degrees of sin, were in this one; and how many, and how weighty, were in that, of *numbering of his people*[5],

[3] 1 Kings xv. 5. [4] Psalm l. 18. [5] 1 Chron. xxi. 1.

we know not. We know, that Satan provoked him to do it; and we know, that Joab, who seconded and accomplished his desire in the murder of Uriah, did yet dissuade, and dis-counsel this numbering of the people, and not out of reason of state, but as an express sin. Put all together, and less than all, we are sure David belied not himself, *His iniquities were gone over his head, and as a heavy burden, they were too heavy for him;* though this will be a good rule, for the most part, in all David's confessions and lamentations, that though that be always literally true of himself, for the sin, or for the punishment, which he says, personally David did suffer, that which he complains of in the Psalms, in a great measure, yet David speaks prophetically, as well as personally, and to us, who exceed him in his sins, the exaltation of those miseries, which we find so often in this book, are especially intended; that which David relates to have been his own case, he foresees will be ours too, in a higher degree. And that is our second, and our principal object of all those circumstances, in the multiplicity, and in the heinousness of sin; and therefore, to that second part, these considerations in ourselves, we make thus much haste.

First then, they were *peccata*, *sins*, *iniquities*. And we must not think to ease ourselves in that subtilty of the School, *peccatum nihil;* that sin is nothing, because sin had had no creation, sin hath no reality, sin is but a deflection from, but a privation of the rectitude required in our actions; that is true; it is true, that is said by Catarinus, *Let wives be subject to their husbands in omnibus*[6], *in every thing; omnium appellatione, in Scripturis, nunquam venit malum*, wheresoever the Scripture says all things, it never means any ill thing, *quia malum, ut malum, defectio est, nihil est*, because, says he, ill things, are no things, ill, considered as ill, is nothing; for, whatsoever is any thing, was made by God, and ill, sin, is no creature of his making. This is true; but that will not ease my soul, no more than it will ease my body, that sickness is nothing, and death is nothing: for death hath no reality, no creation, death is but a privation, and damnation, as it is the everlasting loss of the sight and presence of God, is but a priva-

[6] Eph. v. 24.

tion. And therefore as we fear death, and fear damnation, though in discourse, and in disputation, we can make a school-shift, to call them nothing, and but privations, so let us fear sin too, for all this imaginary nothingness, which the heat of the School hath smoked it withal.

Sin is so far from being nothing, as that there is nothing else but sin in us: sin hath not only a place, but a palace, a throne, not only a being, but a dominion, even in our best actions: and if every action of ours must needs be denominated from the degrees of good, or of bad, that are in it, howsoever there may be some tincture of some moral goodness, in some actions, every action will prove a sin, that is, vitiated and depraved with more ill, than rectified with good conditions. And then, every sin will prove *læsio Dei*, a violence, a wound inflicted upon God himself, and therefore it is not nothing.

It is strangely said in the Roman church[7], for the establishing of their kind of venial sin, that every sin is not *læsio Dei*, a violation, and a wounding of God, because God is charity, and charity is not extinguished by every sin.

The priest and the Levite neglected the man, that lay in his blood, in the way to Jericho; but they did not argue so, Tush this man is not hurt, for we see him breathe, and move. Out of the civil law, we assign divers *diminutiones capitis*, many things, that are called capital, and yet do not take away man's life; and it were strangely concluded, that a man were not hurt in his head, because he was not beheaded. Yet so they conclude, that say, a venial sin is not *læsio Dei*, not a violation of God, who is charity, because it does not extinguish charity: so that, at the last, nothing shall be sin with them, except it kill God; that is, nothing. And indeed they have brought it too near to that, when they have left no sin, which may not be bought out after, no sin, to which, by some just consequence, and inference upon some points of their doctrine, a man may not be encouraged before. *Turpis omnis pars suo universo non consentiens*[8]; Every limb that is not proportionable to the whole body, deforms the body. God made a body of goodness; all good; and he that enters an ill action, a sin, deforms this body of God, defaces this work of his

[7] Coster. [8] Augustine.

making. *Mentis principatus in peccato obliviscimur*[9]; We resign, we disavow that sovereignty, which God hath given us, when we sin.

God spake not only of the beasts of the forest, but of those beasts, that is, those brutish affections, that are in us, when he said, *Subjicite et dominamini*, Subdue, and govern the world; and in sinning we lose this dominion over ourselves, and forfeit our dominion over the creature too. *Qui peccat, quatenus peccat, seipso deterior;* Every sin leaves us worse than it found us, and we rise poorer, ignobler, weaker, for every night's sin than we lay down. *Plerumque non implemus bonum propositum, ne offendamus eos quibuscum vivimus*[10]; If any good purpose arise in us, we dare not pursue it, for fear of displeasing those, with whom we live, and to whom we have a relation, and a dependence upon them. We sin, and sin, and sin, lest our abstinence from sin should work as an increpation, as a rebuke upon them that do sin; for this they will call an ambition in us that being their inferiors, we go about to be their betters, if we will needs be better, that is, less vicious than they. First then, personally in himself, prophetically in us, David laments our state, *quia peccata*, because we are under sin, sin which is a depravation of man in himself, and a deprivation of God from man. And then our next cause of lamentation is, the propriety in sin, that they are *nostra*, our own, *Iniquitates meæ*, says David, *My sins, mine iniquities* are gone over my head.

We are not all Davids, *amabiles*, lovely and beloved in that measure that David was, men according to God's heart: but we are all Adams, *terrestres*, and *lutosi*, earth, and dirty earth, red, and bloody earth, and therefore in ourselves, as derived from him, let us find, and lament all these numbers, and all these weights of sin. Here we are all born to a patrimony, to an inheritance; an inheritance, a patrimony of sin; and we are all good husbands, and thrive too fast upon that stock, upon the increase of sin, even to the treasuring up of sin, and the wrath of God for sin. How naked soever we came out of our mother's womb, otherwise, thus we came all apparelled, apparelled and invested in sin; and we multiply this wardrobe with new habits, habits

[9] Leo. [10] Augustine.

of customary sins, every day. Every man hath an answer to that question of the apostle, *What hast thou, that thou hast not received from God?* Every man must say, I have pride in my heart, wantonness in mine eyes, oppression in my hands; and that I never received from God. Our sins are our own; and we have a covetousness of more; a way, to make other men's sins ours too, by drawing them to a fellowship in our sins. I must be beholden to the loyalty and honesty of my wife, whether my children be mine own, or no; for he whose eye waiteth for the evening, the adulterer, may rob me of that propriety. I must be beholden to the protection of the law, whether my goods shall be mine, or no; a potent adversary, a corrupt judge may rob me of that propriety. I must be beholden to my physician, whether my health, and strength shall be mine, or no; a garment negligently left off, a disorderly meal may rob me of that propriety. But without asking any man leave, my sins will be mine own. When the presumptuous men say, *Our lips are our own, and our tongues are our own*[11], the Lord threatens to cut off those lips, and those tongues. But except we do come to say, our sins are our own, God will never cut up that root in us, God will never blot out the memory in himself, of those sins. Nothing can make them none of ours, but the avowing of them, the confessing of them to be ours. Only in this way, I am a holy liar, and in this the God of truth will reward my lie; for, if I say my sins are mine own, they are none of mine, but by that confessing and appropriating of those sins to myself, they are made the sins of him, who hath suffered enough for all, my blessed Lord and Saviour Christ Jesus. Therefore that servant of God, St. Augustine, confesses those sins which he never did, to be his sins, and to have been forgiven him: *Peccata mihi dimissa fateor, et quæ mea sponte feci, et quæ te duce non feci;* Those sins which I have done, and those which, but for thy grace, I should have done, are all my sins. Alas, I may die here, and die under an everlasting condemnation of fornication with that woman, that lives, and dies a virgin, and be damned for a murderer of that man, that out-lives me, and for a robbery, and oppression, where no man is damnified, nor any penny lost.

[11] Psalm xii. 4.

The sin that I have done, the sin that I would have done, is my sin. We must not therefore transfer our sins upon any other. We must not think to discharge ourselves upon a *peccata patris;* to come to say, My father thrived well in this course, why should not I proceed in it? My father was of this religion, why should not I continue in it? How often is it said in the Scriptures, of evil kings, he did evil in the sight of the Lord, and walked *in via patris*, in the way of his father? father in the singular; it is never said plurally, *in via patrum;* in the way of his fathers. God's blessings in this world, are expressed so, in the plural, thou gavest this land *patribus*, to their fathers, says Solomon[12], in the dedication of the temple; and, thou broughtest *patres*, our fathers out of Egypt; and again, Be with us, Lord, as thou wast with our fathers; so, in Ezekiel[13], Where your fathers dwelt, you, their children, shall dwell too, and your children, and their children's children for ever. His blessings upon his saints, his holy ones in this world, are expressed so, plurally, and so is the transmigration of his saints out of this world also; Thou shalt sleep *cum patribus*, with thy fathers, says God to Moses[14]; and David slept *cum patribus*, with his fathers[15]; and Jacob had that care of himself, as of that in which consisted, or in which was testified the blessing of God, I will lie *cum patribus*, with my fathers, and be buried in their burying-place, says Jacob to his son Joseph[16]: good ways and good ends are in the plural, and have many examples; else they are not good; but sins are in the singular, he walked in the way of his father, is in an ill way: but carry our manners, or carry our religion high enough, and we shall find a good rule in our fathers: *Stand in the way*, says God in Jeremy, *and ask for the old way, which is the good way*[17]. We must put off *veterem hominem*, but not *antiquum;* we may put off that religion, which we think old, because it is a little elder than ourselves, and not rely upon that, it was the religion of my father. But *antiquissimum dierum*, him, whose name is, *He that is, and was, and is for ever*, and so involves, and enwraps in himself all the fathers, him we must put on. Be that our issue with our adversaries at Rome, by the fathers, the fathers in the

[12] 1 Kings viii. 48. [13] Ezek. xxxvii. 25. [14] Deut. xxxi. 13.
[15] 1 Kings ii. 10. [16] Gen. xlvii. 30. [17] Jer. vi. 16.

plural, when those fathers unanimely deliver anything dogmatically, for matter of faith, we are content to be tried by the fathers, the fathers in that plural. But by that one father, who begets his children, not upon the true mother, the church, but upon the court, and so produces articles of faith, according as state businesses, and civil occasions invite him, by that father we must refuse to be tried: for, to limit it in particular, to my father, we must say with Nehemiah, *Ego et domus patris mei*[18], If I make my father's house my church, my father my bishop, I, and my father's house have sinned, says he; and with Mordecai to Esther[19], *Thou, and thy father's house shall be destroyed.*

They are not *peccata patris*, I cannot excuse my sins, upon the example of my father: nor are they *peccata temporis*, I cannot discharge my sins upon the times, and upon the present ill disposition that reigns in men now, and do ill, because everybody else does so. To say, There is a rot, and therefore the sheep must perish; corruptions in religion are crept in, and work in every corner, and therefore God's sheep, simple souls, must be content to admit the infection of this rot. That there is a murrain, and therefore cattle must die; superstition practised in many places, and therefore the strong servants of God, must come to sacrifice their obedience to it, or their blood for it. There is[20] no such rot, no such murrain, no such corruption of times, as can lay a necessity, or can afford an excuse to them who are corrupted with the times. As it is not *pax temporis*, such a state-peace, as takes away honour, that secures a nation, nor such a church-peace, as takes away zeal, that secures a conscience, so neither is it *peccatum temporis*, an observation what other men incline to, but what truth, what integrity thou declinest from, that appertains to thy consideration.

It is not *peccatum ætatis;* not the sin of thy father, not the sin of the times, not the sin of thine own years. That thou shouldest say in thy old age, in excuse of thy covetousness, *All these things have I observed from my youth*, I have lived temperately, continently all my life, and therefore may be allowed one sin for mine ease in mine age. Or, that thou shouldest say

[18] Neh. i. 6. [19] Esther iv. 14.

[20] Folio edition, "Then no such rot," &c.

in thy youth, I will retire myself in mine age, and live contentedly with a little then, but now, how vain were it to go about to keep out a tide, or to quench the heats, and impetuous violence of youth? But *Fuge juvenilia desideria, Fly also youthful lusts*[21]; and lest God hear not thee at last, when thou comest with that petition, *Remember not the sins of my youth*[22]; *Remember thou thy Creator now in the days of thy youth*[23]: for, if thou think it enough to say, I have but lived, as other men have lived, wantonly, thou wilt find some examples to die by too; and die, as other old men, old in years, and old in sins, have died too, negligently, or fearfully; without any sense at all, or all their sense turned into fearful apprehensions, and desperation.

They are not *peccata ætatis*, such sins, as men of that age must needs commit, nor *peccata artis*, such sins as men of thy calling, or thy profession, cannot avoid; that thou shouldest say, I shall not be believed to understand my profession, as well as other men, if I live not by it, as well as other men do. Is there no being a carpenter, but that after he hath warmed him by the chips, and baked, and roasted by it, he must needs make an idol of his wood, and worship it[24]? Is there no being a silversmith, but he must needs make shrines for Diana of the Ephesians, as Demetrius did[25]? No being a lawyer, without serving the passion of the client? No being a divine, without sewing pillows under great men's elbows? It is not the sin of thy calling that oppresses thee; as a man may commit a massacre, in a single murder, and kill many in one man, if he kill one, upon whom many depended, so is that man a general libeller, that defames a lawful calling, by his abusing thereof; that lives so scandalously in the ministery, as to defame the ministery itself, or so imperiously in the magistracy, as to defame the magistracy itself, as though it were but an engine, an instrument of oppression, or so unjustly in any calling, as his abuse dishonours the calling itself. God hath instituted callings, for the conservation of order in general, not for the justification of disorders in any particular. For he that justifies his faults by his calling, hath not yet received that calling from above, whereby he must be justified, and sanc-

[21] 2 Tim. ii. 22. [22] Psalm xxv. 7.
[23] Eccles. xii. 1. [24] Isaiah xliv. 13. [25] Acts xix. 24.

tified in the way, and glorified in the end. There is no lawful calling, in which a man may not be an honest man.

It is not *peccatum magistratus*, thou canst not excuse thyself upon the unjust command of thy superior; that is the blind and implicit obedience practised in the church of Rome; nor *peccatum pastoris*, the ill example of thy pastor, whose life counterpreaches his doctrine, for, that shall aggravate his, but not excuse thy sin; nor *peccata cœli*, the influence of stars, concluding a fatality, amongst the Gentiles, or such a working of a necessary, and inevitable, and unconditioned decree of God, as may shut up the ways of a religious walking in this life, or a happy resting in the life to come; it is none of these, not the sin of thy father, not the sin of the present times, not the sin of thy years, and age, nor of thy calling, nor of the magistrate, nor of thy pastor, nor of destiny, nor of decrees, but it is *peccatum tuum*, thy sin, thy own sin. And not only thy sin so, as Adam's sin is communicated to thee, by propagation of original sin; for so thou mightest have some colour to discharge thyself upon him, as he did upon Eve, and Eve upon the serpent; though in truth it make no difference, in this spritual debt, of that sin, who is first in the bond: Adam may stand first, but yet thou art no surety but a principal, and for thyself; and he, and thou are equally subject to the penalty. For though St. Augustine confess, that there are many things concerning original sin, of which he is utterly ignorant, yet of this he would have no man ignorant, that to the guiltiness of original sin, our own wills concur as well as to any actual sin: an involuntary act cannot be a sinful act; and though our will work not now, in the admitting of original sin, which enters with our soul in our conception, or in our inanimation and quickening, yet, at first, *Sicut omnium natura, ita omnium voluntates erant in Adam*, As every man was in Adam, so every faculty of every man, and consequently the will of every man concurred to that sin, which therefore lies upon every man now; so that that debt, original sin, is as much thine as his; and for the other debts, which grow out of this debt, (as nothing is so generative, so multiplying, as debts are, especially spiritual debts, sins) for actual sins, they are thine, out of thine own choice; thou mightest have left them undone, and wouldest

needs do them; for God never induces any man into a perplexity, that is, into a necessity of doing any particular sin. Thou couldest have dissuaded a son, or a friend, or a servant, from that sin, which thou hast embraced thyself: thou hast been so far from having been forced to those sins, which thou hast done, as that thou hast been sorry, thou couldest not do them in a greater measure. They are thine, thine own, so, as that thou canst not discharge thyself upon the devil; but art, by the habit of sin, become *spontaneus dæmon*[26], a devil to thyself, and wouldest minister temptations to thyself, though there were no other devil. And this is our propriety in sin; they are our own.

This is the propriety of thy sin; the next is the plurality, the multiplicity, *iniquitates;* not only the committing of one sin often; and yet he deceives himself in his account dangerously, that reckons but upon one sin, because he is guilty but of one kind of sin. Would a man say he had but one wound, if he were shot seven times in the same place? Could the Jews deny, that they flayed Christ with their second, or third, or twentieth blow, because they had torn skin and flesh with their former scourges, and had left nothing but bones to wound? But it is not only that, the repeating of the same sin often, but it is the multiplicity of divers kinds of sins, that is here lamented in all our behalfs. It is not when the conscience is tender, and afraid of every sin, and every appearance of sin. When Naaman desired pardon of God by the prophet, for sustaining the king upon his knees, in the house of Rimmon, the idol, and the prophet bad him *go in peace*[27], it is not that he allows him any peace under the conscience, and guiltiness of a sin; that was indispensable[28]. Neither is there any dispensation in Naaman's case, but only a rectifying of a tender and timorous conscience, that thought that to be a sin, which was not, if it went no further, but to the exhibiting of a civil duty to his master, in what place soever, religious, or prophane, that service of kneeling were to be done. Naaman's service was truly no sin; but it had been a sin in him to have done it, when he thought it to be a sin. And therefore the

[26] Chrysostom. [27] 2 Kings v. 19.

[28] *i. e.*, Not within the power of a dispensation.

prophet's phrase, Go in peace, may well be interpreted so, Set thy mind at rest; for all that, that thou requirest, may be done without sin. Now that tenderness is not in our case in the text. He that proceeds so, to examine all his actions, may meet scruples all the way, that may give him some anxiety, and vexation, but he shall never come to that overflowing of sin, intended in this plurality, and multiplicity here. For this plurality, this multiplicity of sin, hath found first a sponginess in the soul, an aptness to receive any liquor, to embrace any sin, that is offered to it; and after awhile, a hunger and thirst in the soul, to hunt, and pant, and draw after a temptation, and not to be able to endure any *vacuum*, any discontinuance, or intermission of sin: and he will come to think it a melancholic thing, still to stand in fear of hell; a sordid, a yeomanly thing, still to be ploughing, and weeding, and worming a conscience; a mechanical thing, still to be removing logs, or filing iron, still to be busied in removing occasions of temptation, or filing and clearing particular actions: and at last he will come to that case, which St. Augustine out of an abundant ingenuity, and tenderness, and compunction, confesses of himself, *Ne vituperarer, vitiosior fiebam*, I was fain to sin, lest I should lose my credit, and be undervalued; *Et ubi non suberat, quo admisso, æquarer perditis*, When I had no means to do some sins, whereby I might be equal to my fellow, *Fingebam me fecisse quod non feceram, ne viderer abjectior, quo innocentior*, I would belie myself, and say I had done that which I never did, lest I should be undervalued for not having done it. *Audiebam eos exaltantes flagitia*, says that tender blessed father, I saw it was thought wit, to make sonnets of their own sins, *Et libebat facere, non libidine facti, sed libidine laudis*, I sinned, not for the pleasure I had in the sin, but for the pride that I had to write feelingly of it. O what a leviathan is sin, how vast, how immense a body! And then, what a spawner, how numerous! Between these two, the denying of sins, which we have done, and the bragging of sins, which we have not done, what a space, what a compass is there, for millions of millions of sins! And so have you the nature of sin, which was our first; the propriety of sin, which was our second; and the plurality, the multiplicity of sin, which was our

third branch; and follows next, the exaltation thereof; *Supergressæ sunt, My sins are gone over my head.*

They are, that is, they are already got above us; for in that case we consider this plural, this manifold sinner, that he hath slipped his time of preventing, or resisting his sins; his habits of sins are got, already got above him. Elisha bids his man look towards the sea, and he saw nothing; he bids him look again, and again to a seventh time, and he saw nothing[29]. After all, he sees but a little cloud, like a man's hand; and yet, upon that little appearance, the prophet warns the king, to get him into his chariot, and make good haste away, lest the rain stopped his passage, for instantly the heaven was black with clouds and rain. The sinner will see nothing, till he can see nothing; and, when he sees anything, (as to the blindest conscience something will appear) he thinks it but a little cloud, but a melancholic fit, and, in an instant, (for seven years make but an instant to that man, that thinks of himself but once in seven years) *supergressæ sunt*, his sins are got above him, and his way out is stopped. The sun is got over us now, though we saw none of his motions, and so are our sins, though we saw not their steps. You know how confident our adversaries are in that argument, Why do ye oppugn our doctrine of prayer for the dead, or of invocation of saints, or of the fire of purgatory, since you cannot assign us a time, when these doctrines came into the church, or that they were opposed or contradicted, when they entered? When a conscience comes to that inquisition, to an *iniquitates supergressæ*, to consider that our sins are gone over our head in any of those ways, which we have spoken of, if we offer to awaken that conscience farther, it startles, and it answers us drowsily, or frowardly, like a new waked man, Can you remember when you sinned this sin first, or did you resist it then, or since? Whence comes this troublesome singularity now? Pray let me sleep still, says this startled conscience. Beloved, if we fear not the wetting of our foot in sin, it will be too late, when we are over head and ears. God's deliverance of his children, was *sicco pede*, he made the sea dry land, and *they wet not their foot*[30]. At first, in the creation, *Subjecit omnia sub pedibus*, God put all things under

[29] 1 Kings xviii. 41. [30] Exod. xiv. 22.

their feet[31]; in man's ways, in this world, his angels bear us up in their hands; why? *Ne impingamus pedem*, That we should not hurt our foot against a stone, but have a care of every step we make. If thou have defiled thy feet, (strayed into any unclean ways) wash them again, and stop there, and that will bring thee to the consideration of the spouse, *I have washed my feet, how shall I then defile them again*[32]? I have found mercy for my former sins, how shall I dare to provoke God with more? Still God appoints us a permanent means to tread sin under our feet here, in this life; the woman, that is, the church, hath the moon, that is, all transitory things, (and so, all temptations) under her feet[33]; as Christ himself expressed his care of Peter, to consist in that, that if his feet were washed, all was clean; and as in his own person he admitted nails in his feet, as well as in his hands, so crucify thy hands, abstain from unjust actions, but crucify thy feet too, make not one step towards the way of idolaters, or other sinners. If we watch not the *ingressus sum*, we shall be insensible of the *supergressæ sunt;* if we look not to a sin, when it comes towards us, we shall not be able to look towards it, when it is got over us: for, if a man come to walk in the counsel of the ungodly, he will come to sit in the seat of the scornful; for that is the sinner's progress, in the first warning that David gives in the beginning of his first psalm. If he give himself leave to enter into sinful ways, he will sit and sin at ease, and make a jest of sin; and he that loveth danger, shall perish therein. So have you then the nature of sin; it was sin that oppressed him; and the propriety of sin, it was his sin, actual sin; and the plurality of sin, habitual, customary sin; and the victory of sin, they had been long climbing, and were now got up to a height; and this height and exaltation of theirs is expressed thus, *Super caput, Mine iniquities are got above my head.*

St. Augustine, (who truly had either never true copy of the Bible, or else cited sometimes, as the words were in his memory, and not as they were in the text) he reads not these words so, *supergressæ super caput*, but thus, *sustulerunt caput;* and so he interprets the words, not that his sins had got over his head, and

[31] Psalm viii. 7. [32] Cant. v. 3. [33] Rev. xii. 1.

depressed his head, subdued and subjugated his head, but that they had extolled his head, made him lift his head high, and say, *Who is the Lord? Sursum tollitur*, says he upon this place, *cui erigitur caput contra Deum*, His head is exalted, who is set against God. And certainly, that is a desperate state in sin, when a man thinks himself the wiser, or the better, or the more powerful for his sin; that he can the better stand upon his own legs, or the less needs the assistance of God, because he hath prospered in the world, by the ways of sin. St. Augustine's is an useful mistaking, but it is a mistaking. But to pursue the right word, and the true meaning of this metaphorical expressing, *Supergressæ caput*, My sins are got over my head, sin may be got to our foot, and yet not to the eye. A man may stray into company of temptations, and yet not be tempted; a man *may make a covenant with his eye, that he will not see a maid*[34]. Sin may come to the eye, and yet the hand be above water; we may look, and lust, and yet, by God's watchful goodness, and studious mercy, escape action. But if it be above our head, then the brain is drowned, that is, our reason, and understanding, which should dispute against it, and make us ashamed of it, or afraid of it; and our memory is drowned, we have forgot that there belongs a repentance to our sins, perchance forgot that there is such a sin in us; forgot that those actions are sins, forgot that we have done those actions, and forgot that there is a law, even in our own hearts, by which we might try, whether our actions were sins, or no. If they be above our heads, they are so, in many dangerous acceptations. Of which, the first is, that they cover our heads *sicut tectum, sicut fornix*, as a roof, as an arch, as a separation between God and us.

Your *iniquities have separated between you and your God*, says the prophet[35]. A wall of separation between man and man, even in the service of God, there was always; a wall of God's making; that is, the ceremonial law, by which God inclosed the Jews from the Gentiles. But this was but a side wall, and Christ threw it down; *He is our peace*, says the apostle, and hath made *of both one, and hath broken the stop of the partition wall*[36]; this he did when he opened the Gentiles a way into his religion.

[34] Job xxi. 1. [35] Isaiah lix. 2. [36] Eph. ii. 14.

This wall was the distinction between the Jew and Gentile, when the Jew called them ignominiously *incircumcisos*, uncircumcised, and they called the Jews, with as much scorn, *recutitos*, and *apellas;* when the Jew wondered at the Gentiles eating of unclean things, and the Gentiles wondered to hear them call things, of as good nourishment, as their clean meats, unclean; when the Jew placed his holiness in singularity, and ceremonies of distinction, and the Gentiles called that but a pride in them, and a scornful detestation of their neighbours. And truly it is a lamentable thing, when ceremonial things in matter of discipline, or problematical things in matter of doctrine, come so far, as to separate us from one another, in giving ill names to one another. Zeal is directed upon God, and charity upon our brethren; but God will not be seen, but by that spectacle; nor accept anything for an act of zeal to himself, that violates charity towards our brethren, by the way. Neither should we call any man Lutheran, or Calvinist, or by any other name, ignominiously, but for such things, as had been condemned in Luther, or Calvin, and condemned by such as are competent judges between them and us; that is, by the universal, or by our own church. This wall then, between the Jew and Gentile, (as it was the ceremony itself, and not the abuse of it) God built, and Christ threw down. There are outward things, ceremonial things, in the worship of God, that are temporary, and they did serve God that brought them in, and they do serve God also that have driven them out of the church, because their undeniable abuse had clogged them with an impossibility of being restored to that good use, which they were at first ordained for; of which the brazen serpent is evidence enough. God set up a wall, which God himself meant should be demolished again. Such another wall, (as well as the devil can imitate God's workmanship) the devil hath built now in the Christian church; and hath mortered it in the brains and blood of men, in the sharp and virulent contentions arisen, and fomented in matters of religion. But yet, says the spouse, *My well beloved stands behind the wall*[37], showing himself through the grates: he may be seen on both sides. For all this separation, Christ Jesus is amongst us all, and in his time, will break

[37] Cant. ii. 9.

down this wall too, these differences amongst Christians, and make us all glad of that name, the name of Christians, without affecting in ourselves, or inflicting upon others, other names of envy, and subdivision. But besides this wall of God's making, the ceremonial law, and this wall of the devil's making, dissension in Christian churches, there is a wall of our own making, a roof, an arch above our heads, by which our continual sins have separated God and us. God hath covered himself with a cloud, so that prayer could not pass through; that was the misery of Jerusalem[38]. But in the acts and habits of sin, we cover ourselves, with a roof, with an arch, which nothing can shake, nor remove, but thunder, and earthquakes, that is, the execution of God's fiercest judgments; and whether in that fall of the roof, that is, in the weight of God's judgments upon us, the stones shall not brain us, overwhelm, and smother, and bury us, God only knows. How his thunders, and his earthquakes, when we put him to that, will work upon us, he only knows, whether to our amendment, or to our destruction. But whilst we are in the consideration of this arch, this roof of separation, between God and us, by sin, there may be use in imparting to you an observation, a passage of mine own. Lying at Aix, at Aquisgrane[39], a well-known town in Germany, and fixing there some time, for the benefit of those baths, I found myself in a house which was divided into many families, and indeed so large as it might have been a little parish, or at least, a great limb of a great one; but it was of no parish: for when I asked who lay over my head, they told me a family of Anabaptists; and who over theirs? another family of Anabaptists; and another family of Anabaptists over theirs; and the whole house was a nest of these boxes; several artificers, all Anabaptists; I asked in what room they met, for the exercise of their religion; I was told they never met: for, though they were all Anabaptists, yet for some collateral differences, they detested one another, and, though many of them were near in blood, and alliance to one another, yet the son would excommunicate the father, in the room above him, and the nephew the uncle. As St. John is said to have

[38] Lam. iii. 44.

[39] Aquisgranum is the ancient name of Aix-la-Chapelle.—Ed.

quitted that bath, into which Cerinthus the heretic came, so did I this house; I remember that Hezekiah in his sickness, turned himself in his bed, to pray towards that wall that looked to Jerusalem; and that Daniel in Babylon, when he prayed in his chamber, opened those windows that looked towards Jerusalem; for, in the first dedication of the temple, at Jerusalem, there is a promise annexed to the prayers made towards the temple: and I began to think, how many roofs, how floors of separation, were made between God and my prayers in that house. And such is this multiplicity of sins, which we consider to be got over us, as a roof, as an arch, many arches, many roofs: for, though these habitual sins be so of kin, as that they grow from one another, and yet for all this kindred excommunicate one another, (for covetousness will not be in the same room with prodigality) yet it is but going up another stair, and there is the other Anabaptist; it is but living a few years, and then the prodigal becomes covetous. All the way they separate us from God, as a roof, as an arch; and then an arch will bear any weight; an habitual sin got over our head as an arch, will stand under any sickness, any dishonour, any judgment of God, and never sink towards any humiliation.

They are above our heads, *sicut tectum*, as a roof, as an arch, and they are so too, *sicut clamor*, as a voice ascending, and not stopping, till they come to God. *O my God, I am confounded and ashamed to lift up mine eyes to thee, O my God*[40]; Why not thine eyes? there is a cloud, a clamour in the way; for as it follows, *Our iniquities are increased over our heads, and our trespass is grown up to the heaven.* I think to retain a learned man of my counsel, and one that is sure to be heard in the court, and when I come to instruct him, I find mine adversary's name in his book before, and he is all ready for the other party. I think to find an advocate in heaven, when I will, and my sin is in heaven before me. The voice of Abel's blood, and so, of Cain's sin, was there: the voice of Sodom's transgression was there. Bring down that sin again from heaven to earth: bring that voice that cries in heaven, to speak to Christ here in his church, upon earth, by way of confession; bring that clamorous sin to

[40] Ezra ix. 6.

his blood, to be washed in the sacrament, for, as long as thy sin cries in heaven, thy prayers cannot be heard there. Bring thy sin under Christ's feet there, when he walks amongst the candlesticks, in the light, and power of his ordinances in the church, and then thine absolution will be upon thy head, in those seals which he hath instituted, and ordained there, and thy cry will be silenced. Till then, *supergressæ caput*, thine iniquities will be over thy head, as a roof, as a cry, and, in the next place, *sicut aquæ*, as the overflowing of waters.

We consider this plurality, this multiplicity of habitual sins, to be got over our head, as waters, especially in this, that they have stupified us, and taken from us all sense of reparation of our sinful condition. The organ that God hath given the natural man, is the eye; he sees God in the creature. The organ that God hath given the Christian, is the ear; he hears God in his word. But when we are under water, both senses, both organs are vitiated, and depraved, if not defeated. The habitual, and manifold sinner, sees nothing aright; he sees a judgment, and calls it an accident. He hears nothing aright; he hears the ordinance of preaching for salvation in the next world, and he calls it an invention of the state, for subjection in this world. And as under water, everything seems distorted and crooked, to man, so does man himself to God, who sees not his own image in that man, in that form as he made it. When *man hath drunk iniquity like water*[41], then, *the floods of wickedness shall make him afraid*[42]; the water that he hath swum in, the sin that he hath delighted in, shall appear with horror unto him. As God threatens the pride of Tyrus, *I shall bring the deep upon thee, and great waters shall cover thee*[43]; that God will execute upon this sinner; and then, upon every drop of that water, upon every affliction, every tribulation, he shall come to that fearfulness, *Waters flowed over my head*[44]; then said I, I am cut off; either he shall see nothing, or see no remedy, no deliverance, from desperation. Keep low these waters, as waters signify sin, and God shall keep them low, as they signifiy punishments; and his dove shall return to the ark with an olive leaf, to show thee that the

[41] Job xv. 16. [42] Psalm xviii. 4.
[43] Ezek. xxvi. 19. [44] Lam. iii. 54.

waters are abated[45]; he shall give thee a testimony of the return of his love, in his oil, and wine, and milk, and honey, in the temporal abundances of this life. And, *si impleat hydrias aqua*, if he do fill all your vessels with water, with water of bitterness, that is, fill and exercise all your patience, and all your faculties with his corrections, yet he shall do that, but to *change your water into wine*[46], as he did there, he shall make his very judgments, sacraments, conveyances and seals of his mercy to you, though those manifold sins be got over your heads, as a roof, as a noise, as an overflowing of waters: and that, which is the heaviest of all; and our last consideration, *sicut dominus*, as a lord, as a tyrant, as an usurper.

Pretio redempti estis, nolite fieri servi, says the apostle[47], you are bought with a price, therefore glorify God. There he shows you, your own value; and then, *Ne dominetur peccatum*, Let not sin have dominion over you; there he shows you the insolency of that tyrant. You shall know the truth, and the truth shall make you free, says Christ to the Jews[48]. Well; they stood not much upon the truth; but for the freedom, We were Abraham's seed, and were never bound to any; but Christ replies, *Whosoever committeth sin, is the servant of sin;* and, *of whomsoever a man is overcome, to the same he is in bondage*[49]. Now we are slaves to sin, not only as we have been overcome by sin (for he that is said to be overcome by sin, is presumed to have made some resistance) but as we have sold ourselves to sin, which is a worse, and a more voluntary act. There was none like him, like Ahab[50]; (says the Holy Ghost) wherein was his singularity above all? He had sold himself, to work wickedness, in the sight of the Lord. Now, how are we sold to sin? By Adam? That is true; *Ejus prævaricatione, et ut ita dicam, negotiatione, damnoso, et fraudulento commercio venditi sumus*[51]: we were all sold under hand, fraudulently sold, and sold under foot, cheaply sold by Adam. But thus, we might seem to be sold by others; so Joseph was, and no fault in himself; but we have sold ourselves since. Did not Adam sell himself too? Did God sell him by any secret decree, or contract, between the devil and him?

[45] Gen. viii. 8. [46] John ii. 7. [47] 1 Cor. vi. 20. [48] John viii. 32.
[49] 2 Pet. ii. 19. [50] 1 Kings xxi. 20. [51] Cassian.

Was God of counsel in that bargain? God forbid. Thus saith the Lord, *Where is the bill of your mother's divorce, whom I have put away*[52]? Or, which *of my creditors is it, to whom I have sold you? Behold, for your iniquities you have sold yourselves, and for your transgressions, is your mother put away.* In Adam we were sold in gross; in ourselves we are sold by retail; in the first, and general sale, we all passed, even the best of us. We know *the law is spiritual, but I am carnal, sold under sin*, says the apostle[53], even of himself. But when does the apostle say this? In what state was he, when he accuses himself of this mancipation, and sale under sin? Says he this only with relation to his former times, when he was a Jew, and under the law? Or, but then when he was newly come to the light of the Gospel, and not to a clear sight of it? It is true, that most of the Eastern fathers, and it is true, that St. Augustine himself was of that opinion, that St. Paul said of himself, *that he was sold under sin*, respecting himself before his regeneration. *Non qui vult esse sapiens, statim sit sapiens*, says Origen; A man is not presently learned, because he hath a good desire to be learned; nor hath he that hath begun a conversion, presently accomplished his regeneration; nor is he discharged of his bargain of being sold under sin, as soon as he sees that he hath made an ill bargain. But when he grows up in grace, (say they) as St. Paul had done, when he said this, then he is discharged. But, as St. Augustine ingenuously retracts that opinion[54], which, (as he says) he had held, when he was a young priest at Carthage, so is there nothing clearer, by the whole purpose of the apostle in that place, than that he in his best state, was still sold under sin. As David speaks of himself being then regenerated, *In thy sight shall no man living be justified*, so St. Paul speaks of himself in his best state, still he was sold under sin, because still, that concupiscence, under which he was sold in Adam, remains in him. And that concupiscence is sin, *Quia inest ei inobedientia contra dominatum mentis*[55], Because it is a rebellion against that sovereignty which God hath instituted in the soul of man, and an ambition of setting up another prince; so it is *peccatum*, sin in itself; and

[52] Isaiah L. 1.
[53] Rom. vii. 14.
[54] Retract. i. c. xxiii.
[55] Augustine.

it is *Pœna peccati*, says that father, *quia reddita est meritis inobedientis;* Because it is laid upon us for that disobedience, it hath also the nature of a punishment of sin, as well as of sin itself; and then it is *causa peccati* too, *defectione consentientis*, because man is so enfeebled by this inherence, and invisceration of original sin, as that thereby he is exposed to every emergent temptation, to any actual sin. So, original sin, is called by many of the ancients, the cause of sin, and the effect of sin, but not so, exclusively, as that it is not sin, really sin in itself too. Now, as original sin causes actual, in that consideration (as we sell ourselves over again in our acts of recognition, in ratifying our first sale, by our manifold sins here) so is sin gone over our heads, by this dominion, as a tyrant, as an usurper. *Hoc lex posuit, non concupisces*[56]; This is the law, thou shalt not covet: *Non quod sic valeamus, sed ad quod perficiendo tendamus;* Not that we can perform that law, but that that law might be a rule to direct our endeavours: *Multum boni facit, qui facit quod scriptum est, post concupiscentias tuas non eas;* He does well, and well in a fair measure, that fulfils that commandment, *Thou shalt not walk in the concupiscences of thine own heart; sed non perficit, quia non implet quod scriptum est, non concupisces*, but yet, says he, he does not all that is commanded, because he is commanded not to covet at all: *Ut sciat, quo debeat in hac mortalitate conari*, That that commandment might teach him, what he should labour for in this life, *Et quo possit in illa immortalitate pervenire*, To what perfection we shall come in the life to come, but not till then. Though therefore we did our best, yet we were sold under sin, that is, sold by Adam; but because we do not, but consent to that first sale, in our sinful acts, and habits, we have sold ourselves too, and so sin is gone over our heads, in a dominion, and in a tyrannical exercise of that dominion. If we would go about to express, by what customs of sin this dominion is established, we should be put to a necessity of entering into every profession, and every conscience. And the moral man says usefully, *Si tantum irasci vis sapientem, quantum exigit indignitas scelerum*[57], (we will translate it in the church tongue, and make his morality divinity) if we would have a zealous preacher, cry out as fast, or

[56] Augustine. [57] Seneca.

as loud, as sins are committed, *Non irascendum, sed insaniendum*, says he, you would not call that man an angry man, but a mad-man, you would not call that preacher, a zealous preacher, but a Puritan. Touch we but upon one of his reprehensions, because that may have the best use now; he considers the iniquities, and injustices, admitted, and committed in courts of justice; and he says, *Turpes lites, turpiores advocati;* Ill suits are set on foot, and worse advocates defend them. *Delator est criminis qui manifestior reus*, even in criminal matters, he informs against another, that should be but defendant in that crime; and (as he carries it higher) *Judex damnaturus quæ fecit, eligitur*, The judge himself condemns a man for that, which himself is far more guilty of, than the prisoner. *Nullus nisi ex alieno damno quæstus*, And one man grows rich, by the impoverishing of many. But then it is so in all other professions too. And this tyranny, and dominion is justly permitted by God upon us, *Ut qui noluit superiori obedire, nec ei obediat inferior caro*, We have been rebellious to our sovereign, to God, and therefore our subject, the flesh, is first rebellious against us, and then tyrannical over us. *But he that leadeth into captivity shall go into captivity*[58]; yea, Christ hath led captivity itself captive, and *given gifts to men*[59]; that is, he hath established his church, where by a good use of those means which God hath ordained for it, the most oppressed soul, may raise itself above those exaltations, and supergressions of sin; and so we have done with our first part, and with all that will enter into this time, where David in his humble spirit feels in himself, but much more in his prophetical spirit, foresees, and foretells in others, the infectious nature of sin; it is a mortal wound, and in a strange consideration; for, it is a wound upon God, and mortal upon man; and then the propriety of sin, that sin is not at all from God, nor it is not all from the devil, but our sin is our own; our sins in a plurality; our sins of one kind, determine not in one sin, we sin the same sin often, and then we determine not in one kind, but slide into many. And after this multiplication of sin, the continuation thereof, to an irrecoverableness, *supergressæ sunt*, we think not of them, till it be too late to think of them, till they produce no thought but despair; for

[58] Rev. xiii. 10. [59] Ephes. iv. 8.

supergressæ caput, they are got above our heads, above our strongest faculties; above us, in the nature of an arched roof, they keep God's grace in a separation from us, and our prayers from him, so they have the nature of a roof, and then, they feel no weight, they bend not under any judgment, which he lays upon us, so they have the nature of an arch. Above us, as a voice, as a cry; their voice is in possession of God, and so prevents our prayers; above us as waters, they disable our eyes, and our ears, from right conceiving all apprehensions; and above us, as lords, and tyrants, that came in by conquest, and so put what laws they list upon us. And these instructions have arisen from this first, the multiplicity, *Mine iniquities are gone over my head*, and more will from the other, the weight and burden, *They are as a heavy burden, too heavy for me.*

SERMON CIII.

PREACHED AT LINCOLN'S INN.

The second Sermon on PSALM XXXviii. 4.

For mine iniquities are gone over my head, as a heavy burden, they are too heavy for me.

As the philosopher says, if a man could see virtue, he would love it, so if a man could see sin, he would hate it. But as the eye sees everything but itself, so does sin too. It sees beauty, and honour, and riches, but it sees not itself, not the sinful coveting, and compassing of all these. To make, though not sin, yet the sinner to see himself, for the explication, and application of these words, we brought you these two lights; first, the multiplicity of sin, in that elegancy of the Holy Ghost, *supergressæ sunt*, *Mine iniquities are gone over my head*, and the weight and oppression of sin, in that, *Gravatæ nimis*, *As a heavy burden, they are too heavy for me;* in the first, how numerous, how manifold they are, in the other, how grievous, how insupportable; first,

how many hands, then how fast hold sin lays upon me. The first of these two was our exercise the last day, when we proposed and proceeded in these words, in which we presented to you, the dangerous multiplicity of sin, in those pieces, which constituted that part. But because, as men, how many soever, make but a multitude, or a throng, and not an army, if they be unarmed, so sin, how manifold, and multiform soever, might seem a passable thing, if it might be easily shaked off, we come now to imprint in you a sense of the weight and impression thereof, *As a heavy burden, they are too heavy for me;* the particular degrees whereof, we laid down the last day, in our general division of the whole text, and shall now pursue them, according to our order proposed then.

First then, sin is heavy. Does not the sinner find it so? No marvel, nothing is heavy in his proper place, in his own sphere, in his own centre, when it is where it would be, nothing is heavy. He that lies under water finds no burden of all that water that lies upon him; but if he were out of it, how heavy would a small quantity of that water seem to him, if he were to carry it in a vessel! An habitual sinner is the natural place, the centre of sin, and he feels no weight in it, but if the grace of God raise him out of it, that he come to walk, and walk in the ways of godliness, not only his watery tympanies, and his dropsies, those waters which by actual and habitual sins he hath contracted, but that water, of which he is properly made, the water that is in him naturally, infused from his parents, original sin, will be sensible to him, and oppress him. Scarce any man considers the weight of original sin; and yet, as the strongest temptations fall upon us when we are weakest, in our death-bed, so the heaviest sins seizes us, when we are weakest; as soon as we are anything, we are sinners, and there; where there can be no more temptations ministered to us, than was to the angels that fell in heaven, that is, in our mother's womb, when no world, nor flesh, nor devil could present a provocation to sin to us, when no faculty of ours is able to embrace, or second a provocation to sin, yet there, in that weakness, we are under the weight of original sin. And truly, if at this time, God would vouchsafe me my choice, whether he should pardon me all those actual and habitual sins, which I

have committed in my life, or extinguish original sin in me, I should choose to be delivered from original sin, because, though I be delivered from the imputation thereof, by baptism, so that I shall not fall under a condemnation for original sin only, yet it still remains in me, and practices upon me, and occasions all the other sins, that I commit; now, for all my actual and habitual sins, I know God hath instituted means in his church, the Word, and the Sacraments, for my reparation; but with what a holy alacrity, with what a heavenly joy, with what a cheerful peace, should I come to the participation of these means and seals of my reconciliation, and pardon of all my sins, if I knew myself to be delivered from original sin, from that snake in my bosom, from that poison in my blood, from that leaven and tartar in all my actions, that casts me into relapses of those sins which I have repented! And what a cloud upon the best serenity of my conscience, what an interruption, what a discontinuance from the sincerity and integrity of that joy, which belongs to a man truly reconciled to God, in the pardon of his former sins, must it needs be still to know, and to know by lamentable experiences, that though I wash myself with soap, and nitre, and snow-water, mine own clothes will defile me again, though I have washed myself in the tears of repentance, and in the blood of my Saviour, though I have no guiltiness of any former sin upon me at that present, yet I have a sense of a root of sin, that is not grubbed up, of original sin, that will cast me back again. Scarce any man considers the weight, the oppression of original sin. No man can say, that an acorn weighs as much as an oak; yet in truth, there is an oak in that acorn: no man considers that original sin weighs as much as actual, or habitual, yet in truth, all our actual and habitual sins are in original. Therefore St. Paul's vehement, and frequent prayer to God, to that purpose, could not deliver him from original sin, and that *stimulus carnis*, that provocation of the flesh, that messenger of Satan, which rises out of that, God would give him sufficient grace, it should not work to his destruction, but yet he should have it: nay, the infinite merit of Christ Jesus himself, that works so upon all actual and habitual sins, as that after that merit is applied to them, those sins are no sins, works not so upon original sin, but that, though I be eased in the

dominion, and imputation thereof, yet the same original sin is in me still; and though God do deliver me from eternal death, due to mine actual and habitual sins, yet from the temporal death, due to original sin, he delivers not his dearest saints.

This sin is heavy in the seed, in the grain, in the acorn, how much more when it is a field of corn, a barn of grain, a forest of oaks, in the multiplication, and complication of sin in sin? And yet we consider the weight of sin another way too, for as Christ feels all the afflictions of his children, so his children will feel all the wounds that are inflicted upon him; even the sins of other men; as Lot's righteous soul was grieved with sins of others. If others sin by my example and provocation, or by my connivance and permission, when I have authority, their sin lies heavier upon me, than upon themselves; for they have but the weight of their own sin; and I have mine, and theirs upon me; and though, I cannot have two souls to suffer, and though there cannot be two everlastingnesses in the torments of hell, yet I shall have two measures of those unmeasurable torments upon my soul. But if I have no interest in the sins of other men, by any occasion ministered by me, yet I cannot choose but feel a weight, a burden of a holy anguish, and compassion and indignation, because every one of these sins inflict a new wound upon my Saviour, when my Saviour says to him, that does but injure me, *Why persecutest thou me*, and feels the blow upon himself, shall not I say to him that wounds my Saviour, *Why woundest thou me*, and groan under the weight of my brother's sin, and my Father's, my Maker's, my Saviour's wound? If a man of my blood, or alliance, do a shameful act, I am affected with it; if a man of my calling, or profession, do a scandalous act, I feel myself concerned in his fault; God hath made all mankind of one blood, and all Christians of one calling, and the sins of every man concern every man, both in that respect, that I, that is, this nature, is in that man that sins that sin; and I, that is, this nature, is in that Christ, who is wounded by that sin. The weight of sin, were it but original sin, were it but the sins of other men, is an insupportable weight.

But if a sinner will take a true balance, and try the right weight of sin, let him go about to leave his sin, and then he shall see how

close, and how heavily it stuck to him. Then one sin will lay the weight, of silliness, of falsehood, of inconstancy, of dishonour, of ill-nature, if you go about to leave it: and another sin will lay the weight of poverty, of disestimation upon you, if you go about to leave it. One sin will lay your pleasures upon you, another your profit, another your honour, another your duty to wife and children, and weigh you down with these. Go but out of the water, go but about to leave a sin, and you will find the weight of it, and the hardness to cast it off. *Gravatæ sunt, mine iniquities are heavy*, (that was our first) and *gravatæ nimis*, they are *too heavy*, which is a second circumstance.

Some weight, some ballast is necessary to make a ship go steady; we are not without advantage, in having some sin; some concupiscence, some temptation is not too heavy for us. The greatest sins that ever were committed, were committed by them, who had no former sin, to push them on to that sin: the first angel's sin, and the sin of Adam, are noted to be the most desperate and the most irrecoverable sins, and they were committed, when they had no former sin in them. The angel's punishment is pardoned in no part; Adam's punishment is pardoned in no man, in this world. Now such sins as those, that is, sins that are never pardoned, no man commits now; not now, when he hath the weight of former sins to push him on. Though there be a heavy guiltiness in original sin, yet I have an argument, a plea for mercy out of that, *Lord, my strength is not the strength of stones, nor my flesh brass*[1]; Lord, no man can bring a clean thing out of uncleanness; Lord, no man can say after, I have cleansed my heart, I am free from sin, I could not be born clean, I could not cleanse myself since. It magnifies God's glory, it amplifies man's happiness, that he is subject to temptation. If man had been impeccable, that he could not have sinned, he had not been so happy; for then, he could only have enjoyed that state, in which he was created; and not have risen to any better; because that better estate, is a reward of our willing obedience to God, in such things, as we might have disobeyed him in. Therefore when the apostle was in danger, of growing too light, *lest he should be exalted out of measure, through the abundance of revelation*[2],

[1] Job vi. 12. [2] 2 Cor. xii. 7.

(says that Scripture) he had a weight hung upon him; there was something given him, therefore it was a benefit, a gift; and it was *angelus, an angel*, that was given him; but it was not a good angel, a tutelar, a guardian angel, to present good motions unto him, but it was *angelus Satanæ, a messenger of Satan, sent*, as he says, *to buffet him;* and yet this hostile angel, this messenger of Satan was a benefit, a gift, and a forerunner, and some kind of inducer of that grace, which was sufficient for him: and it would not have appeared to us, no nor to himself, that he had had so much of that grace, if he had not had this temptation. God is as powerful upon us when he delivers us from temptation, that it do not overtake us; but not so apparent, so evident, so manifest, as when he delivers us in a temptation, that it do not overcome us: some weight does but ballast us, as some enemies never do us more harm, but occasion us, to arm and to stand upon our guard. Therefore, this weight that is complained of here, is not *in carne*, in our natural flesh; (though in that be no goodness) it is nothing that God from the beginning hath imprinted in our nature, not that peccability, and possibility of sinning; nor is it not *in stimulo carnis*, in these accessary temptations, and provocations which awaken, and provoke the malignity of this flesh, and put a sting into it; we do not consider this heavy weight to be the natural possibility which was in man, before original sin entered, nor to be that natural proneness to sin, which is original sin itself. But it is, when we ourselves whet that sting, when we labour to break hedges, and to steal wood, and gather up a stick out of one sin, and a stick out of another, and to make a fagot to load us, in this life, and burn us in the next, in multiplying sins, and aggravating circumstances, so it is heavy, so it is too heavy, it is too heavy for me, (for that is also another circumstance) for David himself, for any man even in David's state.

Though this consideration might be enlarged, and usefully carried into this expostulation, Can sin be too heavy for me, any burden of sin sink me into a dejection of spirit, that am wrapped up in the covenant, born of Christian parents, that am bred up in an orthodox, in a reformed church, that can persuade myself sometimes, that I am of the number of the elect; Can any sin

be too heavy for me, can I doubt of the execution of his first purpose upon me, or doubt of the efficacy of his ordinances here in the church, what sin soever I commit, can any sins be too heavy for me? yet it is enough that in this sea, God holds no man up by the chin so, but that if he sin in confidence of that sustentation, he shall sink. But in this personal respect in our text, we consider only with what weights David weighed his sins, when he found here that they were too heavy for him. He weighed his sin with his punishment, and in his punishment he saw the anger, and indignation of God, and when we see sin through that spectacle, through an angry God, it appears great, and red, and fearful unto us; when David came to see himself in his infirmity, in his deformity, when his body could not bear the punishment here in this world, he considered how insupportable a weight the sin, and the anger of God upon that sin, would be in the world to come. For me that rise to preferment by my sin, for me that come to satisfy my carnal appetites by my sin, my sin is not too heavy; but for me that suffer penury in the bottom of a plentiful state exhausted by my sin, for me that languish under diseases and putrefaction contracted by my sin, for me upon whom the hand of God lies heavy in any affliction for my sin, for me, my sins are too heavy. Till I come to hear that voice, *Come unto me all you that labour, and are heavy laden, and I will refresh you*[3], till I come to consider my sin in the mercy of God, and not only in his justice, in his punishments, my sins will be too heavy for me; for, though that be a good way, to consider the justice of God, yet it is not a good end; I must stop, but not stay at it, I must consider my sin in his justice, how powerful a God I have provoked; but I must pass through his justice to his mercy; his justice is my way, but his mercy is my lodging; for we cannot tell by the construction and origination of the words, whether Cain said, *My sin is greater than can be pardoned*, or, *My punishment is greater than can be borne:* but it needs not be disputed; for it is all one; he that considers only the anger of God in the punishment, will think his sin unpardonable, his sin will be too heavy for him. But as a fever is well spent, when the patient is fit to take physic, so if

[3] Matt. xi. 28.

God give me physic, if I take his corrections as medicines, and not as punishments, then my disease is well spent, my danger is well overcome; if I have buried my sins in the wounds of my Saviour, they cannot be too heavy for me, for they are not upon me at all; but if I take them out again, by relapsing into them, or imagine them to rise again, by a suspicion and jealousy in God, that he hath not forgiven them, because his hand lies still upon me, in some afflictions, so, in such a relapse, so, in such a jealous mis-interpretation of God's proceeding with me, *my sins are too heavy for me;* for me, because I do not sustain myself by those helps that God puts into my hands.

It is *heavy, too heavy, too heavy for me*, says David; if you consider the elect themselves, their election will not bear them out in their sins. But here we consider the insupportableness, in that wherein the Holy Ghost hath presented it, *quia onus*, because it lies upon me, in the nature and quality of a burden, *mine iniquities are as a burden, too heavy for me.* When all this is packed upon me, that I am first under a calamity, a sickness, a scorn, an imprisonment, a penury, and then upon that calamity, there is laid the anger and indignation of God, and then upon that, the *weight* of *mine own sins;* this is too much to settle me, it is enough to sink me, it is a burden, in which the danger arises from the last addition, in that, which is last laid on: for, as the sceptic philosopher pleases himself in that argumentation, that either a penny makes a man rich, or he can never be rich, for says he, if he be not rich yet, the addition of a penny more would make him rich: or if not that penny, yet another, or another, so that at last it is the addition of a penny that makes him rich; so without any such fallacious or facetious circumvention in our case, it is the last addition; that that we look on last, that makes our burden insupportable, when upon our calamity we see the anger of God piled up, and upon that, our sin, when I come to see my sin, in that glass, in that glass, not in a Saviour bleeding for me, but in a Judge frowning upon me; when my sins are so far off from me, as that they are the last thing that I see; for, if I would look upon my sins, first, with a remorseful, a tearful, a repentant eye, either I should see no anger, no calamity; or it would not seem strange to me, that God should be

angry, nor strange, that I should suffer calamities, when God is angry; therefore is sin heavy as a burden, because it is the last thing, that last thing that I lay upon myself, and feel not that till a heavy load of calamity and anger be upon me before. But then, as when we come to be unloaded of a burden, that that was last laid on, is first taken off, so when we come, by any means, though by the sense of a calamity, or of the anger of God, to a sense of our sin, before the calamity itself be taken off, the sin is forgiven. When the prophet found David in this state, the first act that the prophet came to was the *transulit peccatum, God hath taken away thy sin*, but the calamity was not yet taken away. The child begot in sin shall surely die, though the sin be pardoned. The fruit of the tree may be preserved and kept, after the tree itself is cut down and burnt; the fruit, and offspring of our sin, calamity, may continue upon us, after God hath removed the guiltiness of the sin from us. In the course of civility, our parents go out before us, in the course of mortality, our parents die before us; in the course of God's mercy, it is so too; the sin that begot the calamity, is dead, and gone, the calamity, the child, and offspring of that sin, is alive and powerful upon us. But for the most part, as if I would lift an iron chain from the ground, if I take but the first link, and draw up that, the whole chain follows, so if by my repentance, I remove the uppermost weight of my load, my sin, all the rest, the declaration of the anger of God, and the calamities that I suffer, will follow my sin, and depart from me. But still our first care must be to take off the last weight, the last that comes to our sense, *the sin*.

You have met, I am sure, in old apophthegms, an answer of a philosopher celebrated, that being asked, *What was the heaviest thing in the world*, answered, *Senex tyrannus, An old tyrant*; for a tyrant, at first, dares not proceed so severely; but when he is established, and hath continued long, he prescribes in his injuries, and those injuries become laws. As sin is a tyrant, so he is got over our head, *in dominio*, as we showed you in the *supergressæ sunt*, in our former part; as he is an old tyrant, so he is the heaviest burden that can be imagined; an inveterate sin, is an inveterate sore, we may hold out with it, but hardly cure it; we may slumber it, but hardly kill it. Weigh sin in heaven; heaven

could not bear it, in the angels; they fell: in the waters; the sea could not bear it in Jonas; he was cast in: in the earth; that could not bear it in Dathan, and Abiram; they were swallowed: and because all the inhabitants of the earth are sin itself, *The earth itself shall reel to and fro, as a drunkard, and shall be removed like a cottage, and the transgression thereof shall be heavy upon it, and it shall fall and not rise again*[4]; there is the total, the final fall, proper to the wicked; they shall fall; so shall the godly; and fall every day; and fall seven times a day; but they shall rise again and stand in judgment; *The wicked shall not do so*[5]; they shall rise, rise to judgment; and they shall stand, stand for judgment, stand to receive judgment; and then, not fall, but be cast out, out of the presence of God, and cast down, down into an impossibility of rising, for ever, for ever, for ever. There is a lively expressing of this deadly weight, this burden in the prophet Zechary[6]. First, there was a certain vessel, a measure showed, and the angel said, *Hic est oculus*, *This is the sight*, (says our first translation) *This is the resemblance through all the earth*, (says our second). That is, to this measure, and to that that is figured in it, every man must look, this every man must take into his consideration; What is it? In this measure sate a woman whose name was Wickedness; at first, this woman, this wickedness, sate up in this vessel, she had not filled the measure, she was not laid securely in it, she was not prostrate, not grovelling, but her nobler part, her head, was yet out of danger, she sat up in it. But before the vision departs, she is plunged wholly into that measure; (into darkness, into blindness) and not for a time; for, then, *there was a cover*, (says the text) and *a great cover*, and *a great cover of lead put upon that vessel;* and so, a perpetual imprisonment, no hope to get out; and *heavy fetters*, no ease to be had within; hard ground to tread upon, and heavy burdens to carry; first a cover, that is, an excuse; a great cover, that is, a defence, and a glory; at last, of lead; all determines in desperation. This is when the multiplicity and indifferency to lesser sins, and the habitual custom of some particular sin, meet in the aggravating of the burden: for then, they are *heavier than the sand of the sea*[7],

[4] Isaiah xxiv. 20. [5] Psalm i. 6.
[6] Zech. v. 6. [7] Job vi. 3.

says the Holy Ghost: where he expresses the greatest weight by the least thing; nothing less than a grain of sand, nothing heavier than the sands of the sea, nothing easier to resist than a first temptation, or a single sin in itself, nothing heavier, nor harder to divest, than sins complicated in one another, or than an old tyrant and custom in any one sin. And therefore it was evermore a familiar phrase with the prophets, when they were to declare the sins, or to denounce the punishments of those sins upon the people, to call it by this word, *Onus visionis, onus Babylonis, onus Ninives, O the burden of Babylon, the burden of Nineveh.* And because some of those woes, those judgments, those burdens, did not always fall upon that people presently, they came to mock the prophets, and say to them, *Now, what is the burden of the Lord, what burden have you to preach to us*[s], and to talk of now? Say unto them, says God to the prophet there; *This is the burden of the Lord, I will even forsake you.* And, as it is elegantly, emphatically, vehemently added, *Every man's word shall be his burden;* that which he says, shall be that that shall be laid to his charge; his scorning, his idle questioning of the prophet, *What burden now, what plague, what famine, what war* now? *Is not all well for all your crying* the burden of the Lord? *Every man's word shall be his burden*, the deriding of God's ordinance, and of the denouncing of his judgments in that ordinance, shall be their burden, that is, aggravate those judgments upon them. Nay, there is a heavier weight than that added; *Ye shall say no more* (says God to the prophet) *the burden of the Lord*, that is, you shall not bestow so much care upon this people, as to tell them, that the Lord threatens them, God's presence in anger, and in punishments, is a heavy, but God's absence, and dereliction, a much heavier burden; as (if extremes will admit comparison) the everlasting loss of the sight of God in hell, is a greater torment, than any lakes of inextinguishable brimstone, than any gnawing of the incessant worm, than any gnashing of teeth can present unto us.

Now, let no man ease himself upon that fallacy, sin cannot be, nor sin cannot induce such burdens as you talk of, for many men are come to wealth, and by that wealth, to honour, who, if they

[s] Jer. xxiii. 23.

admitted a tenderness in their consciences, and forborne some sins, had lost both; for, Are they without burden, because they have wealth, and honour? In the original language, the same word, that is here, a burden, *chabad*, signifies honour, and wealth, as well as a burden. And therefore says the prophet, *Woe unto him that loadeth himself with thick clay*[9]. *Non densantur nisi per laborem*[10]; there goes much pains to the laying of it thus thick upon us; the multiplying of riches is a laborious thing; and then it is a new pain to bleed out those riches for a new office, or a new title; *Et tamen lutum*, says that father, when all is done, we are but rough-cast with dirt; all those riches, all those honours, are a burden, upon the just man, they are but a multiplying of fears, that they shall lose them; upon the securest man, they are but a multiplying of duties and obligations; for the more they have, the more they have to answer; and upon the unjust, they are a multiplying of everlasting torments. *They possess months of vanity*, and wearisome *nights are appointed them*[11]. Men are as weary of the day, upon carpets and cushions, as at the plough. And the labourers' weariness is to a good end; but for these men, *they weary themselves to commit iniquity*[12]. Some do, and some do not; all do. *The labour of the foolish wearieth every one of them;* Why? *Because he knows not how to go to the city*[13]. He that directs not his labours to the right end, the glory of God, he goes not to Jerusalem, the city of holy peace, but his sinful labours shall be a burden to him; and his riches, and his office, and his honour he shall not be able to put off, than when he puts off his body in his death-bed; he shall not have that happiness, which he, till then, thought a misery, *to carry nothing out of this world*, for his riches, his office, his honour shall follow him into the next world, and clog his soul there. But we proposed this consideration of this metaphor, *that sin is a burden*, (as there is an infinite sweetness, and infinite latitude in every metaphor, in every elegancy of the Scripture, and therefore I may have leave to be loath to depart from it) in some particular inconveniences, that a burden brings, and it is time to come to them.

[9] Habak. ii. 9. [10] Gregory. [11] Job vii. 3.
[12] Jer. ix. 5. [13] Eccles. x. 15.

SERMON CIV.

PREACHED AT LINCOLN'S INN.

The Third Sermon on PSALM xxxviii. 4.

For mine iniquities are gone over my head, as a heavy burden, they are too heavy for me.

As a torch that hath been lighted, and used before, is easier lighted than a new torch, so are the branches, and parts of this text, the easier reduced to your memory, by having heard former distributions thereof. But as a torch that hath been lighted and used before, will not last so long as a new one, so perchance your patience which hath already been twice exercised with the handling of these words, may be too near the bottom to afford much. And therefore much I have determined not to need. God did his greatest work upon the last day, and yet gave over work betimes. In that day he made man, and (as the context leads us most probably, to think) he made paradise, and placed man in paradise that day. For the variety of opinions amongst our expositors, about the time when God made paradise, arises from one error, an error in the Vulgate edition, in the translation of the Roman church, that reads it *plantaverat, God hath planted a garden*[1], as though God had done it before. Therefore some state it before the creation, which St. Hierome follows, or at least relates, without disapproving it; and others place it, upon the third day, when the whole earth received her accomplishment; but if any had looked over this place with the same ingenuity as their own great man Tyr*: (an active man in the Council of Trent) hath done over the Book of Psalms, in which one book he hath confessed six thousand places, in which their translation differs from the original, they would have seen this difference in this place, that

[1] Gen. ii. 8.

* The only person whose name will agree with the abbreviation in the text, is Turrianus, mentioned by Mosheim as an ecclesiastical writer contemporary with the Council of Trent. He refers for more particulars to DU PIN, *Bibliothèque des Auteurs Ecclesiastiques*, tom. xiv. and xvi., which book I have not the opportunity of consulting.—ED.

it is not *plantaverat*, but *plantavit*, not that God had before, but that he did then, then when he had made man, make a paradise for man. And yet God made an end of all this day's work betimes; in that day, *he walked in the garden in the cool of the evening*. The noblest part of our work, in handling this text, falls upon the conclusion, reserved for this day; which is, the application of these words to Christ. But for that, I shall be short, and rather leave you to *walk with God in the cool of the evening*, to meditate of the sufferings of Christ, when you are gone, than pretend to express them here. The passion of Christ Jesus is rather an amazement, an astonishment, an ecstasy, a consternation, than an instruction. Therefore, though something we shall say of that anon, First, we pursue that which lies upon ourselves, the burden, in those four mischievous inconveniences wrapped up in that metaphor.

Of them, the first was, *inclinat;* that a burden sinks a man, declines him, crookens him, makes him stoop. So does sin. It is one of St. Augustine's definitions of sin, *conversio ad creaturam*, that it is a turning, a withdrawing of man to the creature. And every such turning to the creature, let it be upon his side, to her whom he loves, let it be upwards, to honour that he affects, yet it is still downward, in respect of him, whom he was made by, and should direct himself to. Every inordinate love of the creature is a descent from the dignity of our creation, and a disavowing, a disclaiming of that charter, *Subjicite et dominamini*, *Subdue, and govern the creature. Est quoddam bonum, quod si diligat anima rationalis, peccat*[2]. There are good things in the world, which it is a sin for man to love, *Quia infra illam ordinantur*, Because though they be good, they are not so good as man; and man may not decline, and everything, except God himself, is inferior to man, and so, it is a declination, a stooping in man, to apply himself to any creature, till he meet that creature in God; for there it is above him; and so, as beauty and riches, and honour are beams that issue from God, and glasses that represent God to us, and ideas that return us into him, in our glorifying of him, by these helps, so we may apply ourselves to them; for, in this consideration, as they assist us in our way

[2] August. De ver. relig. c. xx.

to God, they are above us, otherwise, to love them for themselves, is a declination, a stooping under a burden; and this declination, this incurvation, this descent of man, in the inordinate love of the creature, may very justly seem to be forbidden in that commandment, that forbids idolatry, *Thou shalt not bow down to them, nor worship them;* if we bow down to them, we do worship them; for it is in the love of all creatures, as it is in money; covetousness, that is, the love of money, is idolatry, says the apostle; and so is all other inordinate love of any idolatry. And then, as we have seen some grow crooked, by a long sitting, a lying in one posture, so, by an easy resting in these descents and declination of the soul, it comes to be a fashion to stoop, and it seems a comely thing to be crooked; and we become, *infruniti*, that is, *quibus nemo frui velit*[3], such as nobody cares for our conversation, or company, except we be ill company, sociable in other sins, *et viliores quo castiores*, if we affect chastity, or any other virtue, we disaffect and distaste other men; for one man's virtue chides, and reproaches a whole vicious company. But if he will needs be in fashion, *cum perverso perverti*, to grow crooked with the crooked, *His iniquities shall take him, and he shall be holden with the cords of his sin*[4]; that is, in that posture that he puts himself, he shall be kept; kept all his life; and then, (as it follows there) *He shall die without instruction;* die in a place, where he can have no absolution, no sacrament, or die, in a disposition, that he shall receive no benefit by them, though he receive them. He hath packed a burden upon himself, in habitual sin, he hath chosen to stoop under this burden, in an idolatrous love of those sins, and nothing shall be able to erect him again, not preaching, not sacraments, no not judgments. And this is the first inconvenience, and mischief, implied in this metaphor which the Holy Ghost hath chosen, *Mine iniquities are as a burden, inclinant*, they bend down my soul, created straight, to an incurvation, to a crookedness.

A second inconvenience intimated in this metaphor, a burden, is the *fatigat*, a burden wearies us, tires us: and so does our sin, and our best beloved sin. It hath wearied us, and yet we cannot divest it. We would leave that sin, and yet there is one

[3] Augustine. [4] Prov. v. 22.

talent more to be added, one child more to be provided for, one office, or one title more to be compassed, one temptation more to be satisfied. Though we grumble, not out of remorse of conscience, but out of a bodily weariness of the sin, yet we proceed in it. How often men go to Westminster, how often to the Exchange, called by unjust suits, or called by corrupt bargains to those places, when their ease, or their health persuades them to stay at home? How many go to forbidden beds, than when they had rather stay at home, if they were not afraid of an unkind interpretation? *We have wearied ourselves in the ways of wickedness; Plus miles in uno torneamento, quam sanctus monachus in decem annis*, says our Holkot, upon that place, A soldier suffers more in one expedition, than a monk does, in ten years, says he; and perchance he says true, and yet no commendation to his monk neither; for that soldier may do even the cause of God, more good, in that one expedition, than that monk in ten years: but it is true as Holkot intended it, (though perchance his example do not much strengthen it) vicious men are put to more pains, and to do more things against their own minds, than the saints of God are in the ways of holiness. *We have wearied ourselves in the ways of wickedness*, says he, that is, in doing as other wicked men have done, in ways which have been beaten out to us, by the frequent practice of other men; but he adds more, *We have gone through deserts, where there lay no way;* that is, through sins, in which, we had no example, no precedent, the inventions of our hearts. The covetous man lies still, and attends his quarter days, and studies the endorsements of his bonds, and he wonders that the ambitious man can endure the shufflings and thrustings of courts, and can measure his happiness by the smile of a greater man: and, he that does so, wonders as much, that this covetous man can date his happiness by an almanac, and such revolutions, and though he have quick returns of receipt, yet scarce affords himself bread to live till that day come, and though all his joys be in his bonds, yet denies himself a candle's end to look upon them. Hilly ways are wearisome ways, and tire the ambitious man; carnal pleasures are dirty ways, and tire the licentious man; desires of gain, are thorny ways, and tire the covetous man; emulations of higher

men, are dark and blind ways, and tire the envious man; every way, that is out of the way, wearies us; but, *Lassati sumus; sed lassis non datur requies; We labour, and have no rest*[5], when we have done; we are wearied with our sins, and have no satisfaction in them; we go to bed to-night, weary of our sinful labours, and we will rise freshly to-morrow, to the same sinful labours again; and when a sinner does so little remember yesterday, how little does he consider to-morrow? He that forgets what he hath done, foresees not what he shall suffer: so sin is a burden; it crookens us, it wearies us; and those are the two first inconveniences.

And then a third is *retardat*. Though a man can stand under a burden, that he do not sink, but be able to make some steps, yet his burden slackens his pace, and he goes not so fast, as without that burden he could have gone. So it is in habitual sins; though we do not sink into desperation, and stupefaction, though we do come to the participation of outward means, and have some sense, some feeling thereof, yet, as long as any one beloved and habitual sin hangs upon us, it slackens our pace in all the ways of godliness. And we come not to such an appropriation of the promises of the Gospel, in hearing sermons, nor to such a re-incarnation, and invisceration of Christ and his merits into ourselves, in the sacrament, as if we were altogether divested of that sin, and not only at that time, we should do. *Quis ascendet*, says David; *Who shall ascend unto the hill of the Lord*[6]? It is a painful clambering; up a hill. And St. Augustine makes use of the answer, *Innocens manibus, He that hath clean hands;* first, he must have hands, as well as feet; he must do something for himself; and then, innocent hands; such as do no harm to others; such as hold, and carry no hurtful thing to himself; either he must have the first innocence, abstinence from ill getting, or the second innocence, restitution of that which was ill gotten, or he shall never get up that hill; for, it is a steep hill; and there is no walking up; but he must crawl, hand and foot. Therefore, says the apostle, *Deponamus pondus, Let us lay aside every weight;* he does not say, sin in general, but every weight, every circumstance that may aggravate our sin, every

[5] Lam. v. 5. [6] Psalm xxiv. 3.

conversation that may occasion our sin; and, (as he adds, particularly and emphatically) *The sin, that does so easily beset us;* easily, because customarily, habitually; and then, says that apostle, in that place, *Let us run;* when we have laid down *the sin, that does so easily beset us*, our beloved and habitual sin, and laid down every weight, every circumstance that aggravates that sin; then we may be able to run, to proceed with a holy cheerfulness and proficiency in the ways of sanctification; but till that we cannot, how due observers soever we be of all outward means; for, sin is a burden, in perverting us, in tiring us, in retarding us.

And last of all, it is a burden, *quatenus præcipitat*, as it gives him ever new occasion of stumbling; he that hath not been accustomed to a sin, but exercised in resisting it, will find many temptations, but as a wash-way that he can trot through, and go forward religiously in his calling for all them; (for though there be *coluber in via*, a snake in every way, temptations in every calling, yet, *in Christo omnia postumus, in Christ we can do all things*, and therefore in him we can *bruise the serpent's head*) and spurn a temptation out of his way. But he that hath been long under the custom of a sin, evermore meets with stones to stumble at, and bogs to plunge in. It is St. Chrysostom's application; he that hath had a fever, though he have cast it off, yet he walks weakly, and he hath an inclination to the bed's side, or to a chair, at every turn that he makes about his chamber. So hath he to relapses, that hath been under the custom of an habitual sin, though he have discontinued the practice of that sin. And these be the inconveniences, the mischiefs, represented to us in this metaphor, a burden, *Mine iniquities are as a burden too heavy for me*, because they sink me down, from the Creator to the creature: because they tire and weary me, and yet I must bear them; because when they do not absolutely tire me, yet they slacken my pace; and because, though I could lay off that burden, leave off that sin, for the present practice, yet the former habit hath so weakened me, that I am always apt to stumble, and fall into relapses.

Thus have you the mischievous inconveniences of habitual sin laid open to you, in these two elegancies of the Holy Ghost,

Supergressæ, *Mine iniquities are gone over my head*, and the *Gravatæ*, *As a burden they are too heavy for me*. But as a good emperor received that commendation, that no man went ever out of his presence discontented, so our gracious God never admits us to his presence in this his ordinance, but with a purpose to dismiss us in heart, and in comfort; for, his almoner, he that distributeth his mercies to congregations, is the God of comfort, of all comfort, the Holy Ghost himself. Nay, they whom he admits to his presence here, go not out of his presence, when they go from hence; he is with them, whilst they stay here, and he goes home with them, when they go home. Princes out of their royal care call parliaments, and graciously deliver themselves over to that representative body; God out of his fatherly love calls congregations, and does not only deliver himself over, in his ordinance, to that representative body, the whole church there, but when every man is become a private man again, when the congregation is dissolved, and every man restored to his own house, God, in his Spirit, is within the doors, within the bosoms of every man that received him here. Therefore we have reserved for the conclusion of all, the application of this text to our blessed Saviour; for so our most ancient expositors direct our meditations, first, historically, and literally, upon David, and that we did at first; then morally, and by just application to ourselves, and that we have most particularly insisted upon; and lastly, upon our Saviour Christ Jesus himself; and that remains for our conclusion and consolation; for, even from him, groaning under our burden, we may hear these words, *Mine iniquities are gone over my head, and*, &c.

First then, that that lay upon Christ, was sin, properly sin. Nothing could estrange God from man, but sin; and even from this Son of man, though he were the Son of God too, was God far estranged; therefore God saw sin in him. *Non novit peccatum*, *He knew no sin*[7]; not by any experimental knowledge, not by any perpetration; for, *Non fecit peccatum*, *He did no sin*[8], he committed no sin. What though? we have sin upon us, sin to condemnation, original sin before we know sin, before we have committed any sin. *They esteemed him stricken, and smitten of*

[7] 2 Cor. v. 21. [8] 1 Pet. ii. 22.

God[9]; and they mistook not in that; he was stricken and smitten of God; it pleased the Lord *to bruise him, and to put him to grief;* and the Lord proceeds not thus, where he sees no sin. Therefore the apostle carries it to a very high expression, *God made him to be sin for our sakes;* not only sinful, but sin itself. And as one cruel emperor wished all mankind in one man, that he might have beheaded mankind at one blow, so God gathered the whole nature of sin into one Christ, that by one action, one passion, sin, all sin, the whole nature of sin might be overcome. It was sin that was upon Christ, else God could not have been angry with him, nor pleased with us.

It was sin, and his own sin; mine iniquities, says Christ, in his type, and figure, David; and in his body, the church; and, (we may be bold to add) in his very person; mine iniquities. Many heretics denied his body to be his body, they said it was but an airy, an imaginary, an illusory body; and denied his soul to be his soul, they said he had no human soul, but that his divine nature supplied that, and wrought all the operations of the soul. But we that have learnt Christ better know, that he could not have redeemed man, by that way that was contracted between him and his Father, that is, by way of satisfaction, except he had taken the very body, and the very soul of man: and as verily as his human nature, his body and soul were his, his sins were his too. As my mortality, and my hunger, and thirst, and weariness, and all my natural infirmities are his, so my sins are his sins. And now when my sins are by him thus made his sins, no hell-devil, not Satan, no earth-devil, no calumniator, can any more make those sins my sins, than he can make his divinity mine. As by the spirit of adoption, I am made the child of God, the seed of God, the same spirit with God, but yet I am not made God, so by Christ having taken my sins, I am made a servant of my God, a beadsman of my God, a vassal, a tributary debtor to God, but I am no sinner in the sight of God, no sinner so, as that man or the devil can impute that sin unto me, then when my Saviour hath made my sins his. As a soldier would not part with his scars, Christ would not.

They were sins, that lay upon him, part with our sins; and

[9] Isaiah liii. 4.

his sins; and, as it follows in his type, David, sins in a plurality, many sins. I know nothing in the world so manifold, so plural, so numerous, as my sins; and my Saviour had all those. But, if every other man have not so many sins as I, he owes that to God's grace, and not to the devil's forbearance, for the devil saw no such parts, nor no such power in me to advance or hinder his kingdom, no such birth, no such education, no such place in the state or church, as that he should be gladder of me than of other men. He ministers temptations to all; and all are overcome by his temptations; and all these sins, in all men, were upon Christ at once. All twice over; in the root, and in the fruit too; in the bullion, and in the coin too; in gross, and in retail; in original, and in actual sin. And, howsoever the sins of former ages, the sins of all men for four thousand years before, which were all upon him, when he was upon the cross, might possibly be numbered, (as things that are past, may easilier fall within a possibility of such an imagination) yet all those sins, which were to come after, he himself could not number; for he, as the son of man, though he know how long the world hath lasted, knows not how long this sinful world shall last, and when the day of judgment shall be; and all those future sins, were his sins before they were committed; they were his before they were theirs that do them. And lest this world should not afford him sins enough, he took upon him the sins of heaven itself; not their sins, who were fallen from heaven, and fallen into an absolute incapacity of reconciliation, but their sins, which remained in heaven; those sins, which the angels that stand, would fall into, if they had not received a confirmation, given them in contemplation of the death and merits of Christ, Christ took upon him, for all things, in earth, and heaven too, were reconciled to God by him: for, if there had been as many worlds as there are men in this, (which is a large multiplication) or as many worlds as there are sins in this, (which is an infinite multiplication) his merit had been sufficient to all.

They were sins, his sins, many sins, the sins of the world; and then, as in his type, David, *supergressæ*, his sins, these sins were got above him. And not as David's, or ours, by an insensible growth, and swelling of a tide in course of time, but this

inundation of all the sins of all places, and times, and persons, was upon him in an instant, in a minute; in such a point as admits, and requires a subtile, and a serious consideration; for it is eternity; which though it do infinitely exceed all time, yet is in this consideration, less than any part of time, that it is indivisible, eternity is so; and though it last for ever, is all at once, eternity is so. And from this point, this timeless time, time that is all time, time that is no time, from all eternity, all the sins of the world were gone over him.

And, in that consideration, *supergressæ caput*, they were gone over his head. Let his head be his divine nature, yet they were gone over his head: for, though there be nothing more voluntary than the love of God to man, (for he loves us, not only for his own sake, or for his own glory's sake, but he loves us for his love's sake, he loves us, and loves his love of us, and had rather want some of his glory, than we should not have, nay, than he should not have so much love towards us) though this love of his be an act simply voluntary, yet in that act of expressing this love in the sending a Saviour, there was a kind of necessity contracted on Christ's part; such a contract had passed between him and his Father, that as himself says, there was an *oportuit pati*, a necessity that he should suffer all that he suffered[10], and so enter into glory, when he was come; so there was an *oportuit venire*, a necessity, (a necessity induced by that contract) that he should come in that humiliation, and smother, and suppress the glory of the divine nature, under a cloud of human, of passible, of inglorious flesh.

So, be his divine nature this head, his sins all our sins made his, were gone above his head; and over his head, all those ways, that we considered before, in ourselves; *sicut tectum*, *sicut fornix*, as a roof, as an arch, that had separated between God, and him, in that he prayed, and was not heard; when in that *transeat calix*, *Father, if it be possible, let this cup pass from me*, the cup was not only not taken out of his hands, but filled up again as fast, as he, in obedience to his Father, drank of it, more and worse miseries succeeding, and exceeding those which he had borne before. They were above him *in clamore*, in that voice, in that clamour

[10] Luke xxiv. 26.

which was got up to heaven, and in possession of his Father's ears, before his prayer came, *Father, forgive them*, for they are not forgiven that sin of crucifying the Lord of Life, yet. They were above his head, *tanquam aquæ*, as an inundation of waters, then when he sweat water and blood, in the agony, when he, who had formerly passed his Israel through the Red Sea, as though that had not been love large enough, was now himself overflowed with a Red Sea of his own blood, for his Israel again. And they were over his head *in dominio*, in a lordship, in a tyranny, then when those marks of sovereign honour, a robe, and a sceptre, and a crown of thorns were added to his other afflictions. And so is our first part of this text, the *supergressæ sunt*, the multiplicity of sin, appliable to Christ, as well as to his type, to David, and to us the members of his body.

And so is the last part, that which we handled to-day, too, the *gravatæ sunt*, the weight and insupportableness of sin. They were heavy, they weighed him down from his Father's bosom, they made God man. That one sin could make an angel a devil, is a strange consideration; but that all the sins of the world, could make God man, is stranger. Yet sin was so heavy; *too heavy*, says the text. It did not only make God man, in investing our nature by his birth, but it made him no man, by divesting that body, by death; and, (but for the virtue, and benefit of a former decree) submitting that body, to the corruption, and putrefaction of the grave; but this was the peculiar, the miraculous glory of Christ Jesus. He had sin, all our sin, and yet never felt worm of conscience; he lay dead in the grave, and yet never felt worm of corruption. Sin was heavy; it made God man; too heavy; it made man no man; too heavy for him, even for him, who was God and man together; for, even that person, so composed, had certain *velleitates*, (as we say in the School) certain motions arising sometimes in him, which required a *veruntamen*, a review, a reconsideration, *Not my will, O my Father, but thine be done;* and such, as in us, who are pushed on by original sin, and drawn on by sinful concupiscences in ourselves, would become sins, though in Christ they were far from it. Sin was heavy, even upon him, in all those inconveniences, which we noted in a burden; *incurvando*, when he was bowed down, and gave his back to their

scourges; *fatigando*, when his soul was heavy unto death; *retardando*, when they brought him to think it long, *Utquid dereliquisti*, *Why hast thou forsaken me?* and then, *præcipitando*, to make that haste to the *consummatum est*, to the finishing of all, as to die before his fellows that were crucified with him, died; to bow down his head, and to give up his soul, before they extorted it from him.

Thus we burdened him; and thus he unburdened us; *et cum exonerat nos onerat*, when he unburdens us, he burdens us even in that unburdening: *onerat beneficio, cum exonerat peccato.* He hath taken off the obligation of sin, but he hath laid upon us the obligation of thankfulness, and retribution. *Quid retribuam? What shall I render to the Lord, for all his benefits to me*[11]? is *vox onerati*, a voice that groans under the burden, though not of sin, yet of debt, to that Saviour, that hath taken away that sin. *Exi à me Domine*, that which St. Peter said to Christ, *Lord depart from me, for I am a sinful man*[12], is, says that father, *vox onerati*, the voice of one oppressed with the blessings and benefits of God, and desirous to spare, and to husband that treasure of God's benefits, as though he were better able to stand without the support of some of those benefits, then stand under the debt, which so many, so great benefits laid upon him: truly he that considers seriously, what his sins have put the Son of God to, cannot but say, *Lord lay some of my sins upon me, rather than thy Son should bear all this*; that devotion, that says after, *Spare thy people, whom thou hast redeemed with thy most precious blood*, would say before, Spare that Son, that must die, spare that precious blood, that must be shed to redeem us. And rather than Christ should truly, really bear the torments of hell, in his soul, (which torments cannot be severed from obduration, nor from everlastingness) I would, I should desire, that my sins might return to me, and those punishments for those sins; I should be ashamed to be so far exceeded in zeal, by Moses, who would have been blotted out of the book of life, or by Paul, who would have been separated from Christ for his brethren, as that I would not undertake as much, to redeem my Redeemer, and suffer the torments of hell myself, rather than he should; but it is an insupportable burden

[11] Psalm cxvi. 12. [12] Luke v. 8.

of debt, that he hath laid upon me, by suffering that which he suffered, without the torments of hell. Those words, *Vis sanus fieri*, *Hast thou a desire to be well*, and *a faith* that I can make thee well? are *vox exonerantis*, the words of him that would take off our burden; but then, the *Tolle grabatum et ambula*, *Take up thy bed and walk*, this is *vox onerantis*, the voice of Christ, as he lays a new burden upon us; *ut quod prius suave, jam onerosum sit*, that bed which he had ease in before, must now be borne with pain; that sin which was forgotten with pleasure, must now be remembered with contrition, Christ speaks not with a vacuity nor of a levity; when he takes off one burden, he lays on another, nay, two for one. He takes off the burden, of irremediableness, of irrecoverableness, and he reaches out his hand, in his ordinances, in his word and sacraments, by which we may be disburdened of all our sins; but then he lays upon us, *onus resipiscentiæ*, the burden of repentance for ourselves, and *onus gratitudinis*, the burden of retribution, and thankfulness to him, in them who are his, by our relieving of them, in whom he suffers. The end of all, (that we may end all in endless comfort) is, that our word in the original, in which the Holy Ghost spoke, is *jikkebedu*, which is not altogether, as we read them, *graves sunt*, but *graves fieri:* not that they are, but that they were as a burden, too heavy for me; till I could lay hold upon a Saviour to sustain me, they were too heavy for me: and *by him I can run through a troop* (through the multiplicity of my sins,) *and by my God I can leap over a wall*[13]; though mine iniquities be got over my head, as a wall of separation, yet in *Christo omnia possum*, *in Christ I can do all things;* mine iniquities are got over my head; but my head is Christ; and in him, I can do whatsoever he hath done, by applying his sufferings to my soul for all; my sins are his, and all his merit is mine: and all my sins shall no more hinder my ascending into heaven, nor my sitting at the right hand of God, in mine own person, than they hindered him, who bore them all in his person, mine only Lord and Saviour Christ Jesus, blessed for ever.

[13] Psalm xviii. 29.

SERMON CV.

PREACHED AT WHITEHALL.

EZEKIEL xxxiv. 19.

And as for my flock, they eat that, which ye have trodden with your feet, and they drink that which ye have fouled with your feet.

THOSE four prophets, whom the church hath called the great prophets, Esay, and Jeremy, Ezekiel and Daniel, are not only therefore called great, because they writ more, than the lesser prophets did, (for Zechary, who is amongst the lesser, writ more than Daniel who is amongst the greater) but because their prophecies are of a larger comprehension, and extent, and, for the most part, speak more of the coming of Christ, and the establishing of the Christian church, than the lesser prophets do, who were more conversant about the temporal deliverance of Israel from Babylon, though there be aspersions of Christ, and his future government in those prophets too, though more thinly shed. Amongst the four great ones, our prophet Ezekiel is the greatest. I compare not their extraction and race; for, though Ezekiel were *de genere sacerdotali*, of the Levitical and priestly race; (and, as Philo Judæus notes, all nations having some marks of gentry, some calling that ennobled the professors thereof, (in some arms, and merchandise in some, and the arts in others) amongst the Jews, that was priesthood, priesthood was gentry) though Ezekiel were of this race, Esay was of a higher, for he was of the extraction of their kings, of the blood royal. But the extraordinary greatness of Ezekiel, is in his extraordinary depth, and mysteriousness, for this is one of those parts of Scripture, (as the beginning of Genesis, and the Canticles of Solomon, also are) which are forbid to be read amongst the Jews, till they come to be thirty years old, which was the canonical age to be made priests; insomuch, that St. Gregory says, when he comes to expound any part of this prophet, *Nocturnum iter ago*, that he travelled by night, and did but guess at his way. But, besides that many of the obscure places of the prophets are more open to

us, than they were to the ancients, because many of those prophecies are now fulfilled, and so that which was prophecy to them, is history to us, in this place, which we have now undertaken, there never was darkness, nor difficulty, neither in the first emanation of the light thereof, nor in the reflexion; neither in the literal, nor in the figurative sense thereof; for the literal sense is plainly that, that amongst the manifold oppressions, under which the children of Israel languished in Babylon, this was the heaviest, that their own priests joined with the state against them, and infused pestilent doctrines into them, that so themselves might enjoy the favour of the state, and the people committed to their charge, might slacken their obedience to God, and surrender themselves to all commandments of all men; this was their oppression, the church joined with the court, to oppress them; their own priests gave these sheep grass which they had trodden with their feet, (doctrines, not as God gave them to them, but as they had tampered, and tempered them, and accommodated them to serve turns, and fit their ends, whose servants they had made themselves, more than God's) and they gave them water to drink which they had troubled with their feet, that is, doctrines mudded with other ends than the glory of God; and that therefore God would take his sheep into his own care, and reduce them from that double oppression of that court, and that church, those tyrannous officers, and those over-obsequious priests. This is the literal sense of our text, and context, evident enough in the letter thereof. And then the figurative and mystical sense is of the same oppressions, and the same deliverance over again in the times of Christ, and of the Christian church; for that is more than figurative, fully literal, soon after the text, *I will set up one shepherd, my servant David*, and *I will raise up for them a plant of renown;* which is the same that Esay[1] had called *A rod out of the stem of Jesse*, and Jeremiah had called *A righteous branch, a king that should reign and prosper*[2]. This prophecy then comprehending the kingdom of Christ, it comprehends the whole kingdom of Christ, not only the oppressions, and deliverances of our forefathers, from the heathen, and the heretics in the Primitive church, but that also which touches us more

[1] Isaiah xi. 1. [2] Jer. xxiii. 5.

nearly, the oppressions and deliverance of our fathers, in the reformation of religion, and the shaking off of the yoke of Rome, that Italian Babylon, as heavy as the Chaldean. We shall therefore at this time fix our meditations upon that accommodation of the text, the oppression that the Israel of God was under, then, when he delivered them by that way, the reformation of religion, and consider how these metaphors of the Holy Ghost, *The treading with their feet the grass that the sheep were to eat, and the troubling with their feet the water that the sheep were to drink*, do answer and set out the oppressions of the Roman church then, as lively as they did in the other Babylon. And so, having said enough of the primary sense of these words, as they concern God's Israel, in the first Babylon, and something by way of commemoration, and thankfulness, for God's deliverance of his Israel, from the persecutions in the Primitive church, insist we now, upon the several metaphors of the text, as the Holy Ghost continues them to the whole reign of Christ, and so to the Reformation.

First, the greatest calamity of those sheep in Babylon, was that their own shepherds concurred to their oppression. In Babylon they were a part, but in Rome they were all; in Babylon they joined with the state, but in Rome they were the state. St. Hierome notes[3] out of a tradition of the Jews, that those loaves which their priests were to offer to the Lord, were to be of such corn as those priests had sowed and reaped and threshed, and ground, and baked all with their own hands. But they were so far from that at Babylon, and at Rome, as that they *ploughed iniquity, and sowed wickedness, and reaped the same*[4]; and (as God himself complains) *trod his portion under foot*[5]; that is, first, neglected his people, (for God's people are his portion) and then whatsoever pious men had given to the church, is his portion too, and that portion they had trodden under foot; not neglected it, not despised it, for they collected it, and audited it providently enough, but they trod it under foot, when that which was given for the sustentation of the priest, they turned upon their own splendour, and glory, and surfeit: Christ will be fed in

[3] Mal. i. 7. [4] Job iv. 8. [5] Jer. xii. 20.

the poor that are hungry, and he will be clothed in the poor that are naked, so he would be enriched in those poor ministers that serve at his altar; when Christ would be so fed, he desires not feasts and banquets; when he would be so clothed, he desires not soft raiment fit for kings' houses, nor embroideries, nor perfumes; when he would be enriched in the poor churchman, he desires not that he should be a sponge, to drink up the sweat of others, and live idly; but yet, as he would not be starved in the hungry, nor submitted to cold and unwholesome air in the naked, so neither would he be made contemptible, nor beggarly in the minister of his church. Nor, was there in the world, (take in Turkey, and all the heathen; for they also have their clergy) a more contemptible and more beggarly clergy than that of Rome; I speak of the clergy in the most proper sense, that is, they that minister, they that officiate, they that execute, they that personally and laboriously do the service of the church. The prelacies, and dignities of the church, were multiplied in the hands of them, who under pretext of government, took their ease, and they that laboured, were attenuated and macerated, with lean, and penurious pensions. In the best governed churches there are such dignities, and supplies without cure of souls, or personal service; but they are intended for recompense of former labours, and sustentation of their age, of whose youth, and stronger days, the church had received benefit. But in the Roman church these preferments are given almost in the womb; and children have them not only before they can merit them, but before they can speak for them; and they have some church-names, dean, or bishop, or abbot, as soon almost as they have any Christian names. Yea, we know many church dignities, entailed to noble families, and, if it fall void, whilst the child is so incapable, it must be held for him, by some that must resign it, when it may, by any extent of dispensation, be asked for him. So then the church joined with the state, to defraud the people; the priest was poorly maintained, and so the people poorly instructed. And this is the first conformity between the two Babylons, the Chaldean and the Italian.

Pursue we then the Holy Ghost's purpose and manner of implying, and expressing it the food ordained for sheep, grass.

In which make we only these two stops, that the sheep are to eat their grass *super terram*, upon the ground; and they are to eat it *sine rore*, when the dew is off. First, upon the ground; that is, where the hand of God hath set it; which for spiritual food is the church. In hard winters we give sheep hay, but in open times open grass. In persecutions of tyrants, in interdicts of antichristian bishops, who sometimes out of passion, or some secular respect shut up church doors and forbid service, and sacraments, to whole cities, to whole nations, sheep must live by hay, God's children must relieve themselves at home, by books of pious and devout meditation; but when God affords abundant pastures, and free entrance thereunto, God's sheep are to take their grass upon the ground, God's grace at the church. *Impossibile est eum corrigere, qui omnia scit*[e]: It is an impossible thing to correct him, that thinks he knows all things already. As long as he will admit counsel from another, he acknowledges the other, to know more than he; but if he thinks, he knows all before, he hath no room for farther instruction, nor love to the place where it is to be had. We read in the Eastern histories, of a navigable river, that afforded all the inhabitants exportation, and importation, and all commerce. But when every particular man, to serve his own curiosity, for the offices of his house, for the pleasures of his gardens, and for the sumptuousness of grots and aqueducts, and such water-works, drew several channels, infinite channels out of this great river, this exhausted the main channel, and brought it to such a shallowness, as would bear no boats, and so, took from them the great and common commodities that it had afforded them. So if every man think to provide himself divinity enough at home, for himself and his family, and out of laziness and singularity, or state, or disaffection to the preacher leave the church unfrequented, he frustrates the ordinance of God, which is, that his sheep should come to his pastures, and take his grass upon his ground, his instructions at his house at church. And this we could not do in the Roman church, where all our prayers, and all God's service of that kind, were in a language, not only not understood by him that heard it, but for the most part, not by him that spoke it, it is not of their manifold,

[e] Chrysostom.

and scornful, and ridiculous and histrionical ceremonies in their service, nor of the dangerous poisons, the direct idolatries (in the practice of the people) in their service, that we complain of now, but of this, that though it had been never so wholesome grass, it was not so to those sheep, they could not know it to be their proper aliment; for certainly they ask without faith, that ask without understanding; nor can I believe or hope that God will give me that I ask, if I know not what I asked. And what a miserable supply had they for this in their legends; for many of those legends were in vulgar tongues and understood by them. In which legends, the Virgin Mary was every good man's wife[7], and every good woman's midwife, by a neighbourly, and familiar, and ordinary assistant in all household offices, as we see in those legends, and revelations. In which legends, they did not only feign actions, which those persons never did, but they feigned persons which never were; and they did not only mis-canonize men, made devils saints, but they mis-christened men, put names to persons, and persons to names that never were. And these legends being transferred into the church, the sheep lack their grass upon the ground, that is, the knowledge of God's will, in his house, at church. And this is another conformity between the two Babylons, the Chaldean, and the Italian Babylon, that the sheep lacked due food in the due place.

So is it also, that the sheep eat their grass, whilst the dew was upon it, which is found by experience to be unwholesome. The word of God is our grass, which should be delivered purely, simply, sincerely, and in the natural verdure thereof. The dews which we intend, are revelations, apparitions, inspirations, motions, and interpretations of the private spirit. Now, though we may see the natural dew to descend from heaven, yet it did first ascend from the earth, and retains still some such earthly parts, as sheep cannot digest. So howsoever these revelations and inspirations seem to fall upon us from heaven, they arise from the earth, from ourselves, from our own melancholy, and pride, or our too much homeliness and familiarity in our accesses, and conversation with God, or a facility in believing, or an often dreaming the same thing. And with these dews of apparitions

[7] B. Virgo femoralia B. Tho. Cantuar. reparavit. Cantiprat. l. 2. c. xxix.

and revelations, did the Roman church make our fathers drunk and giddy; and against these does St. Augustine devoutly pray, and praise God, that he had delivered him from the curiosity of sipping these dews, of hearkening after these apparitions and revelations. But so ordinary were these apparitions then, as that any son, or nephew, or friend, could discern his father's, or uncle's, or companion's soul, ascending out of purgatory into heaven, and know them as distinctly, as if they kept the same hair, and beard, and bodily lineaments, as they had upon earth. And as a ship which hath struck sail, will yet go on with the wind it had before, for awhile, so now, when themselves are come to acknowledge, that it was the unanime opinion of the fathers[8], that the souls of the dead did not appear after death, but that it was still the devil, howsoever sometimes that that he proposed were holy and religious, yet we see a great author of theirs[9] attribute so much to these apparitions, and revelations, that when he pretends to prove all controversies by the fathers of the church, he everywhere interningles that reverend book, of Brigid's Revelations, that they might also have some mothers of the church too; which is not disproportional in that church; if they have had a woman pope, to have mothers of the church too. I speak not this, as though God might not, or did not manifest his will by women; the great mystery of the resurrection of Christ was revealed to women before men; and to the sinfulest woman of the company, first. But I speak of that bold injury done to the mysteries of the Christian religion, by pouring out that dew upon the grass, the Revelations of St. Brigid, upon the controversies of religion. A book of so much blasphemy, and impertinency, and incredibility, that if a heathen were to be converted, he would sooner be brought to believe Ovid's Metamorphoses, than Brigid's Revelations, to conduce to religion. And this is also another conformity between the two Babylons, the Chaldean, and the Italian Babylon, that we could not receive our grass pure, but infected, and dewed with these frivolous, nay pernicious apparitions, and revelations.

But press we a little closer to the very steps, and metaphor of the Holy Ghost, who here lays the corrupting of the sheep's grass

[8] Maldon. [9] Coccius.

in this, that the shepherds had trodden it down. And this treading down will be pertinently considered two ways. Tertullian, in his book *De habitu muliebri*, notes two excesses in women's dressing; one he calls *ornatum*, the other *cultum;* one *mundum muliebrem*, the other, (according to liberty that he takes in making words) *immundum muliebrem;* the first is a superfluous diligence in their dressing, but the other an unnatural addition to their complexion; the first he pronounces to be always *ad ambitionem*, for pride, but the other, *ad prostitutionem*, for a worse, for the worst purpose. These two sorts of excesses do note these two kinds of treading down the grass, which we intend; of which one is, the mingling of too much human ornament, and secular learning in preaching, in presenting the word of God, which word is our grass; the other is of minging human traditions, as of things of equal value, and obligation, with the commandments of God. For the first, human ornament, if in those pastures, which are ordained for sheep, you either plant rare and curious flowers, delightful only to the eye, or fragrant and odoriferous herbs delightful only to the smell, nay, be they medicinal herbs, useful, and behoveful for the preservation, and restitution of the health of man, yet if these specious and glorious flowers, and fragrant, and medicinal herbs, be not proper nourishment for sheep, this is a treading down of the grass, a pestering and a suppressing of that which appertained to them. So if in your spiritual food, our preaching of the word, you exact of us more secular ornament, than may serve, as St. Augustine says, *ad ancillationem*, to convey, and usher the true word of life into your understandings, and affections, (for both those must necessarily be wrought upon) more than may serve *ad vehiculum*, for a chariot for the word of God to enter, and triumph in you, this is a treading down of the grass, a filling of that ground which was ordained for sheep, with things improper, and impertinent to them. If you furnish a gallery with stuff proper for a gallery, with hangings and chairs, and couches, and pictures, it gives you all the conveniences of a gallery, walks, and prospect, and ease; but if you pester it with improper and impertinent furniture, with beds, and tables, you lose the use, and the name of a gallery, and you have made it a wardrobe; so if your curiosity extort

more than convenient ornament, in delivery of the word of God, you may have a good oration, a good panegyric, a good encomiastic, but not so good a sermon. It is true that St. Paul applies sentences of secular authors, even in matters of greatest importance; but then it is to persons that were accustomed to those authors, and affected with them, and not conversant, not acquainted at all, with the phrase and language of Scripture amongst us now, almost every man (God be blessed for it) is so accustomed to the text of Scripture, as that he is more affected with the name of David, or St. Paul, than with any Seneca or Plutarch. I am far from forbidding secular ornament in divine exercises, especially in some auditories, acquainted with such learnings. I have heard men preach against witty preaching; and do it with as much wit, as they have; and against learned preaching, with as much learning, as they could compass. If you should place that beast, which makes the bezoar-stone, in a pasture of pure, but only grass, it is likely, that out of his natural faculty, he would petrify the juice of that grass, and make it a stone, but not such a medicinal stone, as he makes out of those herbs which he feeds upon. Let all things concur in the name of God, to the advancing of his purpose, in his ordinance, which is, to make his will acceptable to you, by his word; only avoid excess in the manner of doing it. St. Augustine's is an excellent rule, when after in his book *De Doctrina Christiana*, he had taught a use of all arts in divinity, he allows them only thus far, *ut cum ingenia his reddantur exercitatiora, cavendum ne reddantur maligniora*, that when a man by these helps is the more full, and the more ready, and the more able for church service, he be not also thereby made the more bold and the more confident; *nec ament decipere verisimili sermone*, lest because he is able to make anything seem probable and likely to the people, by his eloquence, he come to infuse paradoxical opinions, or schismatical, or (which may be believed either way) problematical opinions, for certain and constant truths, and so be the less conversant, and the less diligent in advancing plain, and simple, and fundamental doctrines and catechistical, which are truly necessary to salvation, as though such plain, and ordinary, and catechistical doctrines were not worthy of his gifts and his great

parts. In a word, in sheep-pastures you may plant fruit-trees in the hedge-rows; but if you plant them all over, it is an orchard; we may transfer flowers of secular learning, into these exercises; but if they consist of those, they are but themes, and essays. But why insist we upon this? Was there any such conformity between the two Babylons as that the Italian Babylon can be said to have trodden down the grass in that kind, with over-charging their sermons with too much learning? Truly it was far, very far from it; for when they had prevailed in that axiom, and aphorism of theirs, that it was best to keep the people in ignorance, they might justly keep the priest in ignorance too; for when the people needed no learned instruction, what needed the church a learned instructor? And therefore I laid hold of this consideration, the treading down of grass, by oppressing it with secular learning, thereby to bring to your remembrance, the extreme ignorance that damped the Roman church, at that time; where Aristotle's metaphysics were condemned for heresy[10], and ignorance in general made not only pardonable, but meritorious. Of which times, if at any time, you read the sermons, which were then preached, and after published, you will excuse them of this treading down the grass, by oppressing their auditories with over much learning, for they are such sermons as will not suffer us to pity them, but we must necessarily scorn, and contemn, and deride them; sermons, at which the gravest, and saddest man could not choose but laugh; not at the sermon, God forbid; nor at the plainness, and homeliness of it, God forbid; but at the solecisms, the barbarisms, the servilities, the stupid ignorance of those things which fall within the knowledge of boys of the first form in every school. This was their treading down of grass, not with over much learning, but with a cloud, a damp, an earth of ignorance. After an ox that oppresseth the grass, after a horse that devours the grass, sheep will feed; but after a goose that stanches the grass, they will not; no more can God's sheep receive nourishment from him that puts a scorn upon his function, by his ignorance.

But in the other way of treading down grass, (that is, the word of God) by the additions and traditions of men, the Italian

[10] Hosius.

Babylon Rome abounded, superabounded, overflowed, surrounded all. All this is much more dangerous than the other; for this mingling of human additions, and traditions, upon equal necessity, and equal obligation as the word of God itself, is a kneading, an incorporating of grass and earth together, so, as that it is impossible for the weak sheep, to avoid eating the meat of the serpent, *Dust shalt thou eat all the days of thy life.* Now man upon his transgression, was not accursed, nor woman; the sheep were not accursed; but the earth was, and the serpent was; and now this kneading, this incorporating of earth with grass, traditions with the word, makes the sheep to eat the cursed meat of the cursed serpent, *Dust shalt thou eat all the days of thy life.*

Now, in this treading down this grass, this way, this suppressing it by traditions, be pleased to consider these two applications; some traditions do destroy the word of God, extirpate it, annihilate it, as when a hog doth root up the grass; in which case, not only that turf withers, and is presently useless, and unprofitable to the sheep, but if you dig never so low after, down to the centre of the earth, it is impossible ever to find any more grass under it: so some traditions do utterly oppose the word of God, without having under them, any mysterious signification, or any occasion or provocation of our devotion, which is the ordinary pretext of traditions, and ceremonial additions in their church. And of this sort was that amongst the Jews, of which our blessed Saviour reproaches them, that whereas by the law, children were to relieve decayed parents, they had brought in a tradition, of commutation, of compensation, that if those children gave a gift to the priest, or compounded with the priest, they were discharged of the former obligation[11]. And of this sort are many traditions in the Roman church; where, not only the doctrines of men but the doctrine of devils, (as the apostle calls the forbidding of marriage, and of meats[12]) did not only tread down, but root up the true grass.

The other sort of traditions, and ceremonies, do not as the hog, root up the grass, but as a mole, cast a slack, and thin earth upon the face of the grass. Now, if the shepherd, or husbandman be

[11] Matt. xv. 5. [12] 1 Tim. iv.

present to scatter this earth again, the sheep receive no great harm, but may safely feed upon the wholesome grass, that is under; but if the sheep, who are not able to scatter this earth, nor to find the grass that lies under, be left to their own weakness, they may as easily starve in this case, as in the other; the mole may damnify them as much as the hog. And of this sort, are those traditions, which induce ceremonies into the church, in vestures, in postures of the body, in particular things, and words, and actions, in baptism or marriage, or any other thing to be transacted in the church. These ceremonies are not the institutions of God immediately, but they are a kind of light earth, that hath under it good and useful significations, which when they be understood conduce much to the increase and advancement of our devotion, and of the glory of God. And this is the iniquity that we complain of in the Roman church, that when we accuse them of multiplying impertinent, and insupportable ceremonies, they tell us, of some mysterious and pious signification, in the institution thereof at first; they tell us this, and it is sometimes true; but neither in preaching nor practice, do they scatter this earth to their own sheep, or show them the grass that lies under, but suffer the people, to inhere, and arrest their thoughts, upon the ceremony itself, or that to which that ceremony misleads them; as in particular, (for the time will not admit many examples) when they kneel at the sacrament, they are not told, that they kneel because they are then in the act of receiving an inestimable benefit at the hands of God, (which was the first reason of kneeling then) and because the priest is then in the act of prayer in their behalf, that that may preserve them, in body and soul, unto eternal life. But they are suffered to go on, in kneeling in adoration of that bread, which they take to be God. We deny not that there are traditions, nor that there must be ceremonies, but that matters of faith should depend of these, or be made of these, that we deny; and that they should be made equal to Scriptures; for with that especially doth Tertullian reproach the heretics, that being pressed with Scriptures, they fled to traditions, as things equal or superior to the word of God. I am loath to depart from Tertullian, both because he is everywhere a pathetical expresser of himself, and in this point above himself. *Nobis curiositate*

opus non est, post Jesum Christum, nec inquisitione, post Evangelium. Have we seen that face of Christ Jesus here upon earth, which angels desired to see, and would we see a better face? Traditions perfecter than the word? Have we read the four Evangelists, and would we have a better library? Traditions fuller than the word? *Cum credimus nihil desideramus ultra credere;* When I believe God in Christ, dead, and risen again, according to the Scriptures, I have nothing else to believe: *hoc enim prius credimus, non esse quod ultra credere debeamus;* this is the first article of my faith, that I am bound to believe nothing but articles of faith in an equal necessity to them. Will we be content to be well, and thank God, when we are well? Hilary tells us, when we are well; *Bene habet quod iis, quæ scripta sunt, contentus sis:* Then thou art well, when thou satisfiest thyself with those things, which God hath vouchsafed to manifest in the Scriptures. *Si aliquis aliis verbis, quam quibus à Deo dictum est, demonstrare velit,* If any man will speak a new language, otherwise than God hath spoken, and present new Scriptures, (as he does that makes traditions equal to them) *aut ipse non intelliget, aut legentibus non intelligendum relinquit,* either he understands not himself, or I may very well be content not to understand him, if I understand God without him. The fathers abound in this opposing of traditions, when out of those traditions, our adversaries argue an insufficiency in the Scriptures. *Solus Christus audiendus,* says St. Cyprian, We hearken to none but Christ; *nec debemus attendere quid aliquis ante nos faciendum putarit,* neither are we to consider what any man before us thought fit to be done, *sed quid qui ante omnes est, fecerit;* but what he, who is before all them, did; Christ Jesus and his apostles, who were not only the primitive, but the pre-primitive church, did and appointed to be done. In this treading down of our grass then in the Roman church, first by their supine ignorance, and barbarism, and then by traditions, of which, some are pestilently infectious and destroy good words, some cover it so, as that not being declared to the people in their signification, they are useless to them, no Babylon could exceed the Italian Babylon, Rome, in treading down their grass.

Their oppression was as great in the other, *In troubling their water, my sheep drink that which you have troubled.* When the

Lord is our shepherd, he leadeth us *ad aquas quietudinum*[13], to the water of rest, of quietness; of these, in the plural, *quietudinum*, quietness of body, and quietness of conscience too. The endowments of heaven are joy, and glory; joy and glory are the two elements, the two hemispheres of heaven; and of this joy, and this glory of heaven, we have the best earnest that this world can give, if we have rest; satisfaction and acquiescence in our religion, for our belief, and for our life and actions, peace of conscience. And where the Lord is our shepherd he leads us, and *ad aquas quietudinum*, to the waters of rest, multiplied rest; all kind of rest. But the shepherds, in our text, troubled the waters; and more than so; for we have just cause to note the double signification of this word, which we translate trouble, and to transfer the two significations to the two sacraments, as they are exhibited in the Roman Babylon; the word is *mirpas;* and it denotes not only *conturbationem*, a troubling, a mudding, but *obturationem* too, an interception, a stopping, as the Septuagint translates it, (Proverbs xxxv.) and in these two significations of the word, a troubling, and a stopping of the waters, hath the Roman church exercised her tyranny, and her malignity, in the two sacraments. For, in the sacrament of baptism, they had troubled the water, with additions of oil, and salt, and spittle, and exorcisms; but in the other sacrament they came *ad obturationem*, to a stopping, to an intercision, to an interruption of the water, the water of life, *aquæ quietudinum*, the water of rest to our souls, and peace to our consciences, in withholding the cup of salvation, the blood of Christ Jesus from us. So that if thou come to David's holy expostulation, *Quid retribuam, What shall I render unto the Lord for all his benefits towards me*[14]*;* and pursue it to David's holy resolution, *Accipiam calicem*, I will take the cup of salvation, you shall be told, Sir you must take orders first, or you cannot take that cup. But water is as common as air; and as that element air, in our spiritual food, that is preaching, (which is *spiritus Domini*, the breath of God) is common to all, *Ite, prædicate omni creaturæ, Go preach the Gospel to every creature*[15], so is this water of life in the sacrament, common to all, *Bibite ex eo*

[13] Psalm xxiii. 2. [14] Psalm cxvi. 12. [15] Mark xvi. 15.

omnes, Drink ye all of this[16]; and thereby do the names of communion, and participation accrue to it, because all have an interest in it. This is that blood, of which St. Chrysostom says, *Hic sanguis facit, ut imago Dei in nobis floreat;* That we have the image of God in our souls, we have by the benefit of the same nature, by which we have our souls; there cannot be a human soul without the image of God in it. But, *ut floreat*, that this image appear to us, and be continually refreshed in us, *ut non languescat animæ nobilitas*, that this holy nobleness of the soul do not languish nor degenerate in us, we have by the benefit of this blood of Christ Jesus the seal of our absolution in that blessed and glorious sacrament; and that blood they deny us. This is that blood of which they can make as much as they will, with a thought, with an intention; so, as they pretend a power, of changing a whole vintage at once, all the wine of all the nations in the world, into the blood of Christ, if the priest have an intention to do so, in the time of his consecration; and yet, as easily as they come by it, they will give us none. They have told us, that we had it *per concomitantiam*, by a necessary concomitancy; that because we had the body in the bread, and that body could not be without the blood, that therefore we had the blood also. But if the bread alone be enough, if the cup be impertinent, why did Christ give it? If we have no loss in their detaining it from us, what gain have they in retaining it to themselves, let all have it, or none? It is true that they can perform all the ill, that they would do, by the bread alone. They can work the spiritual ill, of inducing adoration to a creature, by the bread alone; and they could work the temporal ill, of poisoning an emperor in the sacrament, by the bread alone. They can come to all their purposes, to all their ill, by the bread alone; but we have not all our good, because we have not Christ's entire institution. And so in this troubling, and in this stopping of these waters, in these confusions, we challenge any Babylon, in the behalf of this Italian Babylon, Rome.

All these oppressions are aggravated by the last, and (as weightiest things sink to the bottom) so is this in the bottom the heaviest pressure, that they did this with their feet, they

[16] Matt. xxvi. 27.

corrupted the grass with their feet, and troubled the waters with their feet. Now, in the Scripture, when this word, feet, doth not signify that part of man's body which is ordinarily so called, but is transferred to a metaphorical signification, (as in our text it is) it does most commonly signify affections, or power. So the *Lord will keep the feet*[17] of his saints; direct their desires, and affections in the ways of holiness. And then for power, (which is the more frequent acceptation of the word) he will not suffer thy foot to be moved[18], that is, thy power to be shaked; and all such places, *Qui festinat pedibus*, He that hasteth with his feet sinneth[19], our interpreters expound of a hasty abuse of power; and those, They have not refrained their feet[20], and then, Thy feet are sunk in the mire[21], are still interpreted of power, of a wanton abuse of power, or of a withdrawing this power from man, by God; feet signifies affections, and them corrupted and depraved, and power, and that abused. David seems to have joined them, (as when they are joined, they must necessarily be the most heavy) in that prayer, Let not the foot of pride come against me[22]. The hand of pride, nay the sword of pride, affects not a tender soul so much, as the foot of pride; to be oppressed, and that with scorn; not so much in an anger, as in a wantonness. Rehoboam's people were more confounded, with that scornful answer of his to them, when they were come, (*My little finger shall be thicker than my father's loins; my father chastised you with whips, but I will chastise you with scorpions*[23]) than they were with the grievances themselves, for which they came; when the king would not only be cruelly sharp, but wittily sharp upon them, this cut on every side, and pierced deep. And so do the rabbins, the Jewish expositors expound this text, literally, that in the captivity of Babylon, the great men of their synagogues, compounded with the state, and for certain tributes, had commissions, by which they governed their people at their pleasure, and so milked them to the last drop, the last drop of blood, and sheared them to the naked skin, and then flayed off that, and all this while laughed at them, contemned them, because they had

[17] 1 Sam. ii. 9. [18] Psalm cxxi. 3.
[19] Prov. xix. 2. [20] Jer. xiv. 10. [21] Jer. xxxviii. 22.
[22] Psalm xxxvi. 11. [23] 1 Kings xii. 10.

nowhere to appeal, nor relieve themselves: and this we complain to have been the proceeding in the Italian Babylon, Rome, with our fathers, they oppressed them, with their feet, that is, with power, and with scorn.

First, for their illimited and enormous power, they had so slumbered, so intoxicated the princes of the earth, the weaker by intimidations, the stronger by communicating the spoil, and suffering those princes to take some fleeces, from some of the sheep in their dominions, as there was no relief any way. They record, nay they boast, gloriously, triumphantly, of threescore thousand of the Waldenses, slain by them in a day, in the beginning of the Reformation; and Possevine the Jesuit will not lose the glory of recording the five hundred thousand, slain in a very few years, only in France, and the Low Country, for some declarations of their desire of a reformation. Let all those innumerable numbers of wretches, (but now victorious saints in the triumphant church) who have breathed out their souls in the Inquisition (where even the solicitations of kings, and that for their own sons, have not prevailed) confess the power, the immenseness of that power, then, when as under some of the Roman emperors, it was treason to weep, treason to sigh, treason to look pale, treason to fall sick, and all these were made arguments of discontent, and ill affection, to the present government: so in Rome, there were heretical sighs, heretical tears, heretical paleness, and heretical sickness; everything was interpreted to be an accusation of the present times, and an anhelation after a reformation, and that was formal heresy, three-piled, deep-dyed heresy: so that a man durst scarce have prayed for the enlarging of God's blessings to the church, because to wish it better, seemed a kind of accusing of it, that it was not well already; and it was heresy to think so. Let those Israelites, which found no way from this Egypt, but by the Red Sea, no way out of idolatry, but by martyrdom, as they have testified for Christ, so testify against Antichrist, how heavy his feet, as feet signify power, trod upon the necks of princes and people.

But that that affected and afflicted most, was the scorn and the contempt, that accompanied their oppressions. To bring kings to kiss his feet, was a scorn; but that scorn determined in

man; but it was a scorn to God himself, to say that he had said, it should be so, to apply Scripture to the justification thereof, *Kings and queens shall bow down to thee, their faces towards the earth, and lick up the dust of thy feet*[24]. But limit we all considerations of their scorn in one; in this, that they did these wrongs professedly, and without any disguise. Great men will oppress and ruin others, a great while before they will be content to be seen and known to do it. There is such a kind of reverence, not only for the law, but even to honour, and opinion, as that men are loath to publish their evil actions; to sin as Sodom did, and not to hide it, is an evidence, of neglecting, and scorning of all the world. And therefore the Roman historiographers would not forbear to note the insolency of that young gallant, who knowing what any man whom he struck could recover by action against him, would strike every poor soul or inferior person, whom he met in the street, and then bid his man give him so much money, as the law would for damages. And this oppressing with scorn, this proceeding without any respect of fame, we note (for haste) but in two things, in the Italian Babylon Rome; first, in that book, their *Taxa Cameræ*, and then in that doctrine, their *reservatio casuum*, that they durst compose, and divulge such a book, as their *Taxa Cameræ*, which is an index, a repertory for all sins, and in which every man may see beforehand, how much money, an adultery, an incest, a murder, a parricide, or any other sin, whose name he would never have thought of, but by that remembrancer, that book will cost him, that so, he may sin, and not undo himself, sin according to his means, and within his compass, that they durst let the world see such a book, was argument enough that they were seared up, and scorned all that all men could think, or say, or do in opposition.

So also is their reservation of cases; that though all priests have an equal power of remitting all sins, yet are some sins reserved only to prelates, some only to the pope's legates, some only to the pope himself. Is not this a scornful spurning and kicking of the world, a plain telling them that all is done for money, and shall be so, say all the world what it can? They have a national custom in civil courtesies in that place in Italy, to offer

[24] Isaiah xlix. 23.

entertainments and lendings of money, and the like, but it must not be accepted. It is a discourtesy, to take their courteous offers in earnest. Will they play so with the great seal of heaven, the remission and absolution of sins, and send out their priests with that commission, *Whose sins ye forgive are forgiven*, but see you forgive none upon which we have set a higher price, and reserved to ourselves. They had such a fashion in old Rome, whilst the republic stood; he that was admitted to triumph must invite the consuls to the feast, and the consuls must promise to come, but they must forbear, lest their presence should diminish the glory of the triumpher. So the priest must profess that he hath (as he hath indeed) power to remit all sins, but there are a great many, that he must not meddle withal. They practise this reservation upon higher persons than their ordinary priests, upon cardinals. A cardinal is created, and by that creation he hath a voice in all the great affairs of the world, but at his creation *os clauditur à papa*, he that made him, makes him dumb, and he that out of the nature of his place is duly to be heard over all the world, must not be heard in the consistory, the pope gives him an universal voice, and then shuts his mouth; he makes him first a giant, and then a dwarf in an hour; he makes him thunder, and speechless, all at once; fearful to the kings of the earth, if he might speak, but he must not. They were not content to make merchandise of our souls, but they make plays, jests, scorns, of matter of salvation, and play fast and loose with that sovereign balsamum of our souls, the absolution and remission of sins. Though, no doubt, many of them confess in their own bosoms, that which one of them professes ingenuously, and publicly, *Diffiteri non possumus abusum reservationum, et stragem animarum in iis*[25]; We cannot deny the abuse of reservations, even to the butchery of those poor souls, who by reason of these reservations, want their absolution, *dolendum, deflendum, pecuniâ numeratâ, omnia dispensare:* this deserves all our tears, all our sighs, that for money, and not without it, all sins are dispensed withal; but there are fixed seasons for salvation, (some remissions and pardons are reserved to certain times of the year) and there are fixed shops of salvation, (some remissions and pardons are appropriated to certain

[25] Tapperus.

fairs and markets, and cannot be given (that is, sold,) at any other time or place. And farther we cannot (we need not) extend this accommodation of the words of our text, literally intended of the condition of God's children in Babylon, but pregnantly appliable to the condition of our fathers in the Italian Babylon, Rome. But having at this time seen the oppressions that those shepherds inflicted there, for the rest which are many and important considerations, as first that they stayed, that they eat that grass, that yet they remained God's sheep, and remained his flock, his church, though a church under a greater church; and then the behaviour of the sheep, whilst they stayed there, their obedience to God's call in coming from them when he called them, and made them way; and lastly the little ground that our separatists can have, for their departing from us, either by Israel's departing from Babylon, or our fathers' departing from Rome, must be the exercise of your devotion another day.

SERMON CVI.

PREACHED AT WHITEHALL.

The Second Sermon on Ezekiel xxxiv. 19.

And as for my flock, they eat that, which ye have trodden with your feet, and they drink that which ye have fouled with your feet.

As by way of accommodation, we have considered these words, as they concern the iniquity and oppression of the shepherds, (that is, the chief rulers amongst the Jews) in the Chaldean Babylon, and as they are appliable to the condition of our fathers in the Italian Babylon, Rome, so now in this exercise are we to consider, the behaviour of the sheep, their nature, and their demeanour under all these pressures; in which we have many steps to go; all these; first, *manebant*, that for all this ill usage there they did stay, they did not break out, nor scatter themselves, *manebant:* and then *edebant*, though their grass were trodden, and their water troubled, yet they did eat that grass, and they did

drink that water, *edebant:* and doing so, *manebant oves*, they continued sheep, they lost not the nature, nor property of sheep, *manebant oves*, and *oves Dei*, they continued God's sheep; (for the devil hath his sheep too) *My sheep*, says God; not those which had been mine, when they eat fresh grass, and drunk pure water, but then, when they eat trodden grass, and drunk troubled water, they were God's sheep: and more than that, they were *grex Dei*, *God's flock;* for those whom our former translation calls my sheep, the latter calls my flock; God hath single sheep in many corners of the heathen, but these, though thus fed, were his flock, his church. But then, though they stayed God's leisure, and lived long upon this ill diet, yet when God was pleased to call them out of Babylon, out of Babylon they went, when God was pleased to lead our fathers out of Rome, they left it. And justly, howsoever our adversaries load us with contumelious names for that departure: in which branch, we shall see the vanity of their criminations, and imputations to us, for that secession from them. And then lastly, by way of condoling and of instructing, we shall make it appear to our weak brethren, that our departing from Rome, can be no example, no justification of their departing from us. Our branches then, from whence we are to gather our fruit, being thus many, it is time to lay hold upon the first, which is *manebant*, though these sheep were thus ill fed, yet they did stay.

Optimis ovibus pedes breves[1]; The best sheep have shortest legs; their commendation is, not to make haste in straying away. He that *hasteth with his feet sinneth*[2]; that is, from the station in which God hath placed him. *Si innumera bona fecerimus*, If we have abounded in good works, and done God never so good service, *Non minores pœnas dabimus, quàm qui Christi corpus proscindebant, si integritatem ecclesiarum discerpserimus*[3], we are as guilty in the eyes of God, as they that crucified the Lord of life himself, if we violate his spouse, or rent the entireness of his church. *Vir quidam sanctus dixit*, (says the same father of another, Chrysostom of Cyprian) a certain holy man hath ventured to say, *Quod audaciùs sapere videtur, attamen dixit*, that which perchance may seem bodily said, but yet he said it; what was it? This, *Peccatum istud nec martyrio deleri;* that this sin

[1] Pliny. [2] Prov. xix. 2. [3] Chrysostom.

of schism, of renting the unity of the church, cannot be expiated, no not by martyrdom itself. When God had made but a hedge about Job[4], yet that hedge was such a fence as the devil could not break in: when God hath carried *murum æneum*, a wall of brass[5], nay *murum igneum*, a wall of fire[6], about his church, Wilt thou break out through that wall, that brass, that fire? Paradise was not walled, nor hedged; and there were serpents in Paradise too; yet Adam offered not to go out of Paradise, till God drove him out; and God saw that he would have come in again, if the cherubims and the flaming sword had not been placed by God to hinder him. Charm the charmer never so wisely, (as David speaks[7]) he cannot utter a sweeter, nor a more powerful charm, than that, *Ego te baptizo, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost;* and *nos admittimus, we receive this child into the congregation of Christ's flock;* there is a sweet and a powerful charm, in the *Ego te absolvo*, I absolve thee from all thy sins; but this blessed charm I may hear from another, if I stray into another church. But the *Ego te baptizo* I can hear but once; and to depart from that church, in which I have received my baptism, and in which I have made my contracts and my stipulations with God, and pledged and engaged my sureties there, deserve a mature consideration; for I may mistake the reasons upon which I go, and I may find after, that there are more true errors in the church I go to, than there were imaginary in that that I left. Truly I have been sorry to see some persons converted from the Roman church, to ours; because I have known, that only temporal respects have moved them, and they have lived after rather in a nullity, or indifferency to either religion, than in a true, and established zeal. Of which kind, I cannot forbear to report to you so much of the story of a French gentleman[8], who though he were of good parts, and learned, yet were not worthy to be mentioned in this place, but that he soared so high, as to write against the learnedest king, that any age hath produced, our incomparable King James. This man, who was turned from the reformed to the Roman religion, being asked, half in jest; Sir, which is the best religion, you must needs

[4] Job i. 10. [5] Jer. i. 18. [6] Zech. ii. 5.
[7] Psalm lviii. 5. [8] Peletier.

know, that have been of both? answered, Certainly, the religion I left, the reformed religion, must needs be the best religion, for when I changed, I had this religion, the Roman's religion, for it, and three hundred crowns a year to boot; which was a pension given him, upon his conversion. Neither truly doth any thing more loosen a man's footing, nor slacken his hold upon that church in which he was baptized, nor open him more to an undervaluation of all churches, than when he gives himself leave, to think irreverently, slightly, negligently of the sacraments, as of things, at best, indifferent, and, many times, impertinent. I should think I had no bowels, if they had not yearned[9] and melted, when I heard a lady, whose child of five or six days, being ready to die every minute, she being moved often that the child might be christened, answered, That, if it were God's will, that the child should live to the Sabbath, that it might be baptized in the congregation, she should be content, otherwise, God's will be done upon it, for God needs no sacrament. With what sorrow, with what holy indignation did I hear the son of my friend, who brought me to that place, to minister the sacrament to him, then, upon his death-bed, and almost at his last gasp, when my service was offered him in that kind, answer his father, Father, I thank God, I have not lived so in the sight of my God, as that I need a sacrament. I name a few of these, because our times abound with such persons as undervalue, not only all ritual, and ceremonial assistances of devotion, which the wisdom, and the piety of the church hath induced, but even the sacraments themselves, of Christ's own immediate institution, and are always open to solicitations to pass to another church, upon their own surmises of errors in their own. Whereas there belongs much consideration, and a well-grounded assurance, of fundamental errors in one church, and that these errors are repaired, and no other, as great as those, admitted, in the other church, before, upon any collateral pretences, we abandon that church, in which God hath sealed us to himself in baptism. Our fathers stayed in Rome; *manebant*, they stayed, and *edebant*, they eat that grass, and they drunk that water, which was trodden and troubled.

Alas, what should they have eaten, what should they have

[9] Folio edition, "earned."

drunk? Should a man strangle himself rather than take in an ill air? Or forbear a good table, because his stomach cannot digest every dish? We do not call money, base money, till the alloy exceed the pure metal; and if it do so, yet it may be current, and serve to many offices; those that are skilful in that art, know how to sever the base from the pure, the good parts of the religion from the bad; and those that are not, will not cast it away, for all the corrupt mixture. It is true, they had been better to have stayed at home and served God in private, than to have communicated in a superstitious service. *Domum vestram Christi ecclesiam deputamus*[10], I shall never doubt to call your house the church of Christ. But this was not permitted to our fathers; to serve God at home; to church they must come, and there, all their grass was trodden, and all their water troubled. What should they do? God never brings us to a perplexity, so as that we must necessarily do one sin to avoid another. Never. It seems that the apostles had been traduced, and insimulated of teaching this doctrine, That in some cases evil might be done that good might follow; and therefore doth St. Paul with so much diligence discharge himself of it[11]. And yet, long after this, when those men, who attempted the reformation, whom they called *Pauperes de Lugduno*, taught that doctrine, That no less sin might be done, to escape a greater, this was imputed to them, then, by the Roman church, for an heresy[12]; that that was orthodox in St. Paul, was heresy in them that studied a reformation. But the doctrine stands like a rock against all waves, That nothing that is naturally ill, intrinsically sin, may upon any pretence be done, not though our lives, nor the lives of all the princes in the world, though the frame, and being of the whole world, though the salvation of our souls lay upon it; no sin, naturally, intrinsically sin, might be done, for any respect. *Christus peccatum factus est, sed non fecit peccatum*[13], Though Christ pursued our redemption with hunger, and thirst, yet he would have left us unredeemed, rather than have committed any sin. Of this kind, therefore, naturally, intrinsically sin, and so known to be to them that did it, certainly our fathers coming to the super-

[10] Aug. Julianæ viduæ. ep. 242.
[11] Rom. iii. 8.
[12] Prateolus, Art. 23.
[13] Augustine.

stitious service in the church of Rome, was not: for had it been naturally sin, and so known to them, when they did it, they could not have been saved, otherwise than by repentance after, which we cannot presume in their behalf, for there are no testimonies of it. If any of them had invested at any time a scruple, a doubt whether they did well or no, alas how should they divest and overcome that scruple? To whom durst they communicate that doubt? They were under an invincible ignorance, and sometimes under an indivestible scruple. They had heard that Christ commanded *to beware of the leaven of the Pharisees* and *Sadducees*[14], and so of the Herodians; that is, of the doctrines of those particular sects; of affirming fate, and destiny, and stoical necessity, with the Pharisees; of denying spirits, and resurrection with the Sadducees; of mis-applying the prophecies concerning the Messias, to the person of Herod, or any earthly king; but yet, after all this, he commands them to observe, and perform the doctrine of the Pharisees, *because they sat in Moses' chair*[15]; though with much vehemence and bitterness, he call them hypocrites, though with many ingeminations upon every occasion, he reiterate that name, though he aggravate that name with other names of equal reproach, fools, blind guides, painted tombs, and the like, yet he commands to obey them; and, which is most remarkable, this is said, not only to the common sort, but even to his own disciples too; Christ had begun his work of establishing a church, which should empty their synagogues; but because that work was not yet perfected, he would not withdraw the people from their synagogues; for there wrought God's ordinance, (though corrupted by the workmen) which ordinance was, that the law should be publicly expounded to the people; and so it was there; there God was present; and though the devil (by their corruption) were there too, yet, the devil came in at the window, God at the door; the devil by stealth, God by his declared ordinance, and covenant. And this was the case of our fathers in the Roman church; they must know that all that hath passed between God and man hath passed *ex pacto*, by way of contract and covenant.

[14] Matt. xvi. 6. Mark viii. 15. [15] Matt. xxiii. 1.

The best works of the best man have no proportion with the kingdom of heaven, for I give God but his own: but I have it *ex pacto*, God hath covenanted it so, *Fac hoc et vives*, *Do this and thou shalt live;* and at the last judgment, Christ shall ground his *Venite benedicti*, Come ye blessed, and his *Ite maledicti*, Go ye accursed, upon the *quia*, and upon the *quia non*, because you have, and because you have not done this and this. Faith, that is of infinite value above works, hath yet no proportion to the kingdom of heaven; faith saves me, as my hand feeds me; it reaches the food, but it is not the food; but faith saves *ex pacto*, by virtue of that covenant, which Christ hath made, *Tantummodo crede*[16], Only believe. To carry it to the highest, the merit of Christ Jesus himself, though it be infinite so, as that it might have redeemed infinite worlds, yet the working thereof is safeliest considered in the School to be *ex pacto*, by virtue of that contract which had passed between the Father and him, that all things should thus and thus be transacted by Christ, and so man should be saved; for, if we shall place it merely, only in the infiniteness of the merit; Christ's death would not have needed; for his first drops of blood in his circumcision, nay his very incarnation (that God was made man) and every act of his humiliation after, being taken singly, yet, in that person, God and man, were of infinite merit; and also, if it wrought merely by the infiniteness of the merit, it must have wrought, not only upon all men, but to the salvation of the devil; for certainly there is more merit in Christ, than there is sin in the devil. But the proceeding was *ex pacto*, according to the contract made, and to the conditions given; *Ipse conteret caput tuum*, that the Messias should bruise the serpent's head for us, included our redemption, that the serpent's head should be bruised, excluded the serpent himself. This contract, then between God and man, as it was able to put the nature of a great fault, in a small offence, if we consider only the eating of an apple, and so to make even a trespass high treason, (because it was so contracted) so does this contract, the ordinance of God, infuse a great virtue and efficacy, in the instruments of our reconciliation, how mean in gifts, or how corrupt in manners soever

[16] Mark v. 36.

they be. Circumcision in itself a low thing, yea obscene, and subject to misinterpretation, yet by reason of the covenant, *He that is not circumcised, that person shall be cut off from my people*[17]. So also baptism, considered in itself, a vulgar, and a familiar thing: yet, *Except a man be born of water, and of the spirit, he cannot enter into the kingdom of heaven*[18]. The Sacrament of the body and blood of Christ, a domestic, a daily thing, if we consider only the breaking of the bread and participation of the cup, but if we ascend up to the contract in the institution, it is to every worthy receiver, the seal, and the conduit of all the merits of Christ, to his soul. God threw down the walls of Jericho, with the sound of horns, not of trumpets[19]. A homely sound, yet it did the work; so neither is the weakness, no, nor the corruptness of the instruments always to be considered in the church of God. Our fathers knew there had passed a contract between God and man, a church there should be *ad consummationem*, to the end of the world, therefore they might safely make their recourse thither; and *portæ inferi*, the gates of hell should not prevail against it[20], therefore they might confidently dwell there; they knew there was a *dic ecclesiæ*, a bill to be exhibited to the church, upon any disorder, and a *si noluerit*, an excommunication upon disobedience, *If he neglect to hear the church, let him be unto thee as a heathen man, and as a publican*[21]. This church they saw, and God's contract upon them sealed in baptism, they knew, God had revealed no other church, nor contract to them. And therefore, though they did not eat their trodden grass, with that ridiculous temptation, as the friar is boasted to have eaten a toad, which was set upon the table, because he had read, *Whatsoever is set before you eat*[22]; nor, as their Dorotheus, who when his man had reached him ratsbane, instead of honey, which he called for, refused it not, because said he, *If God's will had been*, that *I should have had honey, he would have directed thy hand to the honey*, but being under an invincible ignorance, and indivestible scruples, and having this contract, and this church, to give them some satisfaction and acquiescence, they were partakers of that blessing, that though serpents and scorpions lurked in their grass, they had power

[17] Gen. xvii. 14. [18] John iii. 3. [19] Josh. vi. 4.
[20] Matt. xvi. 18. [21] Matt. xviii. 17. [22] 1 Cor. x. 27.

to tread on scorpions and on serpents[23], and nothing could hurt them, and *that if they drink any deadly thing it shall do them no harm*[24]. And so our fathers with a good conscience, *manebant*, stayed there, and *edebant*, they eat trodden grass, and drunk troubled water, and yet *manebant oves*, they continued sheep still.

Sheep, that is, without barking, or biting. Some faint and humble bleatings there were always in the days of our fathers; in every age there arose some men, who did modestly, and devoutly, but yet courageously and confidently appear, and complain against those treadings, and those troublings. Every age, every nation had some such bleatings, some men who by writing or preaching against those abuses, interrupted the tyrannical prescriptions of that church, and made their continual claim, to their Christian liberty; but still they continued sheep, without denying either their fleece or their throats to those pastors. We read in natural story of divers pastures, and divers waters, which will change the colour of cattle, or sheep, but none that changes the form, and makes them no such cattle, or no sheep. Some waters change sheep of any colour to white. And these troubled waters, temporal or spiritual afflictions, may bring God's children to a faint and lean, and languishing paleness. If it do, as Daniel and his fellows appear fairer, and fatter in flesh, with their pulse and water[25], which they desired rather than the king's polluted delicates, than others that fed voluptuously: so the hearts of God's children shall be filled, as *with marrow and with fatness*[26], when others shall have all their hearts' desire, but leanness in their souls. There are waters that change all coloured sheep to black. So may these troubled waters, afflictions, effect that upon God's children, the enemy shall come, and before him all faces shall gather blackness[27], as Jerusalem complains, that their faces were blacker than coals[28]. If it do, yet as long as they stay, and continue sheep, members of the body, as long as they partake of the body, they shall partake of the complexion of the church, who says of herself, *I am black, O daughters of Jerusalem, but comely*, (acceptable in the sight of my Christ) and that shall be verified

[23] Luke x. 19. [24] Mark xvi. 18. [25] Dan. i. 15.
[26] Psalm lxiii. 5. [27] Joel ii. 6. [28] Lam. iv. 8.

in them, which Solomon says, *By the sadness of the countenance, the heart is made better*[29]; that is, by the occasion of the sadness, God's correction. But the strangest change is, that some waters change sheep into red, the most unlikely, most extraordinary, most improper colour for sheep, of any other. Yet there is one redness natural to our sheep in the text, the redness of blushing, and modesty, and self-accusing; and there is another redness, which is not improper, the redness of zeal and godly anger. The worst redness that can befall them, is the redness of sin, and yet, lest that should deject them, God proceeds familiarly with them, *Come now, and let us reason together, though your sins be as scarlet, they shall be as white as snow*[30], though they be red like crimson, they shall be as wool. Yea, to show, that where sin abounds, grace also may abound[31], to show that that whiteness of God's mercy doth pursue and overtake this redness of sin, it pleases the Holy Ghost to use such a phrase as expresses a redness in whiteness itself; he says, that the religious men of the Jews before that time, were whiter than milk, and redder than pearl[32]: *mippeninim* is the original word, which the Rabbins translate pearl; and the Vulgate edition hath it, *rubicundiores ebore antiquo*, redder than the oldest ivory, which is the whitest thing that can be presented. Perchance to intimate thus much, that there is neither in the holiest actions, of the holiest man, any such degree of whiteness, but that it is always accompanied with some redness, some tincture, some aspersion of sin, nor any such deep redness in sin, any sin so often, and deeply dyed in grain, but that it is capable of whiteness, in the application of the candour, and pureness, and innocency of Christ Jesus: therefore may the Holy Ghost have wrapped up this whiteness in redness, redder than pearl. Our fathers were not discouraged, when they were discoloured; what paleness, what blackness, what redness soever, these troubled waters induced upon them, still they were sheep; they become not foxes, to delude the state with equivocations; nor wolves, to join with the state to the oppression of the rest; nor horses, to suffer themselves to be ridden by others, and so made instruments of their passions; no nor uni-

[29] Eccles. vii. 5.
[30] Isaiah i. 18.
[31] Rom. v. 20.
[32] Lam. iv. 7.

corns, to think to purge and purify the waters for all the forest, to think to reform all abuses in state, and church at once; but they continued sheep; opened not their mouths in biting, nor barking, in murmuring, or reproaching the present government. So our fathers stayed, *manebant*, so they eat that grass, so they continued sheep, and, as it follows next, *oves Dei*, God's sheep, my sheep have eaten, my sheep have drunken.

God's sheep; for nature hath her sheep; some men by natural constitution, are lazy, drowsy, frivolous, inactive, sheepish men. And states have their sheep; timorous men, following men, speechless men, men, who because they abound in a plentiful state, are loath to stir. Nay the devil hath his sheep too; men whom he possesses so entirely, that, as the law says, *Dominium est potestas, tum utendi, tum abutendi*, Only he is truly lord of anything, who may do what he will with it, he does what he will with those men, even to their own ruin. And from these folds and flocks did the devil always serve his shambles, in his false martyrdoms in the Primitive church; when (as Eusebius notes) envying the honour which the orthodox Christians had in their thousands of martyrs, the heretics studied ways of equalling them in that. And though within four hundred years after Christ, the church, (who could not possibly take knowledge of all) was come to celebrate, by name, five thousand martyrs (as some books have the account) for every day in the year, yet the heretics went so far towards equalling them, as that they had some whole sects, (particularly the Euphemitæ) which called themselves Martyrians, men exposed to the slaughter. One limb of the Donatists, the Circumcelliones, might have furnished their shambles; they would provoke others to kill them; and if they failed in that, they would kill themselves. And this was, as St. Augustine says, *Ludus quotidianus*, their daily sport, they played at no other game. And lest all these means should not have provided martyrs enough, Petilian, against whom St. Augustine writes, invented a new way of martyrdom, when he taught, that if a man were guilty in his conscience of any great offence to God, and only to punish that fault, did kill himself, he was by that act of justice a martyr. The devil had his sheep then; he hath so still; those *emissarii papæ*, those whom the

bishop of Rome sends hither into this kingdom; whom Baronius calls *Candidatos Martyrii*, pretenders to martyrdom, suitors for martyrdom; men, who (as he adds there) do *sacramento spondere sanguinem*, take an oath at Rome that they will be hanged in England; and, in whose behalf he complains *de sterilitate martyrii*, that there is such a dearth of martyrdom, that they find it hard to be hanged; and therefore, (perchance) they find it necessary to enter into powder plots, and actual treasons, because they see that for religion merely, this state would never draw drop of blood, *et sacramento sanguinem*, they have taken an oath to be hanged, and are loath to be foresworn. But the sheep of our text, were not nature's sheep, men naturally lazy, and inactive, nor state sheep, men loath to adventure, by stirring, nor the devil's sheep, men headlong to their own ruin, even by way of provocation; but they were God's sheep, men, who, out of a rectified conscience, would not prevaricate, not betray nor forsake God, if his glory required the expense of their lives, and yet would not exasperate nor provoke their superiors, how corrupt soever, by unseasonable, and unprofitable complaints: so our fathers stayed in Rome, so they eat trodden grass, and drunk troubled waters, so they continued harmless sheep towards others, and the sheep of God, such as though they stayed there and fed upon an ill diet, God had distinguished from goats, and reserved for his right hand, at the day of separation. And they were more than so; they were not only his sheep, but his flock; for so, this translation reads it, My flock hath eaten, my flock hath drunk.

God had single sheep in many nations; Jobs, and Naamans, and such; servants, and yet not in the covenants, sheep, and yet not brought into his flock. For though God have revealed no other way of salvation to us, but by breeding us in his church, yet we must be so far, from straitening salvation, to any particular Christian church, of any subdivided name, Papist or Protestant, as that we may not straiten it to the whole Christian church, as though God could not, in the largeness of his power, or did not, in the largeness of his mercy, afford salvation to some, whom he never gathered into the Christian church. But these sheep in our text, were his flock, that is, his church. Though they durst not communicate their sense of their miseries, and

their desires to one another, yet they were a flock. When Elias complained, *I, even I only, am left*[83], and God told him, that he had seven thousand besides him, perchance Elias knew none of this seven thousand, perchance none of this seven thousand knew one another, and yet, they were his flock, though they never met. That timber that is in the forest, that stone that is in the quarry, that iron, that lead that is in the mine, though distant miles, counties, nations, from one another, meet in the building of a material church; so doth God bring together, living stones, men that had no relation, no correspondence, no intelligence together, to the making of his mystical body, his visible church. Who ever would have thought, that we of Europe, and they of the Eastern, or Western Indies, should have met to the making of Christ a church? And yet, before we knew, on either side, that there was such a people, God knew there was such a church. He that lies buried, in the consecrated dust under your feet, knows not who lies next him; but one trumpet at last shall raise them both together, and show them to one another, and join them, (by God's grace) in the Triumphant church. These that knew not one another, that knew not of one another, were yet God's flock, the church in his eye; for there, (and only there) the church is always visible. So were our fathers in Rome, though they durst not meet, and communicate their sorrows, nor fold themselves so in the fold of Christ Jesus, that is in open, and free confessions. They therefore that ask now, Where was your church before Luther, would then have asked of the Jews in Babylon, Where was your church before Esdras; that was in Babylon, ours was in Rome.

Now, beloved, when our adversaries cannot deny us this truth, that our church was enwrapped, (though smothered) in theirs, that as that *balsamum naturale*, which Paracelsus speaks of, that natural balm which is in every body, and would cure any wound, if that wound were kept clean, and recover any body, if that body were purged, as that natural balm is in that body, how diseased soever that body be, so was our church in theirs, they vex us now, with that question, Why, if the case stood so, if your fathers, when they eat our trodden grass, and drunk our troubled

[83] 1 Kings xix. 14.

waters, were sound and in health, and continued sheep, and God's sheep, and God's flock, his church with us, why went they from us? They ought[34] us their residence, because they had received their baptism from us. And truly, it is not an impertinent, a frivolous reason, that of baptism, where there is nothing but conveniency, and no necessity in the case. But, if I be content to stay with my friend in an aguish air, will he take it ill, if I go when the plague comes? Or if I stay in town till twenty die of the plague, shall it be looked that I should stay when there die one thousand? The infection grew hotter and hotter in Rome; and their may, came to a must, those things which were done before *de facto*, came at last to be articles of faith, and *de jure*, must be believed and practised upon salvation. They chide us for going away, and they drove us away; if we abstained from communicating with their poisons, (being now grown to that height) they excommunicated us; they gave us no room amongst them but the fire, and they were so forward to burn heretics, that they called it heresy, not to stay to be burnt.

Yet we went not upon their driving, but upon God's calling. As the whole prophecy of the deliverance of Israel, from Babylon, belongs to the Christian church, both to the Primitive church, at first, and to the reformed since, so doth that voice, spoken to them, reach unto us, *Egredimini de Babylone*[35], *Go ye out of Babylon with a voice of singing*, declare, show to the ends of the earth, that the Lord hath redeemed his servant Jacob. For, that Rome is not Babylon, they have but that one-half comfort, that one of their own authors[36] hath ministered, that *Romæ regulariter male agitur;* that Babylon is confusion, disorder, but at Rome all sins are committed in order, by the book, and they know the price, and therefore Rome is not Babylon. And since that many of their authors confess, that Rome was Babylon, in the time of the persecuting emperors[37], and that Rome shall be Babylon again, in the time of Antichrist, how they will hedge in a Jerusalem, a holy city, between these two Babylons, is a cunning piece of architecture. From this Babylon then were our fathers called by God; not only by that whispering sibilation

[34] *i. e.* Owed.
[35] Isaiah xlviii. 20.
[36] Lud. Vives.
[37] 1 Pet. v. 13.

of the Holy Ghost, *Sibilabo populum, I will hiss for my people*[38], and so gather them, for I have redeemed them, and they shall increase, not only by private inspirations, but by general acclamations; every where principal writers, and preachers, and princes too, (as much as could stand with their safety) crying out against them before Luther, howsoever they will needs do him that honour to have been the first mover, in this blessed revolution.

They reproach to us our going from them, when they drove us, and God drew us, and they discharge themselves for all, by this one evasion; That all that we complain of, is the fault of the court of Rome, and not of the church; of the extortion in the practice of their officers, not of error in the doctrine of their teachers. Let that be true, (as in a great part it is) for, almost all their errors proceed from their covetousness and love of money, this is that that we complain most of, and in this especially lies the conformity of the Jewish priests in the Chaldean Babylon, and these prelates in the Roman Babylon, that the court, and the church, joined in the oppression. But since the court of Rome, and the church of Rome are united in one head, I see no use of this distinction, court and church. If the church of Rome be above the court, the church is able to amend these corruptions in the court. If the court be got above the church, the church hath lost, or sold away, her supremacy.

To oppress us, and ease themselves, now, when we are gone from them, they require miracles at our hands; when indeed it was miracle enough, how we got from them. But, *Magnum charitatis argumentum, credere absque pignoribus miraculorum*[39], He loves God but a little that will not believe him without a miracle. Miracles are for the establishing of new religions; all the miracles of, and from Christ and his apostles, are ours, because their religion is ours. Indeed it behoves our adversaries to provide new miracles every day, because they make new articles of faith every day. As Æsop therefore answered in the market, when he that sold him was asked what he could do, that he could do nothing, because his fellow had said, that he could do all, so we say, we can do no miracles, because they do all; all

[38] Zech. x. 8. [39] Chrysostom.

ordinary cures of agues, and toothache being done by miracle amongst them. We confess that we have no such tie upon the Triumphant church, to make the saints there do those anniversary miracles, which they do by their relics here, upon their own holy days, ten days sooner every year, than they did before the new computation. We pretend not to raise the dead, but to cure the sick; and that but by the ordinary physic, the word, and sacraments, and therefore need no miracles. And we remember them of their own authors[40], who do not only say, that themselves do no miracles, in these latter times, but assign diligently strong reasons, why it is that they do none. If all this will not serve, we must tell them, that we have a greater miracle, than any that they produce: that is, that in so few years, they that forsook Rome, were become equal, even in number, to them that adhered to her. We say, with St. Augustine, That if we had no other miracle, *hoc unum stupendum et potentissimum miraculum esse*, that this alone were the most powerful, and most amazing miracle, *ad hanc religionem, totius orbis amplitudinem, sine miraculis subjugatum*, that so great a part of the Christian world, should become Protestants of Papists, without any miracles.

They pursue us still, being departed from them, and they ask us, How can ye pretend to have left Babylon, confusion, dissension, when you have such dissensions, and confusions amongst yourselves? But neither are our differences in so fundamental points, as theirs are, (for a principal author of their own[41], who was employed by Clement the Eighth, to reconcile the differences between the Jesuits and the Dominicans, about the concurrence of the grace of God, and the free will of man, confesses that the principal articles, and foundations of faith were shaken between them, between the Jesuits, and Dominicans) neither shall we find such heat, and animosity, and passion between any persons amongst us, as between the greatest amongst them; the succeeding pope mangling the body of his predecessor, casting them into the river for burial, disannulling all their decrees, and ordinations; their ordinations; so that no man could be sure who was a priest, nor whether he had truly received any sacrament, or no. Howsoever, as in the narrowest way there is most

[40] Ios. Acosta. [41] Benius.

jostling, the Roman church going that broad way, to believe as the church believes, may scape some particular differences, which we that go the narrower way, to try every thing by the exact word of God, may fall into. St. Augustine[42] tells us of a city in Mauritania Cæsarea, in which they had a custom, that in one day in the year, not only citizens of other parishes, but even neighbours, yea brethren, yea fathers, did fling stones dangerously, and furiously at one another in the streets; and this they so solemnized, as a custom received from their ancestors; which was a licentious kind of carnival. If any amongst us have fallen into that disease, to cast stones, or dirt at his friends, it is an infection from his own distemper, not from our doctrine; for, *If any man list to be contentious, we have no such custom, neither the church of God*[43]. We departed not from them then, till it was come to a hot plague, in a necessity of professing old opinions to be new articles of faith; not till we were driven by them, and drawn by the voice of God, in the learnedest men of all nations; when they could not discharge themselves by the distinction of the court of Rome, and the church of Rome, because, if the abuses had been but in the court, it was the greatest abuse of all, for that church, which is so much above that court, not to mend it. Nor can they require miracles at our hands, who do none themselves, and yet need them, because they induce new articles of religion; neither can they reproach to us our dissensions amongst ourselves; because they are neither in so fundamental points, nor pursued with so much uncharitableness, as theirs. So we justify our secession from them; but all this justifies in no part, the secession of those distempered men, who have separated themselves from us, which is our next, and our last consideration.

When the apostle says, Study to be quiet, (1 Thess. iv. 11.) methinks he intimates something towards this, that the less we study for our sermons, the more danger is there to disquiet the auditory; extemporal, unpremeditated sermons, that serve the popular ear, vent, for the most part, doctrines that disquiet the church. Study for them, and they will be quiet; consider ancient and fundamental doctrines, and this will quiet and settle the understanding, and the conscience. Many of these extem-

[42] De doctrina Christiana. [43] 1 Cor. xi. 16.

poral men have gone away from us, and vainly said, that they have as good cause to separate from us, as we from Rome. But can they call our church, a Babylon; confusion, disorder? All that offends them, is, that we have too much order, too much regularity, too much binding to the orderly, and uniform service of God in his church. It affects all the body when any member is cut off; *Cum dolore amputatur, etiam quæ putruit, pars corporis*[44]; and they cut off themselves, and feel it not; when we lose but a mystical limb, and they lose a spiritual life, we feel it and they do not. When that is pronounced *Sit tibi sicut ethnicus*, If he hear not the church, let him be to thee as a heathen, *gravius est quàm si gladio feriretur, flammis absumeretur, seris subigeretur*[45], it is a heavier sentence, than to be beheaded, to be burnt, or devoured with wild beasts; and yet these men, before any such sentence pronounced by us, excommunicate themselves. Of all distempers, Calvin falls oftenest upon the reproof of that which he calls *morositatem*, a certain peevish frowardness, which, as he calls in one place, *deterrimam pestem*, the most infectious pestilence, that can fall upon a man, so, in another, he gives the reason, why it is so, *semper nimia morositas est ambitiosa*, that this peevish frowardness is always accompanied with a pride, and a singularity, and an ambition to have his opinions preferred before all other men, and to condemn all that differ from him. A civil man will depart with his opinion at a table, at a council table, rather than hold up an argument to the vexation of the company; so will a peaceable man do, in the church, in questions that are not fundamental. That reverend man whom we mentioned before, who did so much in the establishing of Geneva, professes, that it was his own opinion, that the sacrament might be administered in prisons, and in private houses; but because he found the church of Geneva of another opinion, and another practice before he came, he applied himself to them and departed, (in practice) from his own opinion, even in so important a point, as the ministration of the sacrament. Which I present to consideration the rather, both because thereby it appears, that greater matters than are now thought fundamental, were then thought but indifferent, and arbitrary, (for, surely, if

[44] Ambrose. [45] Augustine.

Calvin had thought this a fundamental thing, he would never have suffered any custom to have prevailed against his conscience) and also, because divers of those men, who trouble the church now, about things of less importance, and this of private sacraments in particular, will needs make themselves believe, that they are his disciples, and always conclude that whatsoever is practised at Geneva was Calvin's opinion. St. Augustine saith excellently, and appliably, to a holy virgin, who was ready to leave the church, for the ill life of churchmen, *Christus nobis imperavit congregationem, sibi servavit separationem*[46]; Christ Jesus hath commanded us to gather together, and recommended to us the congregation; as for the separation, he hath reserved it to himself, to declare at the last day, who are sheep and who are goats. And he wrought that separation which our fathers made from Rome, by his express written word, and by that which is one word of God too, *vox populi*, the invitation and acclamation of doctors, and people, and princes; but have our separatists any such public, and concurrent authorizing of that which they do, since of all that part from us, scarce a dozen meet together in one confession? When you have heard the prophet say, *Can two walk together, except they be agreed*[47], when you have heard the apostle say, *I beseech you brethren by the name of the Lord Jesus Christ, that ye all speak the same things, and that there be no divisions among you*[48], (for, if preachers speak one one way, another another, there will be divisions among the people) and then, it is not only, that in obedience to authority, they speak the same things; but, *Be perfectly joined in the same mind*, and in the same judgment, you had need make haste to this union, this pacification; for when we are come thither, to agree among ourselves, we are not come to our journey's end.

Our life is a warfare; other wars, in a great part end in marriages: ours in a divorce, in a divorce of body and soul in death. Till then, though God have brought us, from the first Babylon, the darkness of the Gentiles, and from the second Babylon, the superstitions of Rome, and from the third Babylon, the confusion of tongues, in bitter speaking against one another, after all this, every man shall find a fourth Babylon, enough to exercise all his

[46] Ep. 209. Felicise Virgini. [47] Amos iii. 3. [48] 1 Cor. i. 10.

forces, the civil war, the rebellious disorder, the intestine confusion of his own concupiscences. This is a transmigration, a transportation laid upon us all, by Adam's rebellion, from Jerusalem to Babylon, from our innocent state in our creation, to this confusion of our corrupt nature. God would have his children first brought to Babylon, before he would be glorified in their deliverance, *Venies usque ad Babylonem; ibi liberaberis*[49]; To Babylon thou shalt come; there I will deliver thee; but not till then; that is, till you come to a holy sense of the miseries you are in, and what hath brought you to them.

Though then you have suffered the calamities of all these Babylons, in some proportions, though you be not *incolæ*, but *indigenæ*, not naturalized but born Babylonians, (original sin makes you so) yet since you are within the covenant, hear him, that said to you in Abraham's ears, *Egredere de terrâ tuâ*[50], Get thee out of thy country, and from thy kindred, unto the land I will show thee; come out of Babylon to Jerusalem; since ye are within his adoption, and may cry, *Abba*, Father, hear that voice *Egredimini filiæ Sion*[51], Come forth ye daughters of Sion, come to Jerusalem. Though ye be dead, and buried, and putrefied in this corrupted, and corrupting flesh, yet since he cries with a loud voice, (as it is said in that text) *Lazare veni foras*[52], Lazarus come forth, come forth of your tombs in Babylon, to this Jerusalem, come from your troubled waters, your waters of contention, of anxiety, of envy, of solicitude, and vexation of worldly encumberances, and come *ad aquas quietudinum*[53], to the waters of rest, the application of the merits of Christ, in a true church: *Vinum non habetis?* Have ye no wine to refresh your hearts; no merits of your own to take comfort in? *Implete hydrias aquâ*[54], Fill all your vessels with water, that water of life, remorseful tears, perchance he will change your water into wine, as he did in that place; perchance he will give you abundance of temporal blessings; perchance he will change that water into blood, as in Egypt; that is, into persecutions, into afflictions, into martyrdom, for his sake, for he will accept our water for blood, our tears of repentance

[49] Mich. iv. 10. [50] Gen. xii. 1. [51] Cant. iii. 11.
[52] John xi. 43. [53] Psalm xxiii. 2. [54] John ii. 4.

and contrition for martyrdom, *ut cum desit martyrium sanguinis, habeamus martyrium aquæ*, that we may be martyrs in his sight, and shed no blood; martyrs of a new dye, white martyrs. That our waters of sorrow for sin may answer our Saviour's tears over Lazarus and over Jerusalem; and the sweat of our brows in a lawful calling may answer our Saviour's sweat of water and blood in his agony; and that our reverent and profitable receiving of the sacrament, may answer the water and blood that issued from his side, which represented *omnia sacramenta*, all the sacraments; that, as we do, we may still feed upon grass [55] that is not trodden, and drink water that is not troubled, with the feet of others, or our own; that we be never shaked in the sincerity nor in the integrity of religion with their power, nor our own distempers of fears or hopes. But that our meat may be, to do the will of him that sent us, and to finish his work [56].

SERMON CVII.

PREACHED TO THE KING, AT WHITEHALL, THE FIRST SUNDAY IN LENT.

ISAIAH LXV. 20.

For the child shall die a hundred years old; but the sinner, being a hundred years old, shall be accursed.

PEACE is in Sion; God's whole choir is in tune; nay, here is the music of the spheres; all the spheres (all churches) all the stars in those spheres (all expositors in all churches) agree in the sense of these words; and agree the words to be a prophecy, of the distillation, nay, inundation, of the largeness, nay the infiniteness of the blessings, and benefits of Almighty God, prepared and mediated before, and presented, and accomplished now in the Christian church. The sun was up betimes, in the light of nature, but then the sun moved but in the winter tropic, short and cold, dark and cloudy days; a *diluculum* and a *crepusculum*, a dawn-

[55] Folio edition "grace." [56] John iv. 34.

ing and a twilight, a little traditional knowledge for the past, and a little conjectural knowledge for the future, made up their day. The sun was advanced higher to the Jews in the Law, but then the sun was but in Libra; as much day as night: there was as much baptism, as circumcision in that sacrament; and as much lamb as Christ in that sacrifice; the Law was their equinoctial, in which, they might see both the type, and that which was figured in the type: but in the Christian church the sun is in a perpetual summer solstice; which are high degrees, and yet there is a higher, the sun is in a perpetual meridian and noon, in that summer solstice. There is not only a *surge sol*, but a *siste sol:* God hath brought the sun to the height, and fixed the sun in that height in the Christian church, where he in his own Son by his Spirit hath promised to dwell, *usque ad consummationem*, till the end of the world. Here is manna; and not in gomers, but in barns; and quails; and not in heaps, but in hills; the waters above the firmament, and not in drops of dew, but in showers of former and latter rain; and the land of Canaan; not in promise only, nor only in performance, and possession, but in extension, and dilatation. The graces, and blessings of God, that is, means of salvation, are so abundantly poured upon the Christian church, as that the Triumphant church if they needed means, might fear they should want them. And of these means and blessings, long life, as it is a model and abridgment of eternity, and a help to eternity, is one: and one in this text, *The child shall die a hundred years old.* But shall we receive good from God, and not receive evil too[1]? Shall I shed upon you *lumen visionis*, the light of that vision, which God hath afforded me in this prophecy, the light of his countenance, and his gracious blessings upon you, and not lay upon you *onus visionis*, as the prophets speak often, the burden of that vision which I have seen in this text too? It was a scorn to David, that his servants were half clothed; the Samaritan woman believed, that if she might see Christ, he would tell her all things[2]: Christ promises of the Holy Ghost, that he should lead them into *all truth*[3]: and the apostle's discharge in his office was, that he had spoken to them *all truth*[4]: and therefore lest I

[1] Job ii. 10. [2] John iv. 25.
[3] John xvi. 3. [4] 2 Cor. vii. 14.

should be defective in that integrity, I say with St. Augustine, *Non vos fallo, non præsumo, non vos fallo;* I will not be so bold with you as flatter you, I will not presume so much upon your weakness, as to go about to deceive you, as though there were nothing but blessing in God, but show you the commination, and judgment of this text too, that though *the child should die a hundred years old, yet the sinner being a hundred years old shall be accursed.* If God had not lengthened his child's life, extended my days, but taken me in the sins of my youth, where had I been? may every soul here say; and where would you be too, if no man should tell you, that though *the child should die a humdred years old, yet the sinner being a hundred years old shall be accursed?* What can be certain in this world, if even the mercy of God admit a variation? What can be endless here, if even the mercy of God receive a determination? and sin doth vary the nature, sin doth determine even the infiniteness of the mercy of God himself, for though *the child shall die a hundred years old,* yet *the sinner being a hundred years old shall be accursed.* Disconsolate soul, dejected spirit, bruised and broken, ground and trodden, attenuated, evaporated, annihilated heart come back; hear thy reprieve, and sue for thy pardon; God will not take thee away in thy sins, thou shalt have time to repent, *The child shall die a hundred years old.* But then lame and decrepit soul, gray and inveterate sinner, behold the full ears of corn blasted with a mildew, behold this long day shutting up in such a night, as shall never see light more, the night of death; in which, the deadliest pang of thy death will be thine immortality: in this especially shalt thou die, that thou canst not die, when thou art dead; but must live dead for ever: for *the sinner being a hundred years old, shall be accursed,* he shall be so for ever.

In this discovery from this Red Sea, to this dead sea; from the mercy of God, in the blood of his Son, to the malediction of God, in the blood of the sinner, be pleased to make these the points of your compass, and your land-marks by the way, in those, the two parts of this exercise. First, in the first, consider the precedency, and primogeniture of mercy; God begins at mercy, and not at judgment: God's method here, is not, *The sinner shall be accursed,* but *The child shall have long life:* but

first, the blessing, and then the malediction. And then secondly, we shall see, in what form the particular blessing is given here; in long life; the *child shall die a hundred years old.* And then also, because we find it in the company of mercies, in the region of mercies, in this first part of the text, which is the sphere of mercy; we shall look also how this very dying is a mercy too: the mercy is especially placed in the long life: *The child shall live a hundred years;* but the Holy Ghost would not leave out that, that he should die; the child shall die a hundred years old. And in these three, first the precedency, and primogeniture of God's mercy, and then the specification of that mercy in long life, and lastly, the association of mercy, that death as well as life is a blessing to the righteous; we shall determine that first part. And in the second, *But the sinner being a hundred years old, shall be accursed,* we shall see first, that the malediction of God hath no object but a sinner: God antedates no malediction: till there be a sinner, there is no malediction; nay not till there be an inveterate sinner; a sinner of a hundred years, at least, such a sinner, as would be so, if God would spare him a hundred years here. And upon such a sinner, God thunders out this prosternation, this consternation, in this one word of our text, which involves and enwraps all kinds of miseries, feebleness in body, infatuation in mind, evacuation of power, dishonour in fame, eclipses in favour, ruin in fortune, dejection in spirit, he shall be accursed. Where, because in this second part we are in the region and sphere of maledictions, we cannot consider this future, he shall be, as a future of favour, a prorogation, a deferring of the malediction: he shall be, is not, he shall be hereafter, but not yet: but it is a future of continuation; he shall be accursed, that is, he shall be so for ever. And so have you the frame, and partitions of this Bethel, this house of God in which he dwells, which is both Joshua's Beth-hagla, the house of joy, and John's Beth-ania, his house of affliction too; and we pass now to the furnishing of these rooms, with such stuff as I can have laid together.

First, in our first part, we consider the precedency, and primogeniture of mercy. It is a good thing to be descended of the eldest brother; to descend from God, to depend upon God, by his

eldest Son, the Son of his love, the Son of his right hand, mercy, and not to put God to his second way, his sinister way, his way of judgment. David prophesies of God's exaltation of Solomon so, *Ponam in primogenitum*, I will make him my first-born[5]: though Solomon were not so, God would make him so. And in that title, the wise man makes his prayer for Israel; *Quem coæquasti primogenito*[6], Whom thou hast named thy first-born; for so God had in Exodus. Israel is my son, even my first-born[7]: and in Job, the fiercest terror of death is expressed so, *Primogenitus mortis*, the *first-born of death shall devour his strength*[8]: still the exaltation, the superlative is called so; the first-born. And in such a sense; if we could think of more degrees of goodness in God, of an exaltation of God himself in God, of more God in God, of a superlative in God, we must necessarily turn upon his mercy, for that mercy must be the superlative: so is it too, if we consider God's first action, or God's first thought towards man; mercy was the first-born by every mother; by that understanding, by that will, by that power, which we conceive in God; mercy was the first-born, and first mover in all. We consider a preventing grace in God; and that preventing grace is before all; for that prevents us so, as to visit us when we sit in darkness. And we consider an antecedent will in God, and that antecedent will is before all; for by that will, God would have all men saved. And when we call God's grace by other names than preventing, whether assisting grace, that it stand by us and sustain us, or concomitant grace, that it work with us, and inanimate our action, when it is doing, or his subsequent grace, that rectifies or corrects an action, when it is done; when all is done, still it is the preventing power, and quality of that grace, that did all that in me: if I stand by his assisting grace, if I work with his concomitant grace, if I rectify my error by his subsequent grace, that that moves upon me in all these, is still the preventing power of that grace. For as all my natural actions of life are done by the power of that soul, which was in me before, so all the supernatural actions of that soul, are done by that power of that grace, that prevents and pre-

[5] Psalm LXXXIX. 27. [6] Ecclus. XXXVI. 12.
[7] Exod. iv. 22. [8] Job XVIII. 13.

inanimates that action; and all my co-operation is but a post-operation, a working by the power of that all-preventing grace. I moved not at first by the tide, by the strength of natural faculties, nor do I move after by that wind which had formerly filled my sails: I proceed not now by the strength of that grace which God gave me heretofore. But as God infuseth a soul into every man, and that soul elicits a new act in itself, before that man produce any action; so God infuses a particular grace into every good work of mine, and so prevents me, before I co-operate with him. For as nature in her highest exaltation, in the best moral man that is, cannot flow into grace, nature cannot become grace; so neither doth former grace flow into future grace, but I need a distinct influence of God, a particular grace, for every good work I do, for every good word I speak, for every good thought I conceive.

When God gives me access into his library, leave to consider his proceedings with man, I find the first book of God's making to be the book of life. The book where all their names are written that are elect to glory. But I find no such book of death: all that are not written in the book of life, are certainly the sons of death: to be pretermitted there, there to be left out, wraps them up, at least leaves them wrapt up, in death. But God hath not wrought so positively, nor in so primary a consideration in a book of death, as in the book of life. As the after-times made a book of wisdom out of the Proverbs of Solomon, and out of his Ecclesiastes; but yet it is not the same book, nor of the same certainty: so there is a book of life here, but that is not the same book that is in heaven, nor of the same certainty: for in this book of life, which is the declaration and testimony which the church gives of our election, by those marks of the elect, which she seeth in the Scriptures, and believeth that she seeth in us, a man may be *Blotted out of the book of the living*, as David speaketh[9]; and as it is added there, *Not written with the righteous:* intimating that in some cases, and in some book of life, a man may have been written in, and blotted out, and written in again. The book of life in the church, the testimony of our election here, admits such expunctions, and such redinte-

[9] Psalm LXIX. 28.

grations: but God's first book, his book of mercy, (for this book in the church is but his book of evidence) is inviolable in itself, and all the names of that book indelible.

In God's first book, the book of life, mercy hath so much a precedency, and primogeniture, as that there is nothing in it but mercy. In God's other book, his book of Scripture, in which he is put often to denounce judgments, as well as to exhibit mercies, still the tide sets that way, still the bias leads on that hand, still his method directs us *ad primogenitum*, to his first-born, to his mercy. So he began in that book: *He made man to his image, and then he blessed him*[10]. Here is no malediction, no intermination mingled in God's first act, in God's first purpose upon man: in paradise there is, that if he eat the forbidden fruit, if he will not forbear that, that one tree, *he shall die*[11]. But God begins not there: before that he had said, of every tree in the garden thou mayest freely eat; neither is there more vehemency in the punishment, than in the liberty. For as in the punishment there is an ingemination, *morte morieris*, dying thou shalt die; that is, thou shalt surely die; so in the liberty, there was an ingemination too, *comedendo comedes*, eating thou shalt eat; that is, thou mayest freely eat. In Deuteronomy, we have a fearful chapter of maledictions[12]; but all the former parts of that chapter are blessings in the same kind: and he that reads that chapter will begin at the beginning, and meet God's first-born, his mercy first. And in those very many places of that book where God divides the condition, If you obey you shall live, if you rebel you shall die, still the better act, and the better condition, and the reward, is placed in the first place, that God might give us possession, *in jure primogeniti*, in the right of his first-born, his mercy. And where God pursues the same method, and first dilates himself, and expatiates in the way of mercy, *I will beat down his foes before his face, and plague them that hate him*[13]; when after that he is brought to say, *If his children forsake my law, I will visit their transgression with the rod;* where first he puts it off for one generation from himself, to his children, which was one mercy: and then he puts it upon a forsaking, an apostacy,

[10] Gen. i. 26. [11] Gen. ii. 17.
[12] Deut. xxvii. [13] Psalm lxxxix. 23.

and not upon every sin of infirmity, which was another mercy; when it comes to a correction, it is but a mild correction, with the rod: and in that, he promises to visit them; to manifest himself, and his purpose to them in the correction; all which are higher and higher degrees of mercy: yet because there is a spark of anger, a tincture of judgment mingled in it, God remembers his first-born, his mercy, and returns where he begun: *Nevertheless my covenant will I not break, nor alter the thing that is gone out of my lips; once have I sworn by my holiness, that I will not lie unto David.* There are elder pictures in the world of water, than there are any of oil; but those of oil have got above them, and shall outlive them. Water is a frequent emblem of affliction, in the Scriptures; and so is oil of mercy; if at any time in any place of Scripture, God seemed to begin with water, with a judgment, yet the oil will get to the top: in that very judgment, you may see that God had first a merciful purpose in inflicting that medicinal judgment; for his mercy is his first-born. *His mercy is new every morning*, saith the prophet; not only *every day*, but *as soon as it is day.*

Trace God in thyself, and thou shalt find it so. If thou beest drowsy now, and inattentive, curious or contentious, or quarrelsome now, now God leaves thee in that indisposition, and that is a judgment: but it was his mercy that brought thee hither before. In every sin thou hast some remorse, some reluctation, before thou do that sin; and that pre-reluctation, and pre-remorse was mercy. If thou hadst no such remorse in thy last sin, before the sin, and hast it now, this is the effect of God's former mercy, and former good purpose upon thee, to let thee see that thou needest the assistance of his minister, and of his ordinance, to enable thee to lay hold on mercy when it is offered thee. Can any calamity fall upon thee, in which thou shalt not be bound to say, I have had blessings in a greater measure than this? If thou have had losses, yet thou hast more, out of which God took that. If all be lost, perchance thou art but where thou begunst at first, at nothing. If thou begunst upon a good height, and beest fallen from that, and fallen low, yet as God prepared a whale to transport Jonas, before Jonas was cast into the sea, God prepared thee a holy patience, before he reduced thee to the exercise of that patience.

If thou couldest apprehend nothing done for thyself, yet all the mercies that God hath exhibited to others, are former mercies to thee, in the pattern, and in the seal, and in the argument thereof: they have had them, therefore thou shalt. All God's prophecies, are thy histories: whatsoever he hath promised others, he hath done in his purpose for thee; and all God's histories, are thy prophecies; all that he hath done for others, he owes thee. Hast thou a hardness of heart? knowest thou not, that Christ hath wept before to entender that hardness? hast thou a paleness of soul, in the apparition of God in fire, and in judgment? knowest thou not, that Christ hath bled before, to give a vigour, and a vegetation, and a verdure to that paleness? is thy sin actual sin? knowest thou not, that there is a Lamb bleeding before upon the altar, to expiate that? is thy terror from thy inherence, and incumbrance of original sin? knowest thou not, that the effect of baptism hath blunted the sting of that sin before? art thou full of sores, putrid and ulcerous sores? full of wounds, through and through piercing wounds? full of diseases, nameless and complicate diseases? knowest thou not, that there is a holy charm, a blessed incantation, by which thou art, though not invulnerable, yet invulnerable unto death, wrapt up in the eternal decree of thine election? that is thy pillar, the assurance of thine election: if thou shake that, if thou cast down that pillar, if thou distrust thine election, with Samson, who pulled down pillars in his blindness, in thy blindness thou destroyest thyself. Begin where thou wilt at any act in thyself, at any act in God, yet there was mercy before that, for his mercy is eternal, eternal even towards thee. I could easily think that that, that passed between God and Moses in their long conversation; that that, that passed between Christ and Moses in his transfiguration; that that, that passed between St. Paul and the court of heaven, in his ecstasy, was instruction and manifestation on one part, and admiration and application on the other part of the mercy of God. Earth cannot receive, heaven cannot give such another universal soul to all: all persons, all actions, as mercy. And were I *the child of this text*, that were to live *a hundred years*, I would ask no other marrow to my bones, no other wine to my heart, no other light to mine eyes, no other art to my understanding, no other eloquence to my

tongue, than the power of apprehending for myself, and the power of deriving and conveying upon others by my ministry, the mercy, the early mercy, the everlasting mercy of yours, and my God. But we must pass to the consideration of this immense light, in that one beam, wherein it is exhibited here, that is, long life: *The child shall die a hundred years old.*

Long life is a blessing, as it is an image of eternity: as kings are blessings, because they are images of God. And as to speak properly, a king that possessed the whole earth, hath no proportion at all to God, (he is not a dram, not a grain, not an atom to God) so neither if a thousand Methusalems were put in one life, had that long life any proportion to eternity; for finite and infinite have no proportion to one another. But yet when we say so, that the king is nothing to God, we speak then between God and the king; and we say that, only to assist the king's religious humiliation of himself in the presence of God. But when we speak between the king and ourselves his subjects, there we raise ourselves to a just reverence of him, by taking knowledge that he is the image of God to us. So though long life be nothing to eternity, yet because we need such glasses and such images, as God shows us himself in the king, so he shows us his eternity in a long life. In this, that the patriarchs complain everywhere of the shortness of life, and nearness of death; (Jacob at a hundred and thirty years tells Pharaoh[14], that his days were few,) in this, that God threatens the shortness of life for a punishment to Eli, God says, *There shall not be an old man in thy house for ever*[15]: in this, that God brings it into promise, and enters it, as into his audit, and his revenue, (*With long life will I satisfy him*, and show *him my salvation*[16]) that God would give him long life, and make that long life a type of eternity; in this, that God continues that promise into performance, and brings it to execution, in some of his chosen servants; at a hundred and twenty *Moses his eyes were not dim*, nor *his natural force abated*[17]; and Caleb saith *of himself*[18], *I am this day eighty-five years old, and as my strength was at first*, for *war, so is my strength now;* in all these and many others, we receive so many testimonies that God brings long life

[14] Gen. xlvii. 9. [15] 1 Sam. ii. 32. [16] Psalm xci. 16.
[17] Deut. xxiv. 7. [18] Josh. xiv. 10.

out of his treasury, as an immediate blessing of his. And therefore, as such his blessing, let us pray for it, where it is not come yet, in that apprecation and acclamation of the ancient general councils, *Multos annos Cæsari, æternos annos Cæsari*, Long life to our Cæsar in this world, everlasting life to our Cæsar in the world to come: and then let us reverence this blessing of long life, where it is to come, in honouring those ancient heads, by whose name, God hath been pleased to call himself, *Antiquus Dierum*, the Ancient of Days: and let us not make this blessing of long life, impossible to ourselves, by disappointing God's purpose of long life upon us, by our surfeits, our wantonness, our quarrels, which are all Goths, and Vandals, and giants, called in by ourselves to fight with God against us. But yet, so receive we long life, as a blessing, as that we may also find a blessing in departing from this life: for so manifold, and so multiform are his blessings, as even death itself hath a place in this sphere of blessings, *The child shall live a hundred years*, but *the child shall die.*

When paradise should have extended, as man should have multiplied, and every holy family, every religious colony have constituted a new paradise, that as it was said of Egypt, when it abounded with hermitages in the primitive persecutions, that Egypt was a continual city of hermitages; so all the world should have been a continual garden of paradises, when all affections should have been subjects, and all creatures servants, and all wives helpers, then life was a sincere blessing. But, but a mixt blessing now, when all these are so much vitiated; only a possible blessing; a disputable, a conditionable, a circumstantial blessing now. If there were any other way to be saved and to get to heaven, than by being born into this life, I would not wish to have come into this world. And now that God hath made this life a bridge to heaven; it is but a giddy, and a vertiginous thing, to stand long gazing upon so narrow a bridge, and over so deep and roaring waters, and desperate whirlpools, as this world abounds with: *So teach us to number our days*, saith David, *that we may apply our hearts unto wisdom*[19]: not to number them so, as that we place our happiness, in the increase of their number. What is this wisdom? he tells us there; *He asked life of thee and thou gavest*

[19] Psalm xc. 12.

it him[20]: but was that this life? It was length of days for ever and ever, the days of heaven.

As houses that stand in two shires, trouble the execution of justice, the house of death that stands in two worlds, may trouble a good man's resolution. As death is a sordid postern, by which I must be thrown out of this world, I would decline it: but as death is the gate, by which I must enter into heaven, would I never come to it? certainly now, now that sin hath made life so miserable, if God should deny us death, he multiplied our misery. We are in this text, upon blessings appropriated to the Christian church, and so to these times. And in these times, we have not so long life, as the patriarchs had before. They were to multiply children for replenishing the world, and to that purpose had long life. We multiply sins, and the children and offspring of sins, miseries, and therefore may be glad to get from this generation of vipers. God gave his children manna and quails, in the wilderness, where nothing else was to be had; but when they came to the Land of Promise, that provision ceased: God gave them long life in the times of Nature, and long, (though shorter than before) in the times of the Law; because in nature especially, but in the law also, it was hard to discern, hard to attain the ways to heaven. But the ways to heaven are made so manifest to us in the Gospel, as that for that use, we need not long life; and that is all the use of our life here. He that is ready for heaven, hath lived to a blessed age; and to such an intendment, a child newly baptized may be elder than his grandfather. Therefore we receive long life for a blessing, when God is pleased to give it; though Christ entered it into no petition of his prayer, that God would give it: and so though we enter it into no petition, nor prayer, we receive it as a blessing too, when God will afford us a deliverance, a manumission, an emancipation from the miseries of this life. Truly I would not change that joy and consolation, which I proposed to my hopes, upon my death-bed, at my passage out of this world, for all the joy that I have had in this world over again. And so very a part of the joy of heaven is a joyful transmigration from hence, as that if there were no more reward, no more recompense, but that I would put myself to all that

[20] Psalm xxi. 14.

belongs to the duty of an honest Christian in the world, only for a joyful, a cheerful passage out of it. And farther we shall not exercise your patience, or your devotion, upon these three pieces which constitute our first part: The primogeniture of God's mercy, which is first in all; the specification of God's mercy, long life, as it is a figure of, and a way to eternity; and then the association of God's mercy; that death, as well as life, is a blessing to the righteous.

So then we have brought our sun to the meridional height, to a full noon, in which all shadows are removed: for even the shadow of death, death itself is a blessing, and in the number of his mercies. But the afternoon shadows break out upon us, in our second part of the text. And as afternoon shadows do, these in our text do also; they grow greater and greater upon us, till they end in night, in everlasting night, *The sinner being a hundred years old shall be accursed.* Now of shadows it is appliably said, *Umbræ non sunt tenebræ sed densior lux*, Shadows are not utter darkness, but a thicker light; shadows are thus much nearer to the nature of light than darkness is, that shadows presume light, which darkness doth not; shadows could not be, except there were light. The first shadows in this dark part of our text, have thus much light in them, that it is but the sinner, only the sinner that is accursed. The object of God's malediction, is not man, but sinful man. If God make a man sin, God curses the man; but if sin make God curse, God curses but the sin. *Non talem Deum tuum putes, qualis nec tu debes esse*[21]; Never propose to thyself such a God, as thou wert not bound to imitate: thou mistakest God, if thou make him to be any such thing, or make him to do any such thing, as thou in thy proportion shouldst not be, or shouldst not do. And shouldst thou curse any man that had never offended, never transgressed, never trespassed thee? Can God have done so? imagine God, as the poet saith, *Ludere in humanis*, to play but a game at chess with this world; to sport himself with making little things great, and great things nothing: imagine God to be but at play with us, but a gamester; yet will a gamester curse, before he be in danger of losing any thing? Will God curse man, before man have sinned? In the law there are denun-

[21] Augustine.

ciations of curses enjoined and multiplied[22]: there is *maledictus* upon *maledictus;* but it is *maledictus homo*, cursed be the man; he was not cursed by God, before he was a man; nor cursed by God, because he was a man; but if that man commit idolatry, adultery, incest, bestiality, bribery, calumny, (as the sins are reckoned there) there he meets a particular curse, upon his particular sin. The book of life is but names written in heaven; all the book of death that is, is but that in the prophet, when *names are written in the earth*[23]. But whose names are written in the earth there! *They that depart from thee, shall be written in the earth:* they shall be, when they depart from thee. For saith he, *They have forsaken the Lord, the fountain of living water:* they did not that, because their names were written in the earth, but they were written there, because they did that. Our Saviour Christ came hither to do all his Father's will; and he returned cheerfully to his Father again, as though he had done all, when he had taken away the sins of the world by dying for all sins, and all sinners. But if there were an hospital of miserable men, that lay under the reprobation and malediction of God's decree, and not for sin; the blood of that Lamb is not sprinkled upon the postils of that door. Forgive me O Lord, O Lord forgive me my sins, the sins of my youth, and my present sins, the sin that my parents cast upon me, original sin, and the sins that I cast upon my children, in an ill example; actual sins, sins which are manifest to all the world, and sins which I have so laboured to hide from the world, as that now they are hid from mine own conscience, and mine own memory; forgive me my crying sins, and my whispering sins, sins of uncharitable hate, and sins of unchaste love, sins against Thee and Thee, against thy power O Almighty Father, against thy wisdom, O glorious Son, against thy goodness, O blessed Spirit of God; and sins against him and him, against superiors and equals, and inferiors; and sins against me and me, against mine own soul, and against my body, which I have loved better than my soul; forgive me O Lord, O Lord in the merits of thy Christ and my Jesus, thine anointed, and my Saviour; forgive me my sins, all my sins, and I will put Christ to no more cost, nor thee to more trouble, for any reprobation or

[22] Deut. xxvii. 13. [23] Jer. xvii. 13.

malediction that lay upon me, otherwise than as a sinner. I ask but an application, not an extension of that benediction, *Blessed are they whose sins are forgiven;* let me be but so blessed, and I shall envy no man's blessedness: say thou to my sad soul, *Son be of good comfort, thy sins are forgiven thee*, and I shall never trouble thee with petitions, to take any other bill off the file, or to reverse any other decree, by which I should be accursed, before I was created, or condemned by thee, before thou sawest me as a sinner; for the object of malediction is but a sinner; (which was our first) and an *inveterate sinner, a sinner of a hundred years*, which is our next consideration.

First, *quia centum annorum*, because he is so old; so old in sin, *he shall be accursed.* And then, *quamvis centum annorum*, though he be so old, though God have spared him so long, he shall be accursed. *God is not a lion in his house*, nor *frantic amongst his servants*[24] saith the wise man; God doth not roar, nor tear in pieces for everything that displeaseth him. But *when God is pressed under us, as a cart is pressed that is full of sheaves*[25]; the Lord will groan under that burden awhile, but he will cast it off at last. That which is said by David, is, if it be well observed, spoken of God himself, *Cum perverso perverteris*[26]; From our frowardness, God will learn to be froward: but he is not so of his own nature. *If you walk contrary unto me, I will walk contrary unto you*[27], saith God. But this is not said of one, first, wry step; but it is a walking, which implies a long, and a considerate continuance. And if man come to sin so, and will not walk with God, God will walk with that man in his own pace, and overthrow him in his own ways. Nay, it is not only in that place, *If you walk contrary to me, in occursu*, as Calvin hath it, *ex adverso*, as the Vulgate hath it, which implies an actual opposition against the words of God: but the word is but *chevi*, and *chevi* is but *in accidente, in contingente;* if you walk negligently, inconsiderately; if you leave out God, pretermit, and slight God; if you come to call God's providence fortune, to call God's judgments accidents, or to call the mercies of a God, favours of great persons, if you walk in this neglect of God, God shall

[24] Ecclus. iv. 30. [25] Amos i. 3.
[26] Psalm xviii. 26. [27] Levit. xxvi. 21.

proceed to a neglect of you; and then, though God be never the worse for your leaving him out, (for if it were in your power to annihilate this whole world, God were no worse, than before there was a world) yet if God neglect you, forget, pretermit you, it is a miserable annihilation, a fearful malediction. But God begins not before sin, nor at the first sin. God did not curse Adam and Eve for their sin; it was their first, and God foresaw they would not be sinners of a hundred years. But him that was in the serpent, that inveterate sinner, him, who had sinned in God's court, in heaven; before, and being banished from thence, fell into this transmarine treason, in another land, to seduce God's other subjects there, him God accursed. Who amongst us can say, that he had a fever upon his first excess, or a consumption upon his first wantonness, or a commission put upon him for his first bribery? Till he be a sinner of a hundred years, till he have brought age upon himself, by his sin, before the time, and thereby be a hundred years old at forty, and so a sinner of a hundred years, till he have a desire that he might, and a hope that he shall be able to sin to a hundred years; and so be a sinner of a hundred years; till he sin hungerly and thirstily, and ambitiously, and swiftly, and commit the sins of a hundred years in ten, and so be a sinner of a hundred years; till he infect and poison that age, and spoil that time that he lives in by his exemplary sins, till he be *pestis secularis*, the plague of that age, *peccator secularis*, the proverbial sinner of that age, and so be a sinner of a hundred years, till in his actions he have been, or in his desires be, or in the foreknowledge of God would be a sinner of a hundred years, an inveterate, an incorrigible, an everlasting sinner, God comes not to curse him.

But then *quamvis centum annorum*, though he have lived a hundred years, though God have multiplied upon him evidences, and seals, and witnesses, and possessions, and continuances, and prescriptions of his favour, all this hath not so riveted God to that man, as that God must not depart from him. God was crucified for him, but will not be crucified to him; still to hang upon this cross, this perverseness of this habitual sinner, and never save himself and come down, never deliver his own honour, by delivering that sinner to malediction. It is true, that we can

have no better title to God's future blessings, than his blessings formerly exhibited to us; God's former blessings are but his marks set up there, that he may know that place, and that man the better against another time, when he shall be pleased to come thither again with a supply of more blessings: God gives not blessings as payments, but as obligations; and becomes a debtor by giving. If I can produce that, *Remember thy mercies of old*, I need ask no new; for even that is a specialty by which God hath bound himself to me for more. But yet not so, if I abuse his former blessings, and make them occasions of sin. *How often would I have gathered you as a hen gathers her chickens*, saith Christ, I know not how often; surely very often; for many hundreds of years: but yet, how often soever, God left them open to the eagle, the Roman eagle at last. God gives thee a recovery from sickness, that doth not make thee immortal. God gives thee a good interpretation of thine actions from a gracious prince, this doth not make thee impeccable in thyself. God gives thee titles of honour upon thyself, this doth not always give thee honour, and respect from others. For as it is God that *raiseth up the poor out of the dust*, and *lifteth the needy out of the dunghill, that he may set him with princes*[28]; so it is God that *cuts off the spirit of princes*, and is *terrible to the kings of the earth*[29]. It is God that *maketh the devices of the people of none effect*[30], and it is God *that destroys the counsels of Egypt*[31]. It is God that *maketh their nobles like Oreb*, and *like Zeb*, and *like them that perished at Endor*, and *became as dung for the earth;* that is, profitable only in their ruin, and conculcation. And so with the same unwillingness, that God comes to the execution, we come to the denunciation of this malediction. They, they, these inveterate, incorrigible sinners, *quamvis centum annorum*, though God have spared them so long, yet *quia centum annorum*, because they have employed all that time in sin, they shall be accursed.

Accursing is malediction, malediction is literally but *maledicence;* and that is but *evil speaking*. Now all kinds of evil speaking do not enwrap a man within the curse of this text; for, though it be a shrewd degree of this curse of God, to be generally

[28] Psalm cxiii. 7.
[29] Psalm lxxxvi. 12.
[30] Psalm xxxiii. 10.
[31] Isaiah xix. 3.

ill-spoken of by sad, sober, and discreet, and dispassioned, and disinterested men, yet we are fallen into times, when men will speak ill of men, in things which they do not know, nor should not know, and out of credulity and easy believing of men, whom they should not believe; men distempered and transported with passion: so men speak evil out of passion, and out of compassion; out of humour, and out of rumour. But malediction in our text, is an imprecation of evil, by such men as would justly inflict it if they could, and because they cannot, they pray to God that he would, and he doth: when God seconds the imprecations of good men, that is this curse. The person that is curst here is *peccator centum annorum;* an habitual, an incorrigible sinner. If you put me to assign, in what rank of men, magistrates or subjects, rich or poor, judges or prisoners, all. If you put me to assign, for what sins, sins of complexion and constitution, sins of society and conversation, sins of our profession, and calling, sins of the particular place, or of the whole times, that we live in, sins of profit, or sins of pleasure, or sins of glory; (for we all do some sins which are sins merely of glory; sins that we make no profit by, nor take much pleasure in, but do them only out of a misimagined necessity, lest we should go too much less, and sink in the estimation of the world, if we did them not;) if I must say which of these sins put us under this curse, all; if he be *centum annorum*, inveterate, incorrigible, he is accursed. But then who curses him? God put an extraordinary spirit, and produced extraordinary effects from curses, in the mouths of his prophets which have been since the world began. So Elizeus curses, and two bears destroy forty-two persons[82]. These curses are deposited by God, in the Scriptures, and then inflicted by the church, in her ordinary jurisdiction, by excommunications, and other censures. But this may be but matter of form in the church, or matter of indignation in the prophet. Not so, but as God saith, *That the rod in Ashur's hand is his rod*, and the *sword in Babylon's hand his sword*, so the curse deposited in the Scripture, and denounced by the church, is his curse. For as the prophet saith, *Non est malum*, all the evil (that is, all the penal ill, all plagues, all war, all famine,) that is done in the world, God

[82] 2 Kings ii. 24.

doth; so all the evil that is spoken, all the curses deposited in the Scriptures, and denounced by the church, God speaks. But be all this so; there is a curse deposited, denounced, seconded by God; yet, all this is but malediction, but a speaking, here is no execution spoken of: yes, there is, for as the sight of God is heaven, and to be banished from the sight of God, is hell in the world to come, so the blessing of God, is heaven, and the curse of God is hell and damnation, even in this life. The hieroglyphic of silence, is the hand upon the mouth; if the hand of God be gone from the mouth, it is gone to strike. If it be come to an *os Domini locutum*, that the mouth of the Lord have spoken it, it will come presently to an *immittam manum*, that God will lay his hand upon us, in which one phrase[83], all the plagues of Egypt are denounced. Solomon puts both hand and tongue together; *In manibus linguæ*, saith he, *Death and life are in the hand of the tongue*[84]: God's tongue hath a hand; where his sentence goeth before, the execution followeth. Nay, in the execution of the last sentence, we shall feel the hand, before we hear the tongue, the execution is before the sentence; it is, *Ite maledicti*, Go ye accursed: first, you must *Go, go out of the presence of God;* and by that being gone, you shall know, that you are accursed; whereas in other proceedings, the sentence denounces the execution, here the execution denounces the sentence. But be all this allowed to be thus; there is a malediction deposited in the Scriptures, denounced by the church, ratified by God, brought into execution, yet it may be borne, men do bear it. How men do bear it, we know not; what passes between God and those men, upon whom the curse of God lieth, in their dark horrors at midnight, they would not have us know, because it is part of their curse, to envy God that glory. But we may consider in some part the insupportableness of that weight, if we proceed but so far, as to accommodate to God, that which is ordinarily said of natural things. *Corruptio optimi pessima;* when the best things change their nature, they become worst. When God, who is all sweetness, shall have learned frowardness from us, as David speaks; and being all rectitude, shall have learned perverseness and crookedness from us, as Moses speaks; and

[83] Exod. vii. 4. [84] Prov. xviii. 21.

being all providence, shall have learned negligence from us: when God who is all blessing, hath learned to curse of us, and being of himself spread as an universal honeycomb over all, takes in an impression, a tincture, an infusion of gall from us, what extraction of wormwood can be so bitter, what exaltation of fire can be so raging, what multiplying of talents can be so heavy, what stiffness of destiny can be so inevitable, what confection of gnawing worms, of gnashing teeth, of howling cries, of scalding brimstone, of palpable darkness, can be so, so insupportable, so inexpressible, so in-imaginable, as the curse and malediction of God? And therefore let not us by our works provoke, nor by our words teach God to curse. Lest if *with the same tongue that we bless God, we curse men*[85]; that is, seem to be in charity in our prayers here, and carry a rancorous heart, and venomous tongue home with us God come to say, (and God's saying is doing) *As he loved cursing*, so *let it come unto him;* as he *clothed himself with cursing*, as *with a garment, so let it be as a girdle, wherewith he is girded continually*[86]: when a man curses out of levity, and makes a loose habit of that sin, God shall so gird it to him, as he shall never divest it. The devil's grammar is *Applicare activa passivis*, To apply actives to passives; where he sees an inclination, to subminister a temptation; where he seeth a froward choler, to blow in a curse. And God's grammar is to change actives into passives: where a man delights in cursing, to make that man accursed. And if God do this to them who do but curse men, will he do less to them, who blaspheme himself? Where man wears out *æternum suum*, (as St. Gregory speaketh) his own eternity, his own hundred years; that is, his whole life, in cursing and blaspheming, God shall also extend his curse, *in æterno suo*, in his eternity, that is, for ever. Which is that, that falls to the bottom, as the heaviest of all, and is our last consideration; that all the rest, that there is a curse deposited in the Scriptures, denounced by the church, avowed by God, reduced to execution, and that insupportable in this life, is infinitely aggravated by this, that he shall be accursed for ever.

[85] James iii. 9. [86] Psalm cix. 7.

This is the *anathema maran-atha*, accursed till the Lord come; and when the Lord cometh, he cometh not to reverse, nor to alleviate, but to ratify and aggravate that curse. As soon as Christ curst the fig-tree, it withered, and it never recovered: for saith that Gospel[37], he curst it *in æternum*, for ever. In the course of our sin, the Holy Ghost hath put here a number of years, a hundred years: we sin long, as long as we can, but yet sin hath an end. But in this curse of God in the text, there is no number; it is an indefinite future; he shall be accursed: a mile of ciphers or figures, added to the former hundred, would not make up a minute of this eternity. Men have calculated how many particular grains of sand, would fill up all the vast space between the earth and the firmament: and we find, that a few lines of ciphers will design and express that number. But if every grain of sand were that number, and multiplied again by that number, yet all that, all that inexpressible, inconsiderable number, made not up one minute of this eternity; neither would this curse, be a minute the shorter for having been endured so many generations, as there were grains of sand in that number. Our *esse*, our being, is from God's saying, *Dixit et facti*, God spoke, and we were made: our *bene-esse*, our well-being, is from God's saying too; *bene-dicit*, God blesses us, in speaking graciously to us. Even our ill-being, our condemnation is from God's saying also: for malediction is damnation. So far God hath gone with us that way, as that our being, our well-being, our ill-being is from his saying: but God shall never come to a *non esse*, God shall never say to us, Be nothing, God shall never succour us with an annihilation, nor give us the ease of resolving into nothing, for this curse flows on into an everlasting future, he shall be accurst, he shall be so for ever. In a true sense we may say, that God's foreknowledge grows less and less every day; for his foreknowledge is of future things, and many things which were future heretofore are past, or present now; and therefore cannot fall under his foreknowledge: his foreknowledge in that sense, grows less, and decayeth. But his eternity decayeth in no sense; and as long as his eternity lasts, as long as

[37] Matt. xxi. 19.

God is God, God shall never see that soul, whom he hath accurst, delivered from that curse, or eased in it.

But we are now in the work of an hour, and no more. If there be a minute of sand left, (there is not) if there be a minute of patience left, hear me say, This minute that is left, is that eternity which we speak of; upon this minute dependeth that eternity: and this minute, God is in this congregation, and puts his ear to every one of your hearts, and hearkens what you will bid him say to yourselves: whether he shall bless you for your acceptation, or curse you for your refusal of him this minute: for this minute makes up your century, your hundred years, your eternity, because it may be your last minute. We need not call that a fable, but a parable, where we hear, that a mother to still her froward child told him, she would cast him to the wolf, the wolf should have him; and the wolf which was at the door, and within hearing, waited, and hoped he should have the child indeed: but the child being stilled, and the mother pleased, then she saith, So shall we kill the wolf, the wolf shall have none of my child, and then the wolf stole away. No metaphor, no comparison is too high, none too low, too trivial, to imprint in you a sense of God's everlasting goodness towards you. God bids your mother the church, and us her servants for your souls, to denounce his judgments upon your sins, and we do it; and the executioner Satan, believes us, before you believe us, and is ready on his part. Be you also ready on your part, to lay hold upon those conditions, which are annexed to all God's maledictions, repentance of former, preclusion against future sins, and we shall be always ready, on our part to assist you with the power of our intercession, to deliver you with the keys of our absolution, and to establish you with the seals of reconciliation, and so disappoint that wolf, that roaring lion, that seeks whom he may devour: go in peace, and be this your peace, to know this, *Maledictus qui pendet in cruce*, God hath laid the whole curse belonging to us upon him, that hangs upon the cross; but *Benedictus qui pendet in pendentem;* To all them that hang upon him, that hangeth there, God offereth now, all those blessings, which he that hangeth there hath purchased with the inestimable price of his incorruptible blood; and to this glorious Son of God, who hath

suffered all this, and to the most Almighty Father, who hath done all this, and to the blessed Spirit of God, who offereth now to apply all this, be ascribed by us, and by the whole church, all power, praise, might, majesty, glory, and dominion, now and for evermore. Amen.

SERMON CVIII.

PREACHED TO THE KING AT WHITEHALL, APRIL 1, 1627.

MARK iv. 24.

Take heed what you hear.

WHETHER that which is recorded by this evangelist, in, and about this chapter, be one entire sermon of our Saviour's, preached at once, or notes taken and erected from several sermons of his, we are no further curious to inquire, than may serve to ground this note, that if it were one entire sermon our Saviour preached methodically, and eased his hearers with certain landmarks by the way, with certain divisions, certain transitions, and callings upon them, to observe the points as they arose: for as he beginneth so, Hearken, Behold, so he returneth to that refreshing of their considerations, *Et dixit illis*, He said unto them; and again, he said unto them seven or eight times, in this chapter; so many times he calleth upon them, to observe his passing from one point to another. If they be but notes of several sermons, we only learn from that, that though a man understand not a whole sermon, or remember not a whole sermon, yet he doth well, that layeth hold upon such notes therein as may be appliable to his own case, and his own conscience, and conduce to his own edification. The widow of Sarepta had no palaces to build, and therefore she went not out to survey timber; she had only a poor cake to bake to save her own and her child's life, and she went out to gather a few sticks[1], two sticks as she told the

[1] 1 Kings xvii. 12.

prophet Elias, to do that work. Every man that cometh to hear here, every man that cometh to speak here, cometh not to build churches, nor to build commonwealths; to speak only of the duties of kings, and of prelates, and of magistrates; but that poor soul that gathers a stick or two, for the baking of her own cake, that layeth hold upon any note for the rectifying of her own perverseness hath performed the commandment of this text, *Take heed what ye hear.* He that is drowning will take hold of a bulrush; and even that bulrush may stay him, till stronger means of succour come. If you would but feel, that you are drowning in the whirlpools of sin, and God's judgments for sin, and would lay hold upon the shallowest man, (be that man dignified with God's character, the character of orders) and lay hold upon the meanest part of his speech, (be that speech dignified with God's ordinance, be it a sermon) even I, and anything that I say here, and say thus, (spoken by a minister of God, in the house of God, by the ordinance of God) might stop you till you heard better, and you might be the fitter for more, if you would but take heed now what you heard; *Take heed what you hear.*

These words were spoken by Christ, to his apostles upon this occasion. He had told them before, that since there was a candle lighted in the world, it must not be put under a bushel, nor under a bed, verse 21. That all that is hid should be made manifest; that all that was kept secret should come abroad, verse 22; that if any man had ears to hear, he might hear, verse 23; that is, that the mystery of salvation, which had been hid from the world till now, was now to be published to the world, by their preaching, their ministry, their apostleship: and that therefore, since he was now giving them their commission, and their instructions; since all that they had in charge for the salvation of the whole world, was only that, that he delivered unto them, that which they heard from him, they should take heed what they heard; *Take heed what you hear.* In which he layeth a double obligation upon them: first, all that you hear from me, you are to preach to the world; and therefore *Take heed what you hear;* forget none of that; and then, you are to preach no more than you hear from me; and therefore *Take heed*

what you hear; add nothing to that. Be not over-timorous so to prevaricate and forbear to preach that, which you have truly heard from me; but be not over-venturous neither, to pretend a commission when you have none, and to preach that for my word which is your own passion, or their purpose to set you up. And when we shall have considered these words in this their first acceptation, as they were spoken literally, and personally to the apostles, we shall see also, that by reflection they are spoken to us, the ministers of the Gospel; and not only to us, of the Reformation, but to the adversaries of the Roman persuasion too; and therefore, in that part, we shall institute a short comparison, whether they or we do best observe this commandment, *Take heed what you hear;* preach all that, preach nothing but that, which you have received from me. And having passed through these words, in both those acceptations, literally to the apostles, and by reflection to all the ministers of the Gospel, the apostles being at this time, when these words were spoken, but hearers, they are also by a fair accommodation appliable to you that are hearers now, *Take heed what you hear:* and since God hath extended upon you that glorification, that beatification, as that he hath made you *regale sacerdotium*, a royal priesthood, since you have a regality and a priesthood imprinted upon you, since by the prerogative which you have in the Gospel of the kingdom of Christ Jesus, and the co-inheritance which you have in that kingdom with Christ Jesus himself, you are *regum genus*, and *sacerdotum genus*, of kin to kings, and of kin to priests, be careful of the honour of both those, of whose honour, you have the honour to participate, and take heed what you hear of kings, take heed what you hear of priests, take heed of hearkening to seditious rumours, which may violate the dignity of the state, or of schismatical rumours, which may cast a cloud, or aspersion upon the government of the church; *Take heed what you hear.*

First then as the words are spoken, in their first acceptation, literally to the apostles, the first obligation that Christ lays upon them, is the publication of the whole Gospel. *Take heed what you hear;* for all that which you hear from me, the world must hear from you; for, for all my death and resurrection the world lies still surrounded under sin, and condemnation, if this death

and resurrection be not preached by you unto them. Therefore the last words that ever our Saviour spoke unto them, were a ratification of this commission, *You shall be my witnesses both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost parts of the earth*[2]. God proceeds legally; publication before judgment. God shall condemn no man, for not believing in Christ, to whom Christ was never manifested. It is true, that God is said to have come to Elijah in that still small voice, and not in the strong wind, not in the earthquake, not in the fire[3]. So God says, *Sibilabo populum meum*, I will but hiss, I will but whisper for my people[4], and gather them so. So Christ tells us things in darkness[5]; and so Christ speaks to us in our ear; and these low voices, and holy whisperings, and half-silences, denote to us, the inspirations of his Spirit, *as his Spirit bears witness with our spirit;* as the Holy Ghost insinuates himself into our souls, and works upon us so, by his private motions. But this is not God's ordinary way, to be whispering of secrets. The first thing that God made was light; the last thing that he hath reserved to do, is the manifestation of the light of his essence in our glorification. And for publication of himself here, by the way, he hath constituted a church, in a visiblity, in an eminency, as a city upon a hill; and in this church, his ordinance is ordinance indeed; his ordinance of preaching batters the soul, and by that breach, the spirit enters; his ministers are an earthquake, and shake an earthly soul; they are the sons of thunder, and scatter a cloudy conscience; they are as the fall of waters, and carry with them whole congregations; three thousand at a sermon, five thousand at a sermon, a whole city, such a city as Nineveh at a sermon; and they are as the roaring of a lion, where the lion of the tribe of Judah cries down the lion that seeks whom he may devour; that is, orthodoxical and fundamental truths, are established against clamorous, and vociferant innovations. Therefore what Christ tells us in the dark, he bids us speak in the light; and what he says in our ear, he bids us preach on the house-top. Nothing is gospel, not *evangelium*, good message, if it be not put into a messenger's mouth, and

[2] Acts i. 8. [3] 1 Kings xix. 12.
[4] Zech. x. 8. [5] Matt. x. 27.

delivered by him; nothing is conducible to his end, nor available to our salvation, except it be avowable doctrine, doctrine that may be spoke aloud, though it awake them, that sleep in their sin, and make them the more froward, for being so awaked.

God hath made all things in a roundness, from the round superfices of this earth, which we tread here, to the round convexity of those heavens, which (as long as they shall have any being) shall be our footstool, when we come to heaven, God hath wrapped up all things in circles, and then a circle hath no angles; there are no corners in a circle. Corner divinity, clandestine divinity are incompatible terms; if it be divinity, it is avowable. The heathens served their gods in temples, *sub dio*, without roofs or coverings, in a free openness; and, where they could, in temples made of specular-stone, that was transparent as glass, or crystal, so as they which walked without in the streets, might see all that was done within. And even nature itself taught the natural man to make that one argument of a man truly religious, *aperto vivere voto*, that he durst pray aloud, and let the world hear, what he asked at God's hand; which duty is best performed, when we join with the congregation in public prayer. St. Augustine hath made that note upon the Donatists, that they were *clancularii*, clandestine divines, divines in corners. And in Photius, we have such a note almost upon all heretics; as the Nestorian was called *coluber*, a snake, because though he kept in the garden, or in the meadow, in the church, yet he lurked and lay hid, to do mischief. And the Valentinian was called a grasshopper, because he leaped and skipped from place to place; and that creature, the grasshopper, you may hear as you pass, but you shall hardly find him at his singing; you may hear a conventicle schismatic, hear him in his pamphlets, hear him in his disciples, but hardly surprise him at his exercise. Publication is a fair argument of truth. That tastes of Luther's holy animosity, and zealous vehemency, when he says, *Audemus gloriari Christum à nobis primo vulgatum;* other men had made some attempts at a reformation, and had felt the pulse of some persons, and some courts, and some churches, how they would relish a reformation; but Luther rejoices with a holy exultation, that he first published it, that he first put the world to it. So the apostles proceeded;

when they came in their peregrination, to a new state, to a new court, to Rome itself, they did not inquire, How stands the emperor affected to Christ, and to the preaching of his Gospel; is there not a sister, or a wife that might be wrought upon to further the preaching of Christ? Are there not some persons, great in power and place, that might be content to hold a party together, by admitting the preaching of Christ? This was not their way; they only considered who sent them, Christ Jesus: and what they brought, salvation to every soul that embraced Christ Jesus. That they preached; and still begun with a *væ si non;* never tell us of displeasure, or disgrace, or detriment, or death, for preaching of Christ. For, woe be unto us, if we preach him not: and still they ended with a *qui non crediderit, damnabitur*, never deceive your own souls, he, to whom Christ hath been preached, and believes not, shall be damned. All divinity that is bespoken, and not ready made, fitted to certain turns, and not to general ends; and all divines that have their souls and consciences, so disposed, as their libraries may be, (at that end stand papists, and at that end Protestants, and he comes in in the middle, as near one as the other) all these have a brackish taste; as a river hath that comes near the sea, so have they, in coming so near the sea of Rome. In this the prophet exalts our consolation, *Though the Lord give us the bread of adversity, and the water of affliction, yet shall not our teachers be removed into corners*[6]; (they shall not be silenced by others, they shall not affect of themselves corner divinity.) But (says he there) our *eyes shall see our teachers, and our ears shall hear a word, saying, This is the way, walk in it.* For so they shall declare, that they have taken to heart this commandment of him that sent them, Christ Jesus. All that you receive from me, you must deliver to my people; therefore, take heed what you hear; forget none of it. But then you must deliver no more than that; and therefore in that respect also, take heed what you hear; add nothing to that, and that is the other obligation which Christ lays here upon his apostles.

That reading of those words of St. John[7], *Omnis spiritus qui solvit Jesum*, Every spirit that dissolves Jesus, that takes him

[6] Isaiah xxx. 20. [7] 1 John iv. 3.

asunder, in pieces, and believes not all, is a very ancient reading of that place. And upon that ancient reading, the ancients infer well, that not only that spirit that denies that Christ being God, assumed our flesh, not only he that denies that Christ consists of two natures, God and man, but he also that affirms this Christ, thus consisting of two natures, to consist also of two persons, this man dissolves Jesus, takes him asunder, in pieces, and slackens the band of the Christian faith, which faith is, that Christ consisting of two natures, in one person, suffered for the salvation of man. So then, not only to take from Jesus, one of his natures, God or man, but to add to him, another person, this addition is a diminution, a dissolution, an annihilation of Jesus. So also to add to the Gospel, to add to the Scriptures, to add to the articles of faith, this addition is a diminution, a dissolution, an annihilation of those Scriptures, that Gospel, that faith, and the author, and finisher thereof. *Jesus grew in stature*, says the Gospel; but he grew not to his life's end; we know too, how many feet he grew. So the Scriptures grew too; the number of the books grew; but they grow not to the world's end, we know to how many books they grew. The body of man and the vessels thereof, have a certain, and a limited capacity, what nourishment they can receive and digest, and so a certain measure and stature to extend to. The soul, and soul of the soul, faith, and her faculties, hath a certain capacity too, and certain proportions of spiritual nourishments exhibited to it, in certain vessels, certain measures, so many, these books of Scriptures. And therefore as Christ says, *Which of you can add one cubit to your stature*[8]*?* (how plentifully, and how delicately soever you feed, how discreetly, and how providently soever you exercise, you cannot do that) so may he say to them who pretend the greatest power in the church, Which of you can add another book to the Scriptures, a codicil to either of my testaments! The curse in the Revelation[9] falls as heavy upon them that add to the book of God, as upon them that take from it: nay, it is easy to observe, that in all those places of Scripture which forbid the taking away, or the adding to the book of God, still the commandment that they shall not, and still the malediction if they do, is first

[8] Matt. vi. 27. [9] Rev. xxii. 18.

placed upon the adding, and after upon the taking away. So it is in that former place, plagues upon him, that takes away: but first, plagues upon him, that adds [10]: so in Deuteronomy, you shall not diminish, but first, you shall not add: so again in that book, whatsoever I command you observe to do it [11]: thou shalt not diminish from it; but first, thou shalt not add to it. And when the same commandment seems to be given in the Proverbs [12], there is nothing at all said of taking away, but only of adding, as though the danger to God's church consisted especially in that; every word of God, is pure, saith Solomon there: add thou not unto his word, lest thou be reproved and found a liar. For, though heretofore some heretics have offered at that way, to clip God's coin in taking away some book of Scripture, yet for many blessed ages, the church hath enjoyed her peace in that point: none of the books are denied by any church, there is no subtraction offered; but for addition of Apocryphal books to canonical, the church of God is still in her militant state, and cannot triumph: and though she have victory, in all the reasons, she cannot have peace. You see Christ's way, to them that came to hear him; *audiistis*, and *audiistis*, this, and that you have heard others say; *Ego autem dico;* your rule is, what I say [13]; for Christ spoke Scripture; Christ was Scripture. As we say of great and universal scholars, that they are *viventes bibliothecæ*, living, walking, speaking libraries; so Christ was *loquens Scriptura;* living, speaking Scripture. Our sermons are text and discourse; Christ's sermons were all text: Christ was the word; not only the essential word, which was always with God, but the very written word too; Christ was the Scripture, and therefore, when he refers them to himself, he refers them to the Scriptures, for though here he seem only, to call upon them, to hearken to that which he spoke, yet it is in a word, of a deeper impression; for it is *videte;* see what you hear. Before you preach anything for my word, see it, see it written, see it in the body of the Scriptures. Here then lies the double obligation upon the apostles, the salvation of the whole world lies upon your preaching of that, of all that, of only that, which you hear

[10] Deut. iv. 2. [11] Deut. xii. 32.
[12] Prov. xxx. 6. [13] Matt. v.

from me now, and therefore, *Take heed what you hear.* And farther we carry not your consideration, upon this first acceptation of the words as they are spoken personally to the apostles, but pass to the second, as by reflection, they are spoken to us the ministers of the Gospel.

In this consideration, we take in also our adversaries; for we all pretend to be successors of the apostles; though not we, as they, in the apostolical, yet they as well as we in the evangelical, and ministerial function: for, as that which Christ said to St. Peter, he said in him, to all the apostles, *Upon this rock will I build my church*, so in this which he saith to all the apostles, he saith to all us also, *Take heed what you hear.* Be this then the issue between them of the Roman distemper, and us; whether they or we, do best perform this commandment, *Take heed what you hear*, conceal nothing of that which you have heard, obtrude nothing but that which you have heard: whether they or we do best apply our practice to this rule, preach all the truth, preach nothing but the truth, be this *lis contestata*, the issue joined between us, and it will require no long pleading for matter of evidence; first, our Saviour saith, Man liveth by every word, that proceedeth out of the mouth of God[14]. And this Christ saith from Moses also[15]: so that in the mouth of two unreproachable witnesses, Moses, and Christ, the Law, and the Gospel, we have this established, man's life is the word of God, the word is the Scripture. And then our Saviour saith further, The Holy Ghost shall teach you all things, and bring all things to your remembrance[16]: and here is the latitude, the totality, the integrality of the means of salvation; you shall have Scriptures delivered to you, by them the Holy Ghost shall teach you all things; and then you shall be remembered of all, by the explication and application of those Scriptures, at church, where lies the principal operation of the Holy Ghost. Now, is this done in the Roman church? Are the Scriptures delivered, and explicated to them? So much of the Scriptures as is read to them, in their lessons and epistles, and gospels, is not understood when it is read, for it is in an unknown language; so that, that way, the

[14] Matt. iv. 4. [15] Deut. viii. 3. [16] Job xiv. 26.

Holy Ghost teaches them nothing. Neither are all the Scriptures distributed into these lessons and epistles, and gospels which are read: so that if they did understand all they heard, yet they did not hear all they were bound to understand. And for remembering them by the way of preaching, though it be true, that the Reformation (by way of example, though not by doctrine) have so much prevailed upon them, as that they have now twenty sermons in that church, for one that they had before Luther, yet if a man could hear six sermons a day, all the days of his life, he might die without having heard all the Scriptures explicated in sermons: but when men have a Christian liberty afforded to them to read the Scriptures at home, and then are remembered of those things at church, and there taught to use that liberty modestly, to establish their faith upon places of Scripture that are plain, and to suspend their judgment upon obscurer places, till they may, by due means, preaching or conference, receive farther satisfaction therein, from them, who are thereunto authorized by God in his church, there certainly is this rule of our Saviour's, *Take heed what you hear*, preach all that you have received from me, likelier to be observed than there, where the body of the conveyance, the Scripture itself is locked up from us; and the soul of the conveyance, the sense, and interpretation of the Scriptures, is locked into one man's breast; and the great seal of that conveyance, the sacrament of our reconciliation, is broken, and mutilated, and given us but by half.

But they do not only stray on that hand, in not giving all that the Scripture gives; (they do not give the liberty of meats, nor the liberty of marriage, which the Scripture gives; nay, they do not give the liberty of trying, whether the Scripture give it or no; for they do not give the liberty of reading the Scriptures) but on the other hand, they stray too, and farther, that they deliver more than the Scriptures do, and make other rules and canons equal to Scriptures. In which excess, they do not only make the Apocryphal books, (books that have always had a favourable aspect, and benign countenance from the church of God) equal to canonical Scriptures, but they make their decretal epistles of their popes and of their extravagants, (as they call them) and their occasional bulls, nay their bull-baitings, their

bulls fighting, and crossing and contradicting one another, equal to canonical Scripture. So that these men have put the salvation of the world upon another science, upon another profession; it is not the divine, that is the minister of salvation, but the canonist. I must not determine my belief in the Apostles' Creed, nor in Athanasius', nor in that of the Nicene fathers; not only not the Scriptures, but not the councils, nor fathers must give the materials and elements of my faith, but the canon law; for so they rule it: Gratian that hath collected the sentences of fathers and councils, and digested them into heads of divinity, he is no rule of our belief, because, say they, he is no part of the body of the canon law; but they that first compiled the decretals, and the extravagants, and they who have since recompiled more decretals, and more extravagants, the Clementins, and the Sextins, and of late years the Septims, with those of John the XXII., these make up the body of the canon law, and these must be our rule; what to believe. How long? Till they fall out with some state, with whom they are friends yet, or grown friends with some state, that they are fallen out with now; and then upon a new decretal, a new extravagant, I must contract a new, or enlarge, or restrain my old belief. Certainly, as in natural things, the assiduity takes off the admiration, (the rising, and the setting of the sun, would be a miracle to him, that should see it but once) and as in civil things, the profuseness, and the communication, and the indifferency takes off the dignity, (for, as gold is gold still, the heaviest metal of all, yet if it be beat into leaf gold, I can blow it away; so honour is honour still, the worthiest object of the worthiest spirits, and the noblest reward of the greatest princes, yet the more have it, the less every one hath of it) so in the Roman church, they have not found a better way to justify their blasphemy of the insufficiency of the Scriptures, than by making contemptible writings, as sufficient as Scriptures, equal to Scripture. If they could make me believe, the Scriptures were no more sufficient than their decretals, and extravagants, I should easily confess there were no Scriptures sufficient for salvation. And farther we press not this evidence, how far they depart from this rule, *Take heed what you hear*, how much less, and how much more than Christ gave, they give, but pass

to the third acceptation of these words, as, in a fair accommodation, they are spoken to you, who are now as the apostles were then, hearers, *Take heed what you hear.*

And into this part I enter with such a protestation, as perchance may not become me: that this is the first time in all my life, (I date my life from my ministry; for I received mercy, as I received the ministry, as the apostle speaks) this is the first time that in the exercise of my ministry, I wished the king away; that ever I had any kind of loathness that the king should hear all that I said. Here, for a little while, it will be a little otherwise; because in this branch, I am led, to speak of some particular duties of subjects; and in my poor way, I have thought it somewhat an eccentric motion, and off of the natural poles, to speak of the duties of subjects before the king, or of the duties of kings, in public and popular congregations. As every man is a world in himself, so every man hath a church in himself; and as Christ referred the church for hearing to the Scriptures, so every man hath scriptures in his own heart, to hearken to. Obedience to superiors, and charity to others, are innate scriptures; obedience and charity, are the natural man's, the civil man's, the moral man's Old and New Testament. Take heed, that is, observe what you hear from them, and they will direct you well. And first, *Take heed what you hear*, is, take heed that you hear; that you do hearken to them, whom you should hear. Our Saviour saith, *He that is of God, heareth his words*[17]; ye therefore hear them not, because you are not his. Transfer this to a civil application; to obedience to superiors. Christ makes account that he hath argued safely so; if you hear him not, you are none of his. If you hear him not in his laws, hear him not in his proclamations, hear him not in the declarations of his wants and necessities, you are none of his, that is, you had rather you were none of his: there is a *Nolumus hunc regnare* smothered in our breasts, if we will not hear, and we had rather we might divest our allegiance, rather we might be no subjects. By the law, he that was willing to continue in the service of his master, was willing to be *bored in the ear*[18], willing to testify a readiness

[17] John viii. 47. [18] Exod. xxi. 6.

of hearing and obedience. And when David describes the refractory man so, *He is like the deaf adder*[19], that stoppeth her ear, which will not hearken to the voice of charmers, charming never so wisely, that word charmer, signifies an eloquent, a persuasive man, a powerful speaker; this viper will not hear such. And for the sins of a nation, when those sins come to the height, God will first inflict that punishment in the prophet Jeremy, *I will send serpents, cockatrices amongst you, which will not be charmed*[20], that is, venomous, and mutinous, and seditious spirits, upon whom, no language, no reason, no counsel, no persuasion can prevail; and then, he will second, and aggravate that punishment, with that in Esay, *The Lord shall take from Jerusalem, the man of war, and the judge, and the prophet, and the honourable man, and the counsellor, and the eloquent orator*[21]. As when they will not embrace religious duties, God shall take away their preachers, so when they will not believe their civil dangers, God shall take from them the spirit of persuasibility, and the power of persuasiveness towards them, from them who should work upon them; and leave them a miserable example of that fearful rule, whom God will destroy, he will infatuate first; from that nation from whom God will depart, as he is the Lord of hosts, and not fight their battles, he will depart first, as he is the Angel of the great council, and not enlighten their understandings, that they might see their dangers. The potion of jealousy, was a bitter potion[22], and a putrefying potion, where it was to be ministered; and it was to be ministered to them, who gave the occasion of the jealousy. Now not to have brought Saul presents, not to have contributed to his present wars, and his present wants, this occasioned the jealousy; for so, says the text, *They despised Saul, and brought him no presents*[23]; this was evidence enough of their contempt, that they brought him no presents. And when jealousies are so occasioned, much bitterness may follow; many bitter potions may be administered; many bitter pills may be swallowed. And therefore, take heed that you hear, and hear so, as may in one act testify your obedience to superiors,

[19] Psalm LVIII. 4. [20] Jer. VIII. 17. [21] Isaiah III. 1.
[22] Numb. V. 12. [23] 1 Sam. X. ult.

and charity towards others, who are already enwrapped in the same miseries, that may reach you; for obedience and charity are an Old, and a New Testament.

Take heed that you hear them whom God hath appointed to speak to you; but, when you come abroad, take heed what you hear; for, certainly, the devil doth not cast in more snares at the eye of man, than at the ear. Our Saviour Christ proposes it as some remedy against a mischief, That if the eye offend thee, thou mayest pull it out, or if thy hand or foot offend thee, thou mayest cut it off[24], and thou art safe from that offence. But he does not name nor mention the ear: for, if the ear betray thee, though thou do cut it off, yet thou art open to that way of treason still, still thou canst hear. Where one man libels with the tongue, or hand, a hundred libel with the ear; one man speaks, or writes, but a hundred applaud and countenance a calumny. Therefore *sepi aures tuas spinis*, as the Vulgate reads that place[25], hedge thine ears with thorns; that he that would whisper a calumny in thine ear, against another man, may be pricked with those thorns, that is, may discern from thee, that he is not welcome to thee, and so forbear; or if he will press upon thee, those thorns may prick thee, and warn thee that there is an uncharitable office done which thou shouldest not countenance.

Neither only may thy charity towards another, be violated by such a whisperer, but thine own safety endangered; and therefore, *take heed what you hear*. There are two dangerous sorts of men, whom we call *auricularios*, earwigs transformed into men. And certainly there is no lycanthropy so dangerous, not when men are changed into devouring wolves, as when these earwigs are metamorphosed into men. The first sort is of those, who take us into their ears; the other, that put themselves into ours. The first are they, that receive auricular confessions; in which a man will propose to his confessor, treasonable and bloody purposes; and if he allow them, then it is no longer a confession, but a consultation, and he may disclose it to any, whom he may thereby draw in; but if his confessor disallow it, then it retains the nature of a confession still, and being delivered under that seal, it may not be revealed, though the concealing cost Christen-

[24] Matt. xviii. 8.

[25] Ecclus. xxviii. 28.

dom, or, (as they express it) all the souls, that Christ hath died for. And of these earwigs, of these auricular men, we have shrewd experience in the carriage of that treason, the emphatical treason, in respect of which, all other treasons are but trespasses, all rebellions but riots, all battles but frays. But then, the more frequent, and the more dangerous earwig is he, that upon pretence of trusting thee with a secret, betrays thee, and therefore *take heed what you hear.* Bartolus that great lawyer, had delivered it for law, that whosoever hears treason, and reveals it not, is a traitor. And though Baldus, a great lawyer, and one between whom, and Bartolus, the scales are even, say, That Bartolus his soul, and all their souls that follow him in that opinion, burn in hell for that uncharitableness, yet, to verify that, that the most do go to hell, the most do follow Bartolus, and so thy danger, that huntest after the knowledge of great secrets, is the greater, and therefore, *Take heed what you hear. Arridet tibi homo, et instar privati sermones occupat,* says the little great Epictetus, or Arrian upon him, A man will put himself into thy company, and speak in the confidence of a dear friend, and then, *de principe inclementur loquitur,* he comes to speak boldly and irreverently of the greatest persons; and thou thinkest thou hast found *exemplum et monumentum fidei,* a rare, a noble, an ingenuous, a free, and confident spirit, *et pertexis, quod prior inceperat;* thou dost but say on that which he was saying, and make up his sentence, or dost but believe him, or dost but not say, that thou doest not believe him, and thy few words, thy no words, may cost thee thy life. *Per ornamenta ferit,* says the patriarch, and oracle of moral men, Seneca: This whisperer wounds thee, and with a stiletto of gold, he strangles thee with scarfs of silk, he smothers thee with the down of phœnixes, he stifles thee with a perfume of amber, he destroys thee by praising thee, overthrows thee by exalting thee, and undoes thee by trusting thee; by trusting thee with those secrets that bring thee into a desperate perplexity, *Aut alium accusare in subsidium tui,* (as the patriarch, and oracle of statesmen, Tacitus, says) either to betray another, that pretends to have trusted thee, or to perish thyself, for the saving of another, that plotted to betray thee. And therefore, if you can hear a good organ at church, and have the music of a domestic peace at

home, peace in thy walls, peace in thy bosom, never hearken after the music of spheres, never hunt after the knowledge of higher secrets, than appertain to thee; but since Christ hath made you *regale sacerdotium*, kings and priests, in your proportion, *take heed what you hear*, in derogation of either the state, or the church.

In declaring ill affections towards others, the Holy Ghost hath imprinted these steps. First, he begins at home, in nature, *He that curseth father or mother shall surely be put to death*[26]; and then, as families grow out into cities, the Holy Ghost goes out of the house, into the consideration of the state, and says, *Thou shalt not curse the ruler of the people, no magistrate*[27]. And from thence he comes to the highest upon earth, for in Samuel, it comes to a cursing of the Lord's anointed[28]; and from thence to the highest in heaven, Whosoever curseth his God, shall bear his sin[29]; and as though both those grew out of one another, the cursing of the king, and the cursing of God, the prophet Esay hath joined them together, *They shall be angry*, says he, (indigent, poor, penurious) *and they shall fret*, (be transported with ungodly passion) *and they shall curse their king and their God*[30]: if they do one, they will do the other. The devil remembers from what height he is fallen, and therefore still clambers upward, and still directs all our sins, in his end, upon God: our end, in a sin, may be pleasure, or profit, or satisfaction of affections, or passions; but the devil's end in all is, that God may be violated and dishonoured in that sin: and therefore by casting in ill conceptions and distastes first, against parents and masters at home, and then against subordinate magistrates abroad, and so against the Supreme upon earth, he brings us to ill conceptions and distastes against God himself; first, to think it liberty to be under no governor, and then, liberty to be under no God; when as, only those two services, of a gracious God, and of a good king, are perfect freedom. Therefore the wise king Solomon meets with this distemper in the root, at first ebullition, in the heart; *Curse not the king, no not in thy thought*[31]; for that thought hath a tongue, and hath spoken, and said amen in the ears of God: that

[26] Exod. xxi. 17. [27] Exod. xxii. 28. [28] 2 Sam. xix. 21.
[29] Lev. xxiv. 15. [30] Isaiah viii. 21. [31] Eccles. x. 20.

which thy heart hath said, though the law have not, though the jury have not, though the peers have not, God hath heard thee say. The word which Solomon uses there is *jadang;* and that our translators have in the margin called conscience; Curse not the king, no not in thy conscience; do not thou pronounce, that whatsoever thou dislikest, cannot consist with a good conscience; never make thy private conscience the rule of public actions; for to constitute a rectitude, or an obliquity in any public action, there enter more circumstances, than can have fallen in thy knowledge. But the word that Solomon takes there, *jadang*, signifies properly all ways of acquiring knowledge, and hearing is one of them, and therefore, *take heed what you hear:* Come not so near evil speaking, as to delight to hear them, that delight to speak evil of superiors. A man may have a good breath in himself, and yet be deadly infected, if he stand in an ill air; a man may stand in a cloud, in a mist, in a fog of blasphemers, till, in the sight of God, himself shall be dissolved into a blasphemous wretch, and in that cloud, in that mist, God shall not know him, that endured the hearing, from him, that adventured the speaking of those blasphemies. The ear, in such cases, is as the clift in the wall, that receives the voice, and then the echo is below, in the heart; for the most part, the heart affords a return, and an inclination to those things that are willingly received at the ear; the echo returns the last syllables; the heart concludes with his conclusions, whom we have been willing to hearken unto. We make satires; and we look that the world should call that wit; when God knows, that that is in a great part, self-guiltiness, and we do but reprehend those things, which we ourselves have done, we cry out upon the illness of the times, and we make the times ill: so the calumniator whispers those things, which are true, nowhere, but in himself. But thy greater danger is, that mischievous purpose, (which we spake of before) to endanger thee by hearing, and to entangle thee in that dilemma, of which, an ingenuous man abhors one part, as much as a conscientious man does the other, that thou must be a delinquent, or an accuser, a traitor or an informer: God hath imprinted in thee characters of a better office, and of more dignity, of a royal priesthood; as you have sparks of royalty in your souls, take heed what you hear of state-government; as you have sparks

of holy fire, and priesthood in your souls, take heed what you hear of church-government, which is the other consideration.

The church is the spouse of Christ: noble husbands do not easily admit defamations of their wives. Very religious kings may have had wives, that may have retained some tincture, some impressions of error, which they may have sucked in their infancy, from another church, and yet would be loath those wives should be publicly traduced to be heretics, or passionately proclaimed to be idolators for all that. A church may lack something of exact perfection, and yet that church should not be said to be a supporter of Antichrist, or a limb of the beast, or a thirster after the cup of Babylon, for all that. From extreme to extreme, from east to west, the angels themselves cannot come, but by passing the middle way between; from that extreme impurity, in which Antichrist had damped the church of God, to that intemerate purity, in which Christ had constituted his church, the most angelical reformers cannot come, but by touching, yea, and stepping upon some things, in the way. He that is come to any end, remembers when he was not at the middle way; he was not there as soon as he set out. It is the posture reserved for heaven, to sit down, at the right hand of God; here our consolation is, that God reaches out his hand to the receiving of those who come towards him; and nearer to him, and to the institutions of his Christ, can no church, no not of the Reformation, be said to have come, than ours does. It is an ill nature in any man, to be rather apt to conceive jealousies, and to suspect his mother's honour, or his sister's chastity, than a strange woman's. It is an irreverent unthankfulness, to think worse of that church, which hath bred us, and fed us, and led us thus far towards God, than of a foreign church, though reformed too, and in a good degree. How often have I heard our church condemned abroad, for opinions, which our church never held? And how often have I heard foreign churches exalted and magnified at home, for some things in the observation of the Sabbath, and in the administration of the sacrament, which, indeed, those churches do not hold, nor practise? *Take heed what you hear;* and that ill, which you hear of your own church, at home, by God's abundant goodness to it, is not true; and, I would all that good, which you hear of churches

abroad, were true; but I must but wish, that it were so, and pray that it may be so, and praise God, for those good degrees towards it, which they have attained; but no church in the world, gives us occasion of emulation towards them, or of undervaluing God's blessing upon ours. And therefore, as to us, who pretend an ambassage from him, if we make ourselves unworthy of that employment, God shall say[32], *What hast thou to do, to declare my statutes*, or *that thou shouldest take my covenant into thy mouth, seeing thou hatest instruction*, and *castest my words* behind thee? So to them, that hearken greedily after defamations of the persons and actions of his church, God shall say, Why takest thou mine ordinance into thy construction, or my servants into thy consideration, since thou hatest my yoke, and proposest to thyself no other end, in defaming others, than a licentious liberty, and an uncontrolled impunity in thyself? As you are Christians, God hath given you a royal priesthood; be so noble, be so holy, as to take heed what you hear, of state and church, and of those persons, whom God hath called gods in both those firmaments. And, for conclusion of all, *Take heed what you hear of yourselves.*

Men speak to you, and God speaks to you, and the devil does speak to you too; take heed what you hear of all three. In all three the words look two ways; for, in them, there is both a *videte*, and a *cavete*, first see that you do hear them, and then take heed what you hear from them. Men will speak; and they will speak of you: men will discourse, and you must be their subject; men will declaim, and you must be their theme. And truly you should desire to be so: as only man can speak, so only man can desire to be spoken of. If gold could speak, if gold could wish, gold would not be content to lie in the dark, in the mine, but would desire to come abroad, to entertain armies, or to erect, or endow civil, or ecclesiastical buildings. He that desires to print a book, should much more desire, to be a book; to do some such exemplar things, as men might read, and relate, and profit by. He that hath done nothing worth the speaking of, hath not kept the world in reparations, for his tenement and his term. *Videte*, see that you do hear, that you do give occasion to be spoken of, that you do deserve the praise, the thanks, the testimony, the

[32] Psalm L. 16.

approbation of the good men of your own times, for that shall deliver you over fairly to posterity. But then, *cavete, take heed what you hear*, that you suffer not these approbations to swerve, or swell into flattery: for, *It is better to hear the rebuke of the wise, than to hear the songs of fools*, says the wise king[33]: and, *when the flatterer speaks thee fair*, says he, *believe him not, for there are seven abominations*[34] in his heart; and, (by the way) the Holy Ghost at any time, had as leave say seventy millions, as seven; for seven is the Holy Ghost's cipher of infinite: there are infinite abominations in the flatterer's heart. And of these flatterers, these wasps, that swarm in all sweet, and warm places, and have a better outside than the bee, (the wasp hath a better shape, and a better appearance than the bee, but a sharper and a stronger sting, and, at last, no honey) of these, no authors of any books of the Bible, have warned us so much, and armed us so well, as those two royal authors, those two great kings, David, and Solomon; in likelihood because they, as such, had been most offered at by them, and could best give a true character of them, as David does, *Their words are smoother than butter, but war is in their hearts*, and *softer than* oil, and yet *they are naked swords*[35]. *Videte, cavete*, see that you do hear, that you give good men occasion to speak well of you; but take heed what you hear, that you encourage not a flatterer, by your over easy acceptation of his praises.

Man speaks; and God speaks too; and first *videte*, see that you do hear him; for, as he that fears God, fears nothing else, so he that hears God, hears nothing else, that can terrify him. *Ab auditione mala non timebit*, says David, A good man shall not be afraid of evil tidings, for his heart is fixed, trusting in the Lord[36]. *A rumour shall come one year*, says Jeremy, and *next year another rumour*[37]; new inventions from Satan, for new intimidations; but still he is at home, for he dwells in God. *Videte*, see that you hear him; but then *cavete*, take heed what you hear, even from God himself, that you mistake not what God says, for as all God's pardons have an *ita quod se bene gerat;* he whom God pardons, for that that is past, is bound to good behaviour for the future,

[33] Eccles. vii. 5. [34] Prov. xxvi. 25. [35] Psalm LV. 21.
[36] Psalm cxii. 7. [37] Jer. LI. 46.

so all God's promises have a *si audieritis, si volueritis*, if *I hearken*, if *I obey*, I shall eat the good things of the land[38]; otherwise I shall starve, body, and soul. There is a *vives* proposed to me, I may conceive justly an infallibility of eternal life, but still it is; *fac hoc et vives*, this I must do, and then I shall live; otherwise, *moriar*, and *morte moriar*, I shall die both ways, body and soul. There is not much asked of Joshua, but something there is; it is but a *tantummodo hoc*, only this; but a *tantummodo hoc*, an only this there is, only be thou *valiant, and of a good courage;* forsake not the cause of God, and God will never forsake thee. There is not much asked of Jairus, for the resuscitation of his dead daughter, but something there is, it is *tantummodo hoc*, but only this; but an only this there is, *tantummodo crede, et non metuas;* do not mistrust Christ, do not disable Christ, from doing a miracle, in thy behalf, by not believing; as, in one place, where he came, it is said that Christ could not do much, by reason of their unbelief. Hear God there, where God speaks to thee, and then thou shalt hear, that, that he speaks to thee. Above, in heaven, in his decrees, he speaks to himself, to the Trinity: in the church, and in the execution of those decrees, he speaks to thee. Climb not up, to the search of unsearchable things, to the finding out of investigable things, as Tertullian speaks; but look to that which is near thee; not so much to those decrees which have no conditions, as to be able to plead conditions performed, or, at least, a holy sorrow, that thou hast not performed them. *Videte, cavete;* see that you do hear God, else every rumour will scatter you; but *take heed what you hear*, else you may come to call conditional things absolute.

And lastly, since Satan will be speaking too, *videte*, be sure you do hear him, be sure you discern it to be his voice, and know *what leads you into temptation*. For you may hear a voice that shall say, Youth must have pleasures, and greatness must have state, and charge must have support. And this voice may bring a young man to transfer all his wantonness upon his years, when it is the effect of high diet, or licentious discourse, or wanton images admitted, and cherished in his fancy; and this voice may bring great officers, to transfer their inaccessibleness, upon neces-

[38] Isaiah i. 19.

sary state, when it is an effect of their own laziness, or indulgence to their pleasures; and this voice may bring rich landlords to transfer all their oppression of tenants, to the necessity of supporting the charge of wives and children, when it is an effect of their profuseness and prodigality. Nay, you may hear a voice, that may call you to this place, and yet be his voice; which is that, which St. Augustine confesses and laments, that even to these places persons come to look upon one another, that can meet nowhere else. *Videte;* see you do hear, that you do discern the voice; for, that is never God's voice that puts upon any man, a necessity of sinning, out of his years and constitution, out of his calling and profession, out of his place, and station, out of the age, and times that he lives in, out of the pleasure of them, that he lives upon, or out of the charge of them, that live upon him. But then, *cavete*, take heed what you hear from him too, especially then, when he speaks to thee upon thy death-bed, at thy last transmigration; then when thine ears shall be deaf, with the cries of a distressed, and a distracted family, and with the sound, and the change of the sound of thy last bell; then when thou shalt hear a hollow voice in thyself, upbraiding thee, that thou hast violated all thy Maker's laws, worn out all thy Saviour's merits, frustrated all the endeavours of his blessed spirit upon thee, evacuated all thine own repentances, with relapses; then when thou shalt see, or seem to see his hand turning the stream of thy Saviour's blood into another channel, and telling thee, here is enough for Jew and Turk, but not a drop for thee; then when in that multiplying-glass of despair, which he shall present, every sinful thought shall have the proportion of an act, and every act, of a habit, when every circumstance of every sin, shall enter into the nature of the sin itself, and vary the sin, and constitute a particular sin; and every particular sin, shall be a sin against the Holy Ghost; take heed what you hear; and be but able to say to Satan then, as Christ said to Peter, in his name, *Vade retro Satan, Come after me Satan*, come after me to-morrow; come a minute after my soul is departed from this body, come to me, where I shall be then, and when thou seest me washed in the blood of my Saviour, cloathed in the righteousness of my Saviour, lodged in the bosom of my Saviour, crowned with the merits of

my Saviour, confess, that upon my death-bed, thou wast a liar, and wouldest have been a murderer, and the Lord shall, and I, in him, shall rebuke thee. *See that ye refuse not him, that speaketh*, says the apostle[89]; not any that speaks in his name; but especially not him, whom he names there, *that speaks better things, than the blood of Abel;* for, the blood of Abel speaks but by way of example, and imitation; the blood of Christ Jesus, by way of ransom, and satisfaction. Hear what that blood says for you, in the ears of the Father, and then no singing of the flatterer, no lisping of the tempter, no roaring of the accuser, no thunder of the destroyer shall shake thy holy constancy. Take heed what you hear, remember what you have heard; and the God of heaven, for his Son Christ Jesus' sake, by the working of his blessed Spirit, prosper and improve both endeavours in you. Amen.

SERMON CIX.

PREACHED TO THE KING, AT THE COURT, IN APRIL, 1629.

GENESIS i. 26.

And God said, Let us make man, in our image, after our likeness.

NEVER such a frame, so soon set up, as this, in this chapter. For, for the thing itself, there is no other thing to compare it with. For it is all, it is the whole world. And for the time, there was no other time to compare it with, for this was the beginning of time, *In the beginning God created heaven and earth.* That earth, which in some thousands of years, men could not look over, nor discern what form it had: (for neither Lactantius, almost three hundred years after Christ, nor St. Augustine, more than one hundred years after him, would believe the earth to be round) that earth, which no man, in his person, is ever said to have compassed, till our age; that earth which is too much for man yet, (for, as yet, a very great part of the earth is unpeopled) that earth, which, if we will cast it all but into a map, costs

[89] Heb. xii. 25.

many months' labour to grave it, nay, if we will cast but a piece of an acre of it, into a garden, costs many years' labour to fashion, and furnish it: all that earth, and then, that heaven which spreads so far, as that subtle men have, with some appearance of probability, imagined, that in that heaven, in those manifold spheres of the planets, and the stars, there are many earths, many worlds, as big as this, which we inhabit; that earth and that heaven, which spent God himself, Almighty God, six days in furnishing; Moses sets up in a few syllables, in one line, *in principio*, in the beginning God created heaven and earth. If a Livy or a Guicciardine, or such extensive and voluminous authors, had had this story in hand; God must have made another world, to have made them a library to hold their books, of the making of this world. Into what wire would they have drawn out this earth? Into what leaf-gold would they have beat out these heavens? It may assist our conjecture herein to consider, that amongst those men, who proceed with a sober modesty, and limitation in their writing, and make a conscience not to clog the world with unnecessary books; yet the volumes which are written by them, upon this beginning of Genesis, are scarce less than infinite. God did no more but say, Let this and this be done; and Moses does no more but say, that upon God's saying it was done. God required not nature to help him to do it: Moses required not reason to help him to be believed. The Holy Ghost hovered upon the waters, and so God wrought: the Holy Ghost hovered upon Moses too, and so he wrote. And we believe these things to be so, by the same Spirit in Moses' mouth, by which they were made so, in God's hand. Only, beloved, remember, that a frame may be thrown down in a much less time, than it was set up. A child, an ape can give fire to a cannon: and a vapour can shake the earth: and these fires, and these vapours can throw down cities in minutes. When Christ said, Throw down this temple, and in three days I will raise it; they never stopped upon the consideration of throwing it down; they knew, that might be soon done; but they wondered at the speedy raising of it. Now, if all this earth were made in that minute, may not all come to a general dissolution in this minute? Or may not thy acres, thy miles, thy shires shrink into feet, and

so few feet, as shall but make up thy grave? When he who was a great lord, must be but a cottager; and not so well; for a cottager must have so many acres to his cottage; but in this case, a little piece of an acre, five-foot, is become the house itself; the house, and the land; the grave is all: lower than that; the grave is the land, and the tenement, and the tenant too: he that lies in it becomes the same earth, that he lies in. They all make but one earth, and but a little of it. But then raise thyself to a higher hope again. God hath made better land, the land of promise; a stronger city, the new Jerusalem; and inhabitants for that everlasting city, us; whom he made, not by saying, Let there be men, but by consultation, by deliberation, God said, *Let us make man in our own image, after our likeness.*

We shall pursue our great examples; God in doing, Moses in saying; and so make haste in applying the parts. But first receive them. And since we have the whole world in contemplation, consider in these words, the four quarters of the world, by application, by fair, and just accommodation of the words. First, in the first word, that God speaks here, *Faciamus*, Let us, us in the plural, (a denotation of divers persons in one Godhead) we consider our east where we must begin, at the knowledge and confession of the Trinity. For, though in the way to heaven, we be travelled beyond the Gentiles, when we come to confess but one God, (the Gentiles could not do that) yet we are still among the Jews, if we think that one God to be but one person. Christ's name is *Oriens*, the East[1], if we will be named by him, (called Christians) we must look to this east, the confession of the Trinity. There is then our east, in the *Faciamus;* Let us, us make man: and then our west is the next word, *Faciamus hominem.* Though we be thus made, made by the council, made by the concurrence, made by the hand of the whole Trinity; yet we are made but men: and man, but in the appellation, in this text: and man there, is but Adam: and Adam is but earth, but red earth, earth dyed red in blood, in soul-blood, the blood of our own souls. To that west we must all come, to the earth. *The sun knoweth his going down*[2]: even the sun for all his glory, and height, hath a going down, and he knows it. The highest cannot

[1] Zech. vi. 12. [2] Psalm civ. 19.

divest mortality, nor the discomfort of mortality. When you see a cloud rise out of the west, straightway you say, There cometh a storm, says Christ[3]. When out of the region of your west, that is, your later days, there comes a cloud, a sickness, you feel a storm, even the best moral constancy is shaked. But this cloud, and this storm, and this west there must be; and that is our second consideration. But then the next words design a north, a strong, and powerful north, to scatter, and dissipate these clouds: *Ad imaginem, et similitudinem;* That we are made according to a pattern, to an image, to a likeness, which God proposed to himself for the making of man. This consideration, that God did not rest, in that pre-existent matter, out of which he made all other creatures, and produced their forms, out of their matter, for the making of man; but took a form, a pattern, a model for that work, this is the north wind, that is called upon to carry out the perfumes of the garden[4], to spread the goodness of God abroad. This is that which is intended in Job[5]; fair weather cometh out of the north. Our west, our declination is in this, that we are but earth, our north, our dissipation of that darkness, is in this, that we are not all earth; though we be of that matter, we have another form, another image, another likeness. And then, whose image and likeness it is, is our meridional height, our noon, our south point, our highest elevation. *In imagine nostra, Let us make man in our image.* Though our sun set at noon, as the prophet Amos speaks[6]; though we die in our youth, or fall in our height: yet even in that sunset, we shall have a noon. For this image of God shall never depart from our soul; no, not when that soul departs from our body. And that is our south, our meridional height and glory. And when we have thus seen this east, in the *faciamus*, That I am the workmanship and care of the whole Trinity; and this west in the *hominem*, that for all that, my matter, my substance, is but earth: but then a north, a power of overcoming that low, and miserable state, *In imagine;* that though in my matter, the earth, I must die; yet in my form, in that image which I am made by, I cannot die: and after all a south, a knowledge, that this image is not the image of angels,

[3] Luke xii. 54.
[4] Cant. iv. 16.
[5] Job xxxvii. 22.
[6] Amos viii. 9.

to whom we shall be like, but it is by the same life, by which those angels themselves were made; the image of God himself: when I am gone over this east, and west, and north, and south, here in this world; I should be as sorry as Alexander was, if there were no more worlds. But there is another world, which these considerations will discover, and lead us to, in which our joy, and our glory shall be, to see that God essentially, and face to face, after whose image, and likeness we were made before. But as that pilot which had harboured his ship so far within land, as that he must have change of winds, in all the points of the compass, to bring her out, cannot hope to bring her out in one day: so being to transport you, by occasion of these words, from this world, to the next; and in this world, through all the compass, all the four quarters thereof; I cannot hope to make all this voyage to-day. To-day we shall consider only our longitude, our east, and west; and our north and south at another tide, and another gale.

First then we look towards our east, the fountain of light, and of life. There this world began; the creation was in the east. And there our next world began too. There the gates of heaven opened to us; and opened to us in the gates of death; for, our heaven is the death of our Saviour, and there he lived, and died there, and there he looked into our west, from the east, from his terrace, from his pinnacle, from his exaltation (as himself calls it) the cross. The light which arises to us, in this east, the knowledge which we receive in this first word of our text, *Faciamus*, *Let us*, (where God speaking of himself, speaks in the plural) is the manifestation of the Trinity; the Trinity, which is the first letter in his alphabet, that ever thinks to read his name in the book of life; the first note in his gamut, that ever thinks to sing his part, in the choir of the Triumphant church. Let him, him have done as much, as all the worthies; and suffered as much as all nature's martyrs, the penurious philosophers; let him have known as much, as they that pretend to know, *Omne scibile*, all that can be known nay, and *In-intelligibilia*, *in-investigabilia*, (as Tertullian speaks) un-understandable things, unrevealed decrees of God; let him have writ as much, as Aristotle writ, or as is written upon Aristotle, which is, multiplication enough: yet he

hath not learnt to spell, that hath not learnt the Trinity; not learnt to pronounce the first word, that cannot bring three persons into one God. The subject of natural philosophy, are the four elements, which God made, the subject of supernatural philosophy, divinity, are the three elements, which God is; and (if we may so speak) which make God, that is, constitute God, notify God to us, Father, Son, and Holy Ghost. The natural man, that hearkens to his own heart, and the law written there; may produce actions that are good, good in the nature and matter, and substance of the work. He may relieve the poor, he may defend the oppressed. But yet, he is but as an open field; and though he be not absolutely barren, he bears but grass. The godly man, he that hath taken in the knowledge of a great, and a powerful God, and enclosed, and hedged in himself with the fear of God, may produce actions better than the mere natural man, because he refers his actions to the glory of his imagined God. But yet this man, though he be more fruitful than the former, more than a grassy field; yet he is but a ploughed field, and he bears but corn, and corn, God knows, choked with weeds. But that man, who hath taken hold of God, by those handles, by which God hath delivered, and manifested himself in the notions of Father, Son, and Holy Ghost; he is no field, but a garden, a garden of God's planting, a paradise in which grow all things good to eat, and good to see, (spiritual refection, and spiritual recreation too) and all things good to cure. He hath his being, and his diet, and his physic, there, in the knowledge of the Trinity; his being in the mercy of the Father; his physic in the merits of the Son; his diet, his daily bread, in the daily visitations of the Holy Ghost. God is not pleased, not satisfied, with our bare knowledge, that there is God. For, it is impossible to please God, without faith[7]: and there is no such exercise of faith, in the knowledge of a God, but that reason, and nature will bring a man to it. When we profess God, in the Creed, by way of belief, *Credo in Deum*, I believe in God, in the same article we profess him to be a Father too, I believe in God the Father Almighty: and that notion, the Father, necessarily implies, a second person, a Son: and then we profess him to be maker of

[7] Heb. xi. 6.

heaven, and earth: and in the Creation, the Holy Ghost, the spirit of God, is expressly named. So that we do but exercise reason, and nature, in directing ourselves upon God. We exercise not faith, (and without faith it is impossible to please God) till we come to that, which is above nature, till we apprehend a Trinity. We know God, we believe in a Trinity. The Gentiles multiplied gods. There were almost as many gods, as men that believed in them. And I am got out of that thrust, and out of that noise, when I am come into the knowledge of one God: but I am got above stairs, got in the bedchamber, when I am come to see the Trinity, and to apprehend not only, that I am in the care of a great, and a powerful God, but that there is a Father, that made me, a Son that redeemed me, a Holy Ghost, that applies this good purpose of the Father, and Son, upon me, to me. The root of all is God. But it is not the way to receive fruits, to dig to the root, but to reach to the boughs. I reach for my creation to the Father, for my redemption to the Son, for my sanctification to the Holy Ghost: and so I make the knowledge of God, a tree of life unto me; and not otherwise. Truly it is a sad contemplation, to see Christians scratch and wound and tear one another, with the ignominious invectives, and uncharitable names of heretic, and schismatic, about ceremonial, and problematical, and indeed but critical, verbal controversies: and in the mean time, the foundation of all, the Trinity, undermined by those numerous, those multitudinous ant-hills of Socinians, that overflow some parts of the Christian world, and multiply every where. And therefore the adversaries of the Reformation, were wise in their generation, when to supplant the credit of both those great assistants of the Reformation, Luther, and Calvin, they impute to Calvin fundamental error, in the divinity of the second person of the Trinity, the Son; and they impute to Luther, a detestation of the very word Trinity, and an expunction thereof, in all places of the Liturgy, where the church had received that word. They knew well, if that slander could prevail against those persons, nothing that they could say, could prevail upon any good Christians. But though in our doctrine, we keep up the Trinity aright; yet God knows, in our practice we do not. I hope it cannot be said of any of us, that he believes

not the Trinity, but who amongst us thinks of the Trinity, considers the Trinity? Father, and Son, do naturally imply, and induce one another; and therefore they fall oftener into our consideration. But for the Holy Ghost, Who feels him, when he feels him? Who takes knowledge of his working, when he works? Indeed our fathers provided not well enough, for the worship of the whole Trinity, nor of the Holy Ghost in particular, in the endowments of the church, and consecrations of churches, and possessions in their names. What a spiritual dominion, in the prayers, and worship of the people, what a temporal dominion in the possessions of the world had the Virgin Mary, queen of heaven, and queen of earth too! She was made joint purchaser of the church with her Son, and had as much of the worship thereof as he, though she paid her fine in milk, and he in blood. And, till a new sect came in her Son's name; and in his name, the name of Jesus, took the regency so far out of that queen mother's hands, and sued out her Son's livery so far, as that though her name be used, the Virgin Mary is but a feoffee in trust, for them; all was hers. And if God oppose not these new usurpers of the world, posterity will soon see St. Ignatius worth all the Trinity in possessions and endowments, as that sumptuous, and splendid foundation of his first temple at Rome, may well create a conjecture, and suspicion. Travel no farther; survey but this city; and of their not one hundred churches, the Virgin Mary hath a dozen; the Trinity hath but one; Christ hath but one; the Holy Ghost hath none. But not to go into the city, nor out of ourselves; which of us doth truly, and considerately ascribe the comforts, that he receives in dangers, or in distresses, to that God of all comfort, the Comforter, the Holy Ghost? We know who procured us, our presentation, and our dispensation: you know who procured you, your offices, and your honours. Shall I ever forget who gave me my comfort in sickness? Who gave me my comfort, in the troubles, and perplexities, and diffidences of my conscience? The Holy Ghost brought you hither. The Holy Ghost opens your ears, and your hearts here. Till in all your distresses, you can say, *Veni Creator Spiritus*, Come Holy Ghost, and that you feel a comfort in his coming: you can never say, *Veni Domine Jesus*, Come Lord Jesus,

come to judgment. Never to consider the day of judgment is a fearful thing. But to consider the day of judgment, without the comfort of the Holy Ghost, is a thousand times more fearful.

This seal then, this impression, this notion of the Trinity being set upon us, in the first creation, in this first plural word of our text, *Faciamus;* Let us, (for Father, Son, and Holy Ghost made man) and this seal being re-imprinted upon us, in our second creation, our regeneration, in baptism, (man is baptized *in the name of the Father, of the Son, and of the Holy Ghost*) this notion of the Trinity being our distinctive character, from Jew and Gentile; this being our specific form: Why does not this our form, this soul of our religion denominate us? Why are we not called Trinitarians, a name that would embrace the profession of all the persons, but only Christians, which limits, and determines us upon one? The first Christians, amongst whose manifold persecutions, scorn, and contempt, was not the least, in contempt and scorn, were called *Nazaræi*, Nazarites, in the mouth of the vulgar; and *Galilæi*, Galilæans, in the mouth of Julian; and *Judæi*, Jews, in the mouth of Nero, when he imputed the burning of Rome (his own act) to them; and *Chrestiani;* (as Tertullian says) that they could accuse Christians of nothing, but the name of Christians; and yet they could not call them by their right name, but *Chrestians*, (which was gentle, quiet, easy, patient men, made to be trodden upon) they gave them divers names in scorn, yet never called them Trinitarians. Christians themselves amongst themselves were called by divers names in the Primitive church, for distinction; *Fideles*, the Faithful, and *Fratres*, the Brethren, and *Discipuli*, Disciples; and after, by common custom at Antioch, Christians[8]. And after that, (they say) by a council which the apostles held, at the same city, at Antioch, there passed an express canon of the church, that they should be called so, Christians. And before they had this name at Antioch, first by common usage, after by a determinate canon, to be called Christians, from Christ, at Alexandria, they were called (most likely from the name of Jesus) *Jesseans*[9]. And so Philo Judæus, in that book, which he writes *De Jessenis*, intends by his *Jessenis*, Christians; and in

[8] Acts xi. 26. [9] Epiph. Heres. 29.

divers parts of the world, into which Christians travel now, they find some elements, some fragments, some relics of the Christian religion, in the practice of some religious men, whom those countries call *Jesseans*, doubtlessly derived, and continued from the name of Jesus. So that the Christians took many names to themselves for distinction, (Brethren, Disciples, Faithful) and they had many names put upon them in scorn, (Nazarites, Galilæans, Jews, Chrestians,) and yet they were never, never by custom amongst themselves, never by commandment from the church, never in contempt from others, called Trinitarians, the profession of the Trinity being their specific form, and distinctive character; Why so? Beloved, the name of Christ involved all: not only because it is a name that hath a dignity in it, more than the rest; (for Christ is an anointed person, a king, a Messiah, and so the profession of that name, confers an unction, a regal and a holy unction upon us) (for we are thereby a royal priesthood) but because in the profession of Christ, the whole Trinity is professed. How often doth the Son say, that the Father sent him? And how often that the Father will, and that he will send the Holy Ghost? This life is eternal, says he, to know thee, the only true God, and Jesus Christ, whom thou hast sent[10]; and sent, with all power, in heaven, and in earth. This must be professed, Father, and Son; and then, no man can profess this; no man can call Jesus the Lord, but by the Holy Ghost. So that, as in the persecutions, in the Primitive church, the martyrs which were hurried to tumultuary executions, and could not be heard for noise, in excusing themselves of treason, and sedition, and crimes imputed to them, to make their cause odious, did use in the sight of the people, (who might see a gesture, though they could not hear a protestation) to sign themselves with the sign of the cross, to let them know, for what profession they died, so that the sign of the cross, in that use thereof, in that time, was an abridgment, and a catechism of the whole Christian religion, so is the professing of the name of Christ, the professing of the whole Trinity. As he that confesses one God, is got beyond the mere natural man; and he that confesses a Son of God, beyond him: so is neither got to the full truth, till he confess the Holy

[10] John xvii. 3.

Ghost too. *The fool says in his heart, there is no God.* The fool, says David, the emphatical fool, in the highest degree of folly. But though he get beyond that folly, he is a fool still, if he say there is no Christ; for Christ is the wisdom of the Father: and a fool still, if he deny the Holy Ghost: for who shall apply Christ to him, but the Holy Ghost? *Etiam Christiani nomen superficies est*, is excellently said by Tertullian, The name, and profession of a Christian, is but a superficial outside, sprinkled upon my face in baptism, or upon mine outward profession, in actions: if I have not in my heart, a sense of the Holy Ghost, that he applies the mercies of the Father, and the merits of the Son to my soul. As St. Paul said, whilst you are without Christ, you are without God. It is an atheism, with St. Paul, to be no Christian. So whilst you are without the Holy Ghost, you are without Christ. It is antichristian, to deny, or not to confess the Holy Ghost. For as Christ is the manifestation of the Father, so the Holy Ghost is the application of the Son. Therein only are we Christians, that in the profession of that name of Christ, we profess all the three persons: in Christ is the whole Trinity; because, as the Father sent him, so he sent the Holy Ghost. And that is our specific form, that is our distinctive character, from Jew and Gentile, the Trinity.

But then, is this specific form, this distinctive character, the notion of the Trinity, conveyed to us, exhibited, imprinted upon us, in our creation, in this word, this plural word, in the mouth of our one God, *Faciamus*, Let us, us. It is here, and here first. This is an intimation, and the first intimation, of the Trinity, from the mouth of God, in all the Bible. It is true, that though the same faith, which is necessary to salvation now, were always necessary, and so in the Old Testament, they were bound to believe in Christ, as well as in the New, and consequently in the whole Trinity; yet not so explicitly, nor so particularly as now. Christ calling upon God, in the name of Father, says; I have manifested thy name unto the men, thou gavest me out of the world[11]. They were men appropriated to God, men exempt out of the world; yet they had not a clear manifestation of Father, and Son, the doctrine of the Trinity, till Christ manifested it to

[11] John xvii. 6.

them. I have manifested thy name, thy name of Father. And therefore the Jewish rabbins say that the Septuagint, the first translators of the Bible, did disguise some places of the Scriptures, in their translation, lest Ptolemy, for whom they translated it, should be scandalized with those places, and that this text was one of those places, which say they though it be otherwise in the copies of the Septuagint, which we have now, they translated *faciam*, and not *faciamus*, that God said here, I will make, in the singular; and not, let us make man, in the plural, lest that plural word, might have misled King Ptolemy to think, that the Jews had a plural religion, and worshipped divers gods. So good an evidence do they confess this text to be, for some kind of plurality in the Godhead.

Here then God notified the Trinity; and here first, for though we accept an intimation of the Trinity, in the first line of the Bible, where Moses joins a plural name, Elohim, with a singular verb, *bara:* and so in construction, it is *creavit Dii*, Gods created heaven, and earth: yet, besides that, that is rather a mysterious collection, than an evident conclusion of a plurality of persons, though we read that in that first verse, before this in the twenty-sixth, yet Moses writ that, which is in the beginning of this chapter, more than two thousand years after God spake this, that is in our text. So long was God's plural, before Moses's plural; God's *faciamus*, before Moses's *bara Elohim*. So that in this text, begins our catechism. Here we have, and here first the saving knowledge of the Trinity.

For, when God spake here, to whom could God speak but to God? *Non cum rebus creandis, non cum re nihili*, says Athanasius, speaking of God's first speaking, when he said, of the first creature, Let there be light. God spake not then to future things, to things that were not. When God spake first, there was no creature at all, to speak to. When God spake of the making of man, there were creatures. But were there any creatures able to create, or able to assist him, in the creation of man? Who? Angels? Some had thought so in St. Basil's time; and to them St. Basil says, *Suntne illi?* God says, Let us make man to our image, and could he say so to angels? Are angels and God all one? Or is that that is like an angel, therefore like God? It was

sua ratio, suum verbum, sua sapientia, says that father, God spake to his own word, and wisdom, to his own purpose, and goodness. And the Son is the word and wisdom of God: and the Holy Ghost is the goodness, and the purpose of God; that is, the administration, the dispensation of his purposes. It is true, that when God speaks this over again in his church, as he does every day, now, this minute then God speaks it to angels; to the angels of the church, to his ministers; he says, *Faciamus*, Let us, us both together, you, and we make a man; join mine ordinance (your preaching) with my Spirit, (says God to us) and so make man. Preach the oppressor, and preach the wanton, and preach the calumniator into another nature. Make the ravening wolf a man, that licentious goat a man, that insinuating serpent a man, by thy preaching. To-day if you will hear his voice, hear us. For here he calls upon us, to join with him for the making of man. But for his first *Faciamus*, which is in our text; it is excellently said, *Dictum in senatu, et soliloquio*[12]; It was spoken in a senate, and yet in a solitariness; spoken in private, and yet publicly spoken; spoken where there were divers, and yet but one; one God, and three persons.

If there were no more intended in this plural expression, us, but, (as some have conceived) that God spake here in the person of a prince, and sovereign lord, and therefore spake as princes do, in the plural, We command, and We forbid, yet St. Gregory's caution would justly fall upon it, *reverenter pensandum est*, it requires a reverent consideration, if it be but so. For God speaks so, like a king, in the plural, but seldom, but five times, (in my account) in all the Scriptures; and in all five, in cases of important consequence. In this text first, where God creates man, whom he constitutes his viceroy in the world: here he speaks in his royal plural. And then in the next chapter[13], where he extends man's term in his vicegerency to the end of the world, in providing man, means of succession; *Faciamus*, Let us, us make him a helper; there he speaks in his royal plural. And then also in the third chapter[14], in declaring the heinousness of man's fault, and arraigning him, and all us, in him, God says, *Sicut unus ex nobis*, Man is become as one of us, not content to be our

[12] Rupertus. [13] Ver. 18. [14] Ver. 1. 22.

viceroy, but ourselves; there is his royal plural too. And again in that declaration of his justice, in the confusion of the builders of Babel, *Descendamus, confundamus*[15], Let us do it: and then lastly, of that great work of mingling mercy with justice, which (if we may so speak) is God's master-piece, when he says, *Quis ex nobis*[16]? Who will go for us, and publish this? In these places, and these only, (and not all these neither, if we take it exactly according to the original; for in the second, the making of Eve, though the Vulgate have it in the plural, it is indeed but singular in the Hebrew) God speaks as a king in his royal plural still. And when it is but so, *Reverenter pensandum est*, says that father, it behoves us to hearken reverently to him, for kings are images of God; such images of God, as have ears, and can hear; and hands and can strike. But I would ask no more premeditation at your hands, when you come to speak to God in this place, than if you sued to speak with the king: no more fear of God here, than if you went to the king, under the conscience of a guiltiness towards him, and a knowledge that he knew it. And that is your case here; sinners, and manifest sinners. For even midnight is noon in the sight of God, and when your candles are put out, his sun shines still. *Nec quid absconditum à calore ejus*, says David[17], There is nothing hid from the heat thereof: not only, no sin, hid from the light thereof, from the sight of God; but not from the heat thereof, not from the wrath and indignation of God. If God speak plurally only in the majesty of a sovereign prince, still *reverenter pensandum*, that calls for reverence. What reverence? There are national differences in outward worships, and reverences. Some worship princes, and parents, and masters, in one, some in another fashion. Children kneel to ask blessing of parents in England, but where else? Servants attend not with the same reverence upon masters, in other nations, as with us. Accesses to their princes are not with the same difficulty, nor the same solemnity in France, as in Turkey. But this rule goes through all nations, that in that disposition, and posture, and action, of the body which in that place is esteemed most humble, and reverend, God is to be worshipped. Do so then here, God is your Father: ask blessing upon your knees; pray in that posture.

[15] Gen. xi. 7. [16] Isaiah vi. 8. [17] Psalm xix. 7.

God is your King: worship him with that worship, which is highest in our use, and estimation. We have no grandees that stand covered to the king; where there are such, though they stand covered in the king's presence, they do not speak to him, for matters of grace; they do not sue to him: so ancient canons make differences of persons in the presence of God; where, and how, these, and these shall dispose of themselves in the church, dignity, and age, and infirmity will induce differences. But for prayer there is no difference, one humiliation is required of all; as when the king comes in here; howsoever, they sate diversely before, all return to one manner of expressing their acknowledgment of his presence. So at the *Oremus*, Let us pray, let us all fall down, and worship, and kneel before the Lord our Maker.

So he speaks in our text; not only as the Lord our King, intimating his providence, and administration; but as the Lord our Maker, and then a Maker so, as that he made us in a council, *Faciamus*, Let us; and that that he speaks, as in council, is another argument for reverence. For what interest, or freedom soever I have, by his favour, with any counsellor of state: yet I should surely use another manner of behaviour towards him, at the council table, than at his own table. So does there belong another manner of consideration to this plurality in God, to this meeting in council, to this intimation of a Trinity, than to those other actions in which God is presented to us, singly, as one God, for so he is presented to the natural man, as well as to us. And here enters the necessity of this knowledge, *oportet denuo nasci*[18]: without a second birth no salvation; and no second birth without baptism; no baptism, but in the name of Father, Son, and Holy Ghost. It was the entertainment of God himself, his delight, his contemplation, for those infinite millions of generations, when he was without a world, without creatures to joy in one another, in the Trinity, as Gregory Nazianzen: (a poet, as well as a father, as most of the fathers were) expresses it: *Ille suæ splendorem cernere formæ, gaudebat:* It was the Father's delight, to look upon himself in the Son; *numenque suum triplicique parique luce nitens*, and to see the whole godhead, in a threefold, and an equal glory. It was God's own delight, and it must be the delight of every Christian, upon particular occasions to

[18] John iii. 3.

carry his thoughts upon the several persons of the Trinity. If I have a bar of iron, that bar in that form will not nail a door; if a sow of lead, that lead in that form will not stop a leak; if a wedge of gold, that wedge will not buy my bread. The general notion of a mighty God, may less fit my particular purposes. But I coin my gold into current money, when I apprehend God, in the several notions of the Trinity. That if I have been a prodigal son, I have a Father in heaven, and can go to him, and say, Father I have sinned, and be received by him. That if I be a decayed father, and need the sustentation of mine own children; there is a Son in heaven, that will do more for me, than mine own, of what good means or what good nature soever they be, can or will do. If I be dejected in spirit, there is a holy Spirit in heaven, which shall bear witness to my spirit, that I am the child of God. And if the ghosts of those sinners, whom I made sinners, haunt me after their deaths, in returning to my memory, and reproaching to my conscience, the heavy judgments that I have brought upon them: if after the death of mine own sin, when my appetite is dead to some particular sin, the memory and sinful delight of past sins, the ghosts of those sins haunt me again; yet there is a Holy Ghost in heaven, that shall exorcise these, and shall overshadow me, the God of all comfort and consolation. God is the God of the whole world, in the general notion, as he is so, God; but he is my God, most especially, and most appliably, as he receives me in the several notions of Father, Son, and Holy Ghost.

This is our east, here we see God, God in all the persons, consulting, concurring to the making of us. But then my west presents itself, that is, an occasion to humble me in the next words. He makes but man; a man that is but Adam, but earth. I remember four names, by which man is often called in the Scriptures: and of those four, three do absolutely carry misery in their significations: three to one against any man, that he is miserable. One name of man is Ish; and that they derive *à sonitu;* man is but a voice, but a sound, but a noise, he begins the noise himself, when he comes crying into the world, and when he goes out; perchance friends celebrate, perchance enemies calumniate him, with a diverse voice, a diverse noise. A

melancholic man, is but a groaning; a sportful man, but a song; an active man, but a trumpet; a mighty man, but a thunderclap. Every man but Ish, but a sound, but a noise. Another name is Enosh. Enosh is mere calamity, misery, depression. It is indeed most properly oblivion. And so the word is most elegantly used by David, *Quid est homo*[19]? Where the name of man, is Enosh: and so, that which we translate, What is man, that thou art mindful of him; is indeed, What is forgetfulness, that thou shouldest remember it; that thou shouldest think of that man, whom all the world hath forgotten? First, man is but a voice, but a sound. But because fame, and honour may come within that name of a sound, of a voice; therefore he is overtaken, with another damp: man is but oblivion: his fame, his name shall be forgotten. One name man hath, that hath some taste of greatness, and power in it, Gheber. And yet, I that am that man, says the prophet[20], (for there that name of man Gheber is used) I am the man, that hath seen affliction, by the rod of God's wrath. Man, Ish, is so miserable, as that he afflicts himself, cries, and whines out his own time. And man, Enosh, so miserable, as that others afflict him, and bury him, in ignominious oblivion; and man, that is Gheber, the greatest, and powerfulest of men, is yet, but that man, that may possibly, nay that may justly see affliction by the rod of God's wrath, and from Gheber be made Adam, which is the fourth name of man, indeed the first name of man, the name in this text, and the name to which every man must refer himself, and call himself by, earth, and red earth.

Now God did not say of man, as of other creatures; let the earth bring forth herbs, and fruits, and trees as upon the third day; nor let the earth bring forth cattle, and worms, as upon the sixth day, the same day that he made man; *Non imperiali verbo, sed familiari manu*, says Tertullian, God calls not man out with an imperious command, but he leads him out, with a familiar, with his own hand. And it is not *fiat homo*, but *faciamus;* not let there be, but let us make man. Man is but an earthen vessel. It is true, but when we are upon that consideration, God is the potter. If God will be that, I am well content to be this.

[19] Psalm viii. 4. [20] Lam. i. 3.

Let me be any thing, so that that I am be from my God; I am as well content to be a sheep, as a lion, so God will be my shepherd: and the Lord is my shepherd: to be a cottage, as a castle, so God will be the builder, and the Lord builds, and watches the city, the house, this house, this city, me; to be rye, as wheat, so God will be the husbandman, and the Lord plants me, and waters, and weeds, and gives the increase: and to be clothed in leather, as well, as in silk, so God will be the merchant; and he clothed me in Adam, and assures me of clothing, in clothing the lilies of the field, and is fitting the robe of Christ's righteousness to me now, this minute. Adam is as good to me as Gheber, a clod of earth, as a hill of earth; so God be the potter.

God made man of earth, not of air, not of fire. Man hath many offices, that appertain to this world, and whilst he is here, must not withdraw himself, from those offices of mutual society, upon a pretence of zeal, or better serving God in a retired life. A ship will no more come to the harbour without ballast, than without sails; a man will no more get to heaven, without discharging his duties to other men, than without doing them to God himself. Man liveth not by bread only, says Christ[21]; but yet he liveth by bread too. Every man must do the duties; every man must bear the incumbrances of some calling.

Pulvis es: Thou art earth, he whom thou treadest upon is no less; and he that treads upon thee is no more. Positively it is a low thing, to be but earth; and yet thy low earth, is the quiet centre. There may be rest, acquiescence, content in the lowest condition. But comparatively earth is as high as the highest. Challenge him, that magnifies himself above thee, to meet thee in Adam. There bid him, if he will have more nobility, more greatness, than thou, take more original sin than thou hast. If God have submitted thee, to as much sin, and penalty of sin, as him; he hath afforded thee as much, and as noble earth as him. And if he will not try it in the root, in your equality in Adam; yet, in another test, another furnace, in the grave he must. There all dusts are equal. Except an epitaph tell me, who lies there, I cannot tell by the dust; nor by the epitaph, know which is the dust it speaks of, if another have been laid before, or after

[21] Luke iv. 4.

in the same grave. Nor can any epitaph be confident in saying here lies; but here was laid. For, so various, so vicissitudinary is all this world, as that even the dust of the grave hath revolutions. As the motions of an upper sphere, imprint a motion in a lower sphere, other than naturally it would have: so the changes of this life work after death. And, as envy supplants, and removes us alive; a shovel removes us, and throws us out of our grave, after death. No limbec, no weights can tell you, this is dust royal, this plebeian dust: no commission, no inquisition can say, this is Catholic, this is heretical dust. All lie alike; and all shall rise alike: alike, that is, at once, and upon one command. The saint cannot accelerate; the reprobate cannot retard the resurrection. And all that rise to the right hand, shall be equally kings: and all at the left, equally, What? The worst name we can call them by, or affect them with, is devil. And then they shall have bodies to be tormented in, which devils have not. Miserable, inexpressible, unimaginable. Miserable condition, where the sufferer would be glad to be but a devil; where it were some happiness, and some kind of life, to be able to die; and a great preferment, to be nothing.

He made us all of earth, and all of red earth. Our earth was red, even when it was in God's hands: a redness that amounts to a shamefastness, to a blushing at our own infirmities, is imprinted in us, by God's hand. For this redness, is but a conscience, a guiltiness of needing a continual supply, and succession of more, and more grace. And we are all red, red so, even from the beginning, and in our best state. Adam had, the angels had thus much of this infirmity, that though they had a great measure of grace, they needed more. The prodigal child grew poor enough, after he had received his portion: and he may be wicked enough, that trusts upon former, or present grace, and seeks not more. This redness, a blushing, that is, an acknowledgment, that we could not subsist, with any measure of faith, except we pray for more faith; nor of grace, except we seek more grace, we have from the hand of God: and another redness from his hand too, the blood of his Son, so that blood was effused by Christ, in the value of the ransom for all, and accepted by God, in the value thereof for all: and this redness, is, in the nature thereof, as

extensive, as the redness derived from Adam is; both reach to all. So we were red earth in the hands of God, as redness denotes our general infirmities, and as redness denotes the blood of his Son, our Saviour, all have both. But that redness, which we have contracted from blood shed by ourselves, the blood of our own souls by sin, was not upon us, when we were in the hands of God. That redness is not his tincture, not his complexion. No decree of his is writ in any such red ink. Our sins are our own, and our destruction is from ourselves. We are not as accessaries, and God as principal in this soul-murder. God forbid. We are not as executioners of God's sentence, and God the malefactor, in this soul-damnation. God forbid. Cain came not red in his brother's blood, out of God's hands; nor David red with Uriah's blood; nor Achitophel with his own; nor Judas with Christ's, or his own. That that Pilate did illusorily, God can do truly; wash his hands from the blood of any of these men. It were a weak plea to say, I killed not that man; but it is true, I commanded one, who was under my command to kill him. It is rather a prevarication, than a justification of God to say, God is not the author of sin in any man, but it is true, God makes that man sin, that sin. God is innocency; and the beams that flow from him are of the same nature, and colour. Christ when he appeared in heaven, was not red but white. His head and hairs were white, as white wool, and as snow[22]; not head only, but hairs too. He, and that that grows from him; he, and we, as we come from his hands, are white too. His angels that provoke us to the imitation of that pattern, are so, in white. Two men, two angels stood by the apostles in white apparel[23]. The imitation is laid upon us by precept too: at all times let thy garments be white[24]; those actions in which thou appearest to the world, innocent. It is true, that Christ is both. My beloved is white and ruddy, says the spouse[25]. But the white was his own: his redness is from us. That which Zipporah said to her husband Moses in anger, the church may say to Christ in thankfulness, *Vere sponsus sanguinum*, Thou art truly a bloody husband to me[26]; *damim, sanguinum*, of bloods, bloods in the plural; for all

[22] Rev. i. 14. [23] Acts i. 10. [24] Eccles. ix. 8.
[25] Cant. v. 10. [26] Exod. iv. 25.

our bloods are upon him. This was a mercy to the militant church, that even the triumphant church wondered at it. They knew not Christ, when he came up to heaven in red. *Who is this that cometh in red garments*[27]? *Wherefore is thy apparel red, like him that treadeth in the wine-press?* They knew he went down in white, in entire innocency: and they wondered to see him return in red. But he satisfies them; *calcavi*, you think I have trodden the wine-press, and you mistake it not: I have trodden the wine-press; and *calcavi solus*, I have trodden it alone, all the redness, all the blood of the whole world is upon me. And as he adds, *non vir de gentibus*, of all people there was none with me, with me so, as to have any part in the merit; so, of all people there was none without me; without me so, as to be excluded by me, without their own fault, from the benefit of my merit. This redness he carried up to heaven: for, by the blood of his cross came peace, both to the things in earth, and the things in heaven[28]. For that peccability, that possibility of sinning, which is in the nature of the angels of heaven, would break out into sin, but for that confirmation, which those angels have received in the blood of Christ. This redness he carried to heaven; and this redness he hath left upon earth, that all we miserable clods of earth, might be tempered with his blood; that in his blood exhibited in his holy and blessed sacrament, our long robes might be made white in the blood of the Lamb[29]: that though our sins be robes, habits of sin; though long robes, habits of long continuance in sin: yet through that redness, which our sins have cast upon him, we might come to participate of that whiteness, that righteousness, which is his own. We, that is, all we; for, as to take us in, who are of low condition, and obscure station, a cloud is made white by his sitting upon it, he sate upon a white cloud[30], so to let the highest see, that they have no whiteness, but from him, he makes the throne white by sitting upon it. He sate upon a great white throne[31]. It had not been great, if it had not been white. White is the colour of dilatation; goodness only enlarges the throne. It had not been white, if he had not sate upon it. That goodness only, which

[27] Isaiah lxiii. 1. [28] Colos. i. 20. [29] Rev. vii. 14.
[30] Rev. xiv. 14. [31] Rev. xx. 11.

consists in glorifying God, and God in Christ, and Christ in the sincerity of his truth, is true whiteness. God hath no redness in himself, no anger towards us, till he considers us as sinners. God casts no redness upon us; inflicts no necessity, no constraint of sinning upon us. We have dyed ourselves in sins, as red as scarlet: we have drowned ourselves in such a Red Sea. But as a garment, that were washed in the Red Sea, would come out white, (so wonderful works hath God done at the Red Sea, says David[32]) so doth his whiteness work through our red, and makes this Adam, this red earth, *calculum candidum*, that white stone, that receives a new name[33], not Ish, not Enosh, not Gheber, no name that tastes of misery or of vanity; but that name, renewed, and manifested, which was imprinted upon us, in our elections, the sons of God; the irremovable, the undisinheritable sons of God.

Be pleased to receive this note at parting, that there is *macula alba*, a spot, and yet white, as well as a red spot: a whiteness, that is an indication of a leprosy[34], as well as a redness. Whole-pelagianism, to think nature alone sufficient; half-pelagianism, to think grace once received to be sufficient; super-pelagianism, to think our actions can bring God in debt to us, by merit, and supererogation, and catharism, imaginary purity, in canonizing ourselves, as present saints, and condemning all, that differ from us, as reprobates. All these are white spots, and have the colour of goodness; but are indications of leprosy. So is that that God threatens, *Decorticatio ficus, et albi rami*, that the fig-tree shall be barked, and the boughs thereof left white[35]: to be left white without bark, was an indication of a speedy withering. *Ostensa candescunt, et arescunt*, says St. Gregory of that place, the bough that lies open without bark looks white, but perishes: The good works that are done openly to please men have their reward, says Christ, that is, shall never have reward. To pretend to do good, and not mean it; to do things, good in themselves, but not to good ends; to go towards good ends, but not by good ways; to make the deceiving of men, thine end; or the praise of men, thine end: all this may have a whiteness, a colour of good: but all this, is a barking of the bough, and an indication of a mis-

[32] Psalm cvi. 22. [33] Rev. ii. 17. [34] Levit. xiii. [35] Joel i. 7.

chievous leprosy. There is no good whiteness, but a reflexion from Christ Jesus, in an humble acknowledgment that we have none of our own, and in a confident assurance, that in our worst estate we may be made partakers of his. We are all red earth. In Adam we would not, since Adam we could not, avoid sin, and the concomitants thereof, miseries; which we have called our west, our cloud, our darkness. But then we have a north that scatters these clouds, in the next word, *ad imaginem;* that we are made to another pattern, in another likeness, than our own. *Faciamus hominem;* so far are we gone, east, and west; which is half our compass, and all this day's voyage. For we are stuck upon the sand; and must stay another tide, and another gale for our north, and south.

SERMON CX.

PREACHED TO THE KING, AT THE COURT.

The Second Sermon on GENESIS i. 26.

And God said, Let us make man, in our image, after our likeness.

BY fair occasion from these words, we proposed to you the whole compass of man's voyage, from his launching forth in this world, to his anchoring in the next; from his hoising sail here, to his striking sail there. In which compass we designed to you his four quarters; first, his east, where he must begin, the fundamental knowledge of the Trinity, (for, that we found to be the specification, and distinctive character of a Christian) where, though that be so, we showed you also, why we were not called Trinitarians, but Christians: and we showed you, the advantage, that man hath, in laying hold upon God, in these several notions; that the prodigal son hath an indulgent Father; that the decayed father hath an abundant Son; that the dejected spirit hath a Spirit of comfort, to fly to in heaven. And, as we showed you from St. Paul, that it was an atheism to be no Christian, (without God, says he, as long as without Christ) so we lamented the slackness of Christians, that they did not seriously, and parti-

cularly, consider the persons of the Trinity, and especially the Holy Ghost, in their particular actions. And then we came to that consideration, whether this doctrine were established, or directly insinuated, in this plural word of our text, *Faciamus*, Let us, us make man: and we found that doctrine, to be here, and here first of any place in the Bible. And finding God to speak in the plural, we accepted (for a time) that interpretation, which some had made thereof; that God spake in the person of a Sovereign Prince; and therefore (as they do) in the plural, we. And thereby having established reverence to princes, we claimed in God's behalf the same reverence to him: that men would demean themselves here, when God is spoken to in prayer, as reverently, as when they speak to the king. But after this, we found God to speak here, not only as our king; but as our maker; as God himself; and God in council, *faciamus:* and we applied thereunto, the difference of our respect to a person of that honourable rank, when we came before him at the council table, and when we came to him at his own table: and thereby advanced the seriousness of this consideration, God in the Trinity. And farther we sailed not, with that our eastern wind. Our west we considered in the next word, *hominem;* that though we were made by the whole Trinity, yet the whole Trinity made us but men, and men, in this name of our text, Adam; and Adam is but earth, and that is our west, our declination, our sunset. We passed over the four names, by which man is ordinarily expressed in the Scriptures; and we found necessary misery in three of them; and possible, nay likely misery in the fourth, in the best name. We insisted upon the name of our text, Adam, earth; and had some use of these notes; first, that if I were but earth, God was pleased to be the potter; if I but a sheep, he a shepherd; if I but a cottage, he a builder. So he work upon me, let me be what he will. We noted that God made us earth, not air, not fire: that man hath bodily, and worldly duties to perform; and is not all spirit in this life. Devotion, is his soul; but he hath a body of discretion, and usefulness to invest in some calling. We noted too, that in being earth, we are equal. We tried that equality, first in the root, in Adam; there if any man will be nobler earth than I, he must have more original sin than

I: for that was all Adam's patrimony, all that he could give. And we tried this equality in another furnace, in the grave; where there is no means to distinguish royal from plebeian, nor Catholic from heretical dust. And lastly we noted, that this our earth, was red earth: and considered in what respect it was red, even in God's hands, but found that in the blood-redness of sin, God had no hand: but sin, and destruction for sin, was wholly from ourselves: which consideration, we ended with this, that there was *macula alba*, a white spot of leprosy, as well, as a red; and we found the over-valuation of our own purity, and the uncharitable condemnation of all that differ from us, to be that white spot. And so far we sailed, with that western wind. And are come to our third point in this our compass, our north.

In this point, the north, we place our first comfort. The north is not always the comfortablest clime: nor is the north always a type of happiness in the Scriptures. Many times God threatens storms from the north. But even in those northern storms, we consider that action, that they scatter, they dissipate those clouds, which were gathered, and so induce a serenity: and so, fair weather comes from the north[1]. And that is the use which we have of the north in this place. The consideration of our west, our low estate; that we are but earth, but red earth, dyed red by ourselves: and that imaginary white, which appears so to us, is but a white of leprosy. This west enwraps us in heavy clouds of murmuring, in this life; that we cannot live so freely as beasts do; and in clouds of desperation for the next life; that we cannot die so absolutely as beasts do, we die all our lives, and yet we live after our deaths. These are our clouds; and then the north shakes these clouds. The north wind driveth away the rain, says Solomon[2]. There is a north in our text, that drives all those tears from our eyes. Christ calls upon the north, as well as the south, to blow upon his garden[3], and to diffuse the perfumes thereof. Adversity, as well as prosperity, opens the bounty of God unto us; and oftentimes better. But that is not the benefit of the north in our present consideration. But this is it, that first our sun sets in the west. The eastern dignity, which

[1] Job xxxvii. 12. [2] Prov. xxv. 23. [3] Cant. iv. 16.

we received in our first creation, as we were the work of the whole Trinity, falls under a western cloud, that that Trinity made us but earth. And then blows our north, and scatters this cloud. That this earth hath a nobler form, than any other part or limb of the world. For, we are made by a fairer pattern, by a nobler image, by a higher likeness. *Faciamus;* though we make but a man, *Let us make him, in our image, after our likeness.*

The variety which the Holy Ghost uses here, in the pen of Moses, hath given occasion to divers, to raise divers observations, upon these words, which seem divers, image and likeness, as also in the variety of the phrase. For it is thus conceived, and laid, *in our image*, and then *after our likeness.* I know it is a good rule, that Damascen gives, *Parva, parva non sunt, ex quibus magna proveniunt:* Nothing is to be neglected as little, from which great things may arise. If the consequence may be great, the thing must not be thought little. No jod in the Scripture shall perish; therefore no jod is superfluous. If it were superfluous, it might perish. Words, and less particles than words, have busied the whole church. In the council of Ephesus, where bishops in a great number excommunicated bishops in a greater, bishop, against bishop, and patriarch, against patriarch; in which case, when both parties had made strong parties in court, and the emperor forbore to declare himself, on either side for a time, he was told, that he refused to assent to that, which six thousand bishops had agreed in: the strife was but for a word, whether the blessed Virgin might be called *Deipara*, the mother of God, for *Christipara*, the mother of Christ, (which Christ all agree to be God) Nestorius, and all his party agreed with Cyril, that she might be. In the council of Chalcedon, the difference was not so great, as for a word composed of syllables. It was but for a syllable, whether *ex*, or *in*. The heretics condemned then, confessed Christ, to be *ex duabus naturis*, to be composed of two natures, at first; but not to be *in duabus naturis*, not to consist of two natures after: and for that *in*, they were thrust out. In the council of Nice, it was not so much as a syllable made of letters. For it was but for one letter; whether *homoousion*, or *homousion*, was the issue. Where the question hath not been of divers words, nor syllables, nor letters, but only of the place of

words; what tempestuous differences have risen! How much *sola fides* and *fides sola*, changes the case! Nay where there hath been no quarrel for precedency, for transposing of words, or syllables, or letters; where there hath not been, so much as a letter in question; how much doth an accent vary a sense! An interrogation, or no interrogation will make it directly contrary. All Christian expositors read those words of Cain, My sin is greater than can be pardoned, positively; and so they are evident words of desperation. The Jews read them with an interrogation, Are my sins greater, than can be pardoned? And so they are words of compunction, and repentance. The prophet Micah says[4], that Bethlehem is a small place; the evangelist St. Matthew[5] says, no small place. An interrogation in Micah's mouth reconciles it; Art thou a small place? amounts to that, Thou art not. Sounds, voices, words must not be neglected. For, Christ's forerunner John Baptist qualified himself no otherwise: he was but a voice. And Christ himself is *Verbum;* the Word, is the name, even of the Son of God. No doubt but statesmen and magistrates find often the danger of having suffered small abuses to pass uncorrected. We that see state business but in the glass of story, and cannot be shut out of chronicles, see there, upon what little objects, the eye, and the jealousy of the state is oftentimes forced to bend itself. We know in whose times in Rome a man might not weep; he might not sigh; he might not look pale; he might not be sick; but it was informed against, as a discontent, as a murmuring against the present government, and an inclination to change. And truly many times upon Damascen's true ground, though not always well applied, *Parva non sunt parva*, Nothing may be thought little, where the consequence may prove great. In our own sphere, in the church, we are sure it is so. Great inconveniences grew upon small tolerations. Therefore in that business, which occasioned all that trouble, which we mentioned before, in the council of Ephesus, when St. Cyril writ to the clergy of his diocese about it; at first, he says, *Præstiterat abstinere*, it had been better, these questions had not been raised. But says he, *Si his nugis nos adoriantur*, if they vex us with these impertinences, these trifles; and yet these

[4] Micah v. 2. [5] Matt. ii. 6.

which were but trifles at first, came to occasion councils; and then to divide council, against council; and then to force the emperor to take away the power of both councils, and govern in council, by his vicar-general, a secular lord, sent from court. And therefore did some of the ancients, (particularly Philastrius) cry down some opinions for heresies, which were not matters of faith, but of philosophy; and even in philosophy truly held by them, who were condemned for heretics, and mistaken by their judges, that condemned them. Little things were called in question, lest great things should pass unquestioned. And some of these upon Damascen's true ground, (still true in the rule, but not always in the application) *Parva non sunt parva*, Nothing may be thought little, where the consequence may be great. Descend we from those great spheres, the state, and the church, into a lesser, that is, the conscience of particular men, and consider the danger of exposing those vines to little foxes[6]; of leaving small sins unconsidered, unrepented, uncorrected. In that glistering circle in the firmament, which we call the galaxy, the milky way, there is not one star of any of the six great magnitudes, which astronomers proceed upon, belonging to that circle. It is a glorious circle, and possesses a great part of heaven: and yet is all of so little stars, as have no name, no knowledge taken of them. So certainly are there many saints in heaven, that shine as stars; and yet are not of those great magnitudes, to have been patriarchs, or prophets, or apostles, or martyrs, or doctors, or virgins: but good and blessed souls, that have religiously performed the duties of inferior callings, and no more. And, as certainly are there many souls tormented in hell, that never sinned sin of any of the great magnitudes, idolatry, adultery, murder, or the like; but inconsiderately have slid, and insensibly continued in the practice, and habit of lesser sins. But *Parva non sunt parva*, Nothing may be thought little, where the consequence may prove great. When our Saviour said, that we shall give an account of every idle word, in the day of judgment; what great hills of little sands will oppress us then! And, if substances of sin were removed, yet what circumstances of sin would condemn us! If idle words have this weight, there can

[6] Cant. ii. 15. [7] Matt. xii. 36.

be no word thought idle, in the Scriptures. And therefore I blame not in any, I decline not in mine own practice, the making use of the variety, and copiousness of the Holy Ghost, who is ever abundant, and yet never superfluous in expressing his purpose, in change of words. And so no doubt we might do now, in observing a difference between these words in our text, *image*, and *likeness*; and between these two forms of expressing it, *in our image*, and *after our likeness*. This might be done: but that that must be done, will possess all our time; that is, to declare, (taking the two words for this time to be but a farther illustration of one another, image, and likeness, to our present purpose, to be all one) what this image, and this likeness imparts; and how this north scatters our former cloud, what our advantage is, that we are made to an image, to a pattern; and our obligation to set a pattern before us, in all our actions.

God appointed Moses to make all that he made according to a pattern. God himself made all that he made according to a pattern. God had deposited, and laid up in himself certain forms, patterns, ideas of everything that he made. He made nothing of which he had not preconceived the form, and predetermined in himself, I will make it thus. And when he had made anything, he saw it was good; good because it answered the pattern, the image; good, because it was like to that. And therefore, though of other creatures, God pronounced they were good, because they were presently like their pattern, that is, like that form, which was in him for them, yet of man, he forbore to say that he was good because his conformity to his pattern was to appear after in his subsequent actions. Now, as God made man after another pattern, and therefore we have a dignity above all, that we had another manner of creation, than the rest: so have we a comfort above all, that we have another manner of administration than the rest. God exercises another manner of Providence upon man, than upon other creatures. A sparrow falls not without God, says Christ[s]: yet no doubt God works otherwise in the fall of eminent persons, than in the fall of sparrows. For ye are of more value than many sparrows, says Christ there of every man; and some men single, are of more value than many men. God does

[s] Matt. x. 23.

not thank the ant for her industry, and good husbandry, in providing for herself. God does not reward the foxes, for concurring with Samson in his revenge[9]. God does not fee the lion, which was the executioner upon the prophet, which had disobeyed his commandment[10]: not those two she-bears, which slew the petulant children, who had calumniated and reproached Elisha[11]. God does not fee them before, nor thank them after, nor take knowledge of their service. But for those men, that served God's execution upon the idolators of the golden calf, it is pronounced in their behalf, that therein they consecrated themselves to God[12]; and for that service God made that tribe, the tribe of Levi his portion, his clergy, his consecrated tribe. So, *Quia fecisti hoc*, says God to Abraham, By myself I have sworn[13]; because thou hast done this thing, and hast not withheld thy son, thine only son: in blessing, I will bless thee; and in multiplying, I will multiply thee. So neither is God angry with the dog that turns to his vomit, nor with the sow, that after her washing wallows in the mire[14]. But of man in that case he says; It is impossible for those who were once enlightened, if they fall away, to renew them again by repentance[15]. The creatures live under his law; but a law imposed thus, this they shall do, this they must do. Man lives under another manner of law; this you shall do; that is, this you should do, this I would have you do: and *fac hoc*, do this, and you shall live; disobey, and you shall die. But yet, the choice is yours: choose ye this day life, or death. So that this is God's administration in the creature, that he hath imprinted in them an instinct, and so he hath something to preserve in them: in man his administration is this, that he hath imprinted in him a faculty of will, and election; and so hath something to reward in him. That instinct in the creature, God leaves to the natural working thereof in itself: but the free will of man God visits, and assists with his grace to do supernatural things. When the creature does an extraordinary action above the nature thereof, (as when Balaam's ass spake) the creature exercises no faculty, no will in itself; but God forced it to that it did. When man does anything conducing to supernatural ends; though the

[9] Judge xv. [10] 1 Kings xiii. 23. [11] 2 Kings ii. 25. [12] Exod. xxxii. 25. [13] Gen. xxii. 16. [14] 2 Peter ii. 22. [15] Heb. vi. 4.

work be God's, the will of man is not merely passive. The will of man is but God's agent; but still an agent it is: and an agent in another manner, than the tongue of the beast. For, the will considered, as a will, (and grace never destroys nature, nor, though it make a dead will a live will, or an ill will a good will, doth it make the will, no will) might refuse or omit that that it does. So that because we are created by another pattern, we are governed by another law, and another providence.

Go thou then the same way. If God wrought by a pattern, and writ by copy, and proceeded by a precedent, do thou so too. Never say, There is no church without error: therefore I will be bound by none; but frame a church of mine own, or be a church to myself. What greater injustice, than to propose no image, no pattern to thyself to imitate; and yet propose thyself for a pattern, for an image to be adored? Thou wilt have singular opinions, and singular ways differing from all other men; and yet all that are not of thy opinion must be heretics; and all reprobates, that go not thy ways. Propose good patterns to thyself; and thereby become a fit pattern for others. God, we see, was the first, that made images; and he was the first that forbade them. He made them for imitation; he forbade them in danger of adoration. For, *Qualis dementiæ est id colere, quod melius est*[16]! What a drowziness, what a laziness, what a cowardliness of the soul is it, to worship that, which does but represent a better thing than itself! Worship belongs to the best, know thou thy distance, and thy period, how far to go, and where to stop. Dishonour not God by an image in worshipping it; and yet benefit thyself by it, in following it. There is no more danger out of a picture, than out of a history, if thou intend no more in either, than example. Though thou have a west, a dark and a sad condition, that thou art but earth, a man of infirmities, and ill-counselled in thyself: yet thou hast herein a north, that scatters and dispels these clouds that God proposes to thee in his Scriptures, and otherwise; images, patterns of good and holy men to go by. But beyond this north this assistance of good examples of men; thou hast a south, a meridional height, by which thou seest thine image, thy pattern, to be no copy; no other man, but the

[16] Arnobius.

original itself, God himself: *Faciamus ad nostram, Let us make man in our image, after our likeness.*

Here we consider first, where this image is, and then what it does: first, in what part of man God hath imprinted this his image; and then what this image confers, and derives upon man; what it works in man. And, as when we seek God in his essence, we are advised to proceed by negatives, God is not mortal, not passible: so when we seek the image of God in man, we begin with a negative; this image is not in his body. Tertullian declined to think it was; nay Tertullian inclined others to think so. For he is the first, that is noted, to have been the author of that opinion, that God had a body. Yet St. Augustine excuses Tertullian from heresy: Because (says he) Tertullian might mean, that it was so sure, that there is a God; and that that God was a certain, though not a finite essence; that God was so far from being nothing, as that he had rather a body. Because it was possible to give a good interpretation of Tertullian, that charitable father St. Augustine, would excuse him of heresy. I would St. Augustine's charity might prevail with them, that pretend to be Augustinianissimi, and to adore him so much in the Roman church, not to cast the name of heresy upon every problem; nor the name of heretic, upon every inquirer of truth. St. Augustine would deliver Tertullian from heresy in a point concerning God, and they will condemn us of heresy, in every point that may be drawn to concern not the church, but the court of Rome; not their doctrine, but their profit. *Malo de misericordia Deo rationem reddere, quam de crudelitate*[17], I shall better answer God for my mildness, than for my severity. And, though anger towards a brother, or a *raca*, or a fool, will bear an action: yet he shall recover less against me at the bar, whom I have called weak, or misled, (as I must necessary call many in the Roman church) than he whom I have passionately and peremptorily called heretic. For I dare call an opinion heresy for the matter, a great while before I dare call the man that holds it an heretic. For that consists much in the manner. It must be matter of faith, before the matter be heresy. But there must be pertinacy after convenient instruction, before that man be an

[17] Chrysostom.

heretic. But how excusable soever Tertullian be herein in St. Augustine's charity: there was a whole sect of heretics, one hundred years after Tertullian, the Audiani, who over literally taking those places of Scripture, where God is said to have hands, and feet, and eyes, and ears, believed God to have a body like ours; and accordingly interpreted this text: that in that image, and that likeness, a bodily likeness, consisted this image of God in man. And yet even these men, these Audians, Epiphanius, who first takes knowledge of them, calls but schismatics, not heretics: so loath is charity to say the worst of any. Yet we must remember them of the Roman persuasion, that they come too near giving God a body in their pictures of God the Father. And they bring the body of God, that body which God the Son hath assumed, the body of Christ too near, in their transubstantiation: not too near our faith, (for so it cannot be brought too near; so, it is as really there as we are there) too near to our sense: not too near in the *ubi;* for so it is there: there, that is, in that place to which the sacrament extends itself. For the sacrament extends as well to heaven, from whence it fetches grace, as to the table, from whence it delivers bread and wine: but too near in *modo*. For it comes not thither that way. We must necessarily complain, that they make religion too bodily a thing. Our Saviour Christ corrected Mary Magdalen's zeal[16], where she flew to him, in a personal devotion; and he said, Touch me not: for I am not yet ascended to my Father. Fix your meditations upon Christ Jesus so, as he is now at the right hand of his Father in heaven, and entangle not yourselves so with controversies about his body, as to lose real charity, for imaginary zeal; nor enlarge yourselves so far in the pictures and images of his body, as to worship them, more than him. As Damascen says of God, that he is *super-principale principium*, a beginning, before any beginning we can conceive; and *præ-æterna æternitas*, an eternity infinitely elder than any eternity we can imagine: so he is *super-spiritualis spiritus*, such a super-spirit, as that the soul of man, and the substance of angels is but a body, compared to this spirit. God hath no body, though Tertullian disputed it; though the Audians preached it: though the papists paint it.

[16] John xx. 17.

And therefore this image of God is not in the body of man, that way.

Nor that way neither, which some others have assigned, that God, who hath no body as God, yet in the creation did assume that form, which man hath now, and so made man in his image, that is, in that form, which he had then assumed. Some of the ancients thought so; and some other men of great estimation in the Roman church have thought so too; in particular, Oleaster, a great officer in the inquisition of Spain. But great inquirers into other men, are easy neglecters of themselves. The image of God is not in man's body this way. Nor that third way, which others have imagined; that is, that when God said, *Let us make man after our likeness*, God had repect to that form, which in the fulness of time, his Son was to take upon him, upon earth. Let us make him now, (says God at first) like that which I intend hereafter, my Son shall be. For, though this were spoken before the fall of man, and so before any occasion of decreeing the sending of Christ: yet in the School a great part of great men adhered to that opinion, that God from all eternity had a purpose that his Son should become man in this world, though Adam had not fallen: *Non ut Medicus, sed ut Dominus ad nobilitandum genus humanum*, say they: Though Christ had not come as a Redeemer, if man had not needed him by sin, but had kept his first state; yet as a prince that desired to heap honour upon him whom he loves, to do man an honour, by his assuming that nature, Christ, say they, should have come, and to that image, that form, which he was to take then was man made in this text, say these imaginers. But alas! how much better were wit, and learning bestowed to prove to the Gentiles, that a Christ must come; (that they believe not) to prove to the Jews, that the Christ is come; (that they believe not) to prove to our own consciences, that the same Christ may come again this minute to judgment, (we live as though we believed not that) than to have filled the world, and torn the church, with frivolous disputations, whether Christ should have come, if Adam had not fallen! Woe unto fomenters of frivolous disputations. None of these ways, not because God hath a body; not because God assumed a body, not because it was intended, that Christ should be born,

before it was intended, that man should be made, is this image of God in the body of man. Nor hath it in any other relation, respect to the body, but as we say in the School, *Arguitivè*, and *significativè;* that because God hath given man a body of a nobler form, than any other creature; we infer, and argue, and conclude from thence, that God is otherwise represented in man, than in any other creature. So far is this image of God in the body, that as you see some pictures, to which the very tables are jewels; some watches, to which the very cases are jewels, and therefore they have outward cases too; and so the picture, and the watch is in that outward case, of what meaner stuff soever that be: so is this image in this body as in an outward case; so, as that you may not injure, nor enfeeble this body, neither by sinful intemperance and licentiousness, nor by inordinate fastings or other disciplines of imaginary merits, while the body is alive; (for the image of God is in it) nor to defraud thy body of decent burial, and due solemnities after death; for the image of God is to return to it. But yet the body is but the out-case, and God looks not for the gilding, or enamelling, or painting of that: but requires the labour, and cost therein to be bestowed upon the tablet itself, in which this image is immediately, that is, the soul. And that is truly the *ubi*, the place where this image is: and there remains only now, the operation thereof, how this image of God in the soul of man works.

The sphere then of this intelligence, the gallery for this picture, the arch for this statue, the table, and frame and shrine for this image of God, is properly, immediately the soul of man. Not immediately so, as that the soul of man is a part of the essence of God: for so essentially, Christ only is the image of God. St. Augustine at first thought so: *Putabam te Deus, corpus lucidum, et me frustum de illo corpore;* I took thee, O God, (says that father) to be a globe of fire, and my soul to be a spark of that fire, thee to be a body of light, and my soul to be a beam of that light. But St. Augustine does not only retract that in himself, but dispute against it, in the Manichees. But this image is in our soul, as our soul is the wax, and this image the seal. The comparison is St. Cyril's, and he adds well, that no seal but that, which printed the wax at first, can fit that wax, and fill that impression after. No image, but the image of God, can fit our

soul. Every other seal is too narrow, too shallow for it. The magistrate is sealed with the lion; the wolf will not fit that seal: the magistrate hath a power in his hands, but not oppression. Princes are sealed with the crown; the mitre will not fit that seal. Powerfully, and graciously they protect the church, and are supreme heads of the church; but they minister not the sacraments of the church. They give preferments; but they give not the capacity of preferment. They give order who shall have; but they give not orders, by which they are enabled to have, that have. Men of inferior and laborious callings in the world are sealed with the cross; a rose, or a bunch of grapes will not answer that seal. Ease, and plenty in age, must not be looked for without crosses and labour and industry in youth. All men, prince, and people; clergy, and magistrate, are sealed with the image of God, with the profession of a conformity to him: and worldly seals will not answer that, nor fill up that seal. We should wonder to see a mother in the midst of many sweet children passing her time in making babies and puppets for her own delight. We should wonder to see a man, whose chambers and galleries were full of curious masterpieces, thrust in a village fair to look upon sixpenny pictures, and three-farthing prints. We have all the image of God at home, and we all make babies, fancies of honour, in our ambitions. The masterpiece is our own, in our own bosom; and we thrust in country fairs, that is, we endure the distempers of any unseasonable weather, in night journeys and watchings: we endure the oppositions, and scorns and triumphs of a rival, and competitor, that seeks with us, and shares with us: we endure the guiltiness, and reproach of having deceived the trust, which a confident friend reposes in us, and solicit his wife, or daughter: we endure the decay of fortune, of body, of soul, of honour, to possess lower pictures; pictures that are not originals, not made by that hand of God, Nature; but artificial beauties. And for that body, we give a soul, and for that drug, which might have been bought, where they bought it, for a shilling, we give an estate. The image of God is more worth than all substances; and we give it, for colours, for dreams, for shadows.

But the better to prevent the loss, let us consider the having of this image: in what respect, in what operation, this image is

in our soul. For, whether this image, be in those faculties, which we have in nature; or in those qualifications, which we may have in grace; or in those super-illustrations, which the blessed shall have in glory; hath exercised the contemplation of many. Properly this image is in nature; in the natural reason, and other faculties of the immortal soul of man. For, thereupon does St. Bernard say, *Imago Dei uri potest in Gehenna, non exuri:* Till the soul be burnt to ashes, to nothing, (which cannot be done no not in hell) the image of God cannot be burnt out of that soul. For it is radically, primarily, in the very soul itself. And whether that soul be infused into the elect, or into the reprobate, that image is in that soul, and as far, as he hath a soul by nature, he hath the image of God by nature in it. But then the seal is deeper cut, or harder pressed, or better preserved in some, than in others; and in some other considerations, than merely natural. Therefore we may consider man who was made here to the image of God; and of God, in three persons, to have been made so, in God's intendment, three ways: man had this image in nature, and does deface it; he hath it also in grace here, and so does refresh it; and he shall have it in glory hereafter, and that shall fix it, establish it. And in every of these three, in this trinity in man, nature, grace, and glory, man hath not only the image of God, but the image of all the persons of the Trinity, in every of the three capacities. He hath the image of the Father, the image of the Son, the image of the Holy Ghost in nature; and all these also in grace; and all in glory too. How all these are in all, I cannot hope to handle particularly; not though I were upon the first grain of our sand, upon the first dram of your patience, upon the first flash of my strength. But a clear repeating of these many branches, that these things are thus, that all the persons of the heavenly Trinity, are (in their image) in every branch of this human trinity, in man, may, at least must suffice.

In nature then, man, that is, the soul of man hath this image, of God, of God considered in his unity, entirely, altogether, in this, that this soul is made of nothing, proceeds of nothing. All other creatures are made of that pre-existent matter, which God had made before, so were our bodies too; but our souls of

nothing. Now, not to be made at all, is to be God himself: only God himself was never made. But to be made of nothing; to have no other parent but God, no other element but the breath of God, no other instrument but the purpose of God, this is to be the image of God. For this is nearest to God himself, who was never made at all, to be made of nothing. And then man, (considered in nature) is otherwise the nearest representation of God too. For the steps, which we consider are four; first, *esse*, being; for some things have only a being, and no life, as stones: secondly, *vivere*, living; for some things have life, and no sense; as plants: and then, thirdly, *sentire*, sense; for some things have sense, and no understanding. Which understanding and reason, man hath with his being, and life, and sense; and so is in a nearer station to God, than any other creature, and a livelier image of him, who is the root of being, than all they, because man only hath all the declarations of beings. Nay if we consider God's eternity, the soul of man hath such an image of that, as that though man had a beginning, which the original, the eternal God himself had not; yet man shall no more have an end, than the original, the eternal God himself shall have. And this image of eternity, this past meridian, this afternoon eternity, that is, this perpetuity and after-everlastingness is in man merely as a natural man, without any consideration of grace. For the reprobate can no more die, that is, come to nothing, than the elect. It is but of the natural man, that Theodoret says, a king built a city, and erected his statue in the midst of the city; that is, God made man, and imprinted his image in his soul. How will this king take it, (says that father) to have his statue thrown down? Every man does so, if he do not exalt his natural faculties; if he do not hearken to the law written in his heart; if he do not as much as Plato, or as Socrates in the ways of virtuous actions, he throws down the statue of this king; he defaces the image of God. How would this king take it (says he) if any other statue, especially the statue of his enemy, should be set up in this place? Every man does so too, that embraces false opinions in matter of doctrine, or false appearances of happiness in matter of conversation. For these a natural man may avoid in many cases, without that addition of grace, which is offered to

us as Christians. That comparison of other creatures to man, which is intimated in Job [19], is intended but of the natural man. There speaking of behemoth, that is, of the greatest of creatures, he says, in our translation, that he is the chief of the ways of God: St. Hierome hath it, *principium;* and others before him, *initium viarum Dei:* that when God went that progress over all the world, in the creation thereof, he did but begin, he did but set out at behemoth, at the best of all such creatures; he, all they were but *initium viarum*, the beginning of the ways of God. But *finis viarum*, the end of his journey, and the eve, the vespers of his Sabbath was the making of man, even of the natural man. Behemoth, and the other creatures were *vestigia*, (says the School) in them we may see, where God hath gone, for all being is from God, and so everything that hath a being hath *filiationem vestigii*, a testimony of God's having passed that way, and called in there. But man hath *filiationem imaginis*, an expression of his image; and does the office of an image or picture, to bring him, whom it represents, the more lively to our memory. God's abridgment of the whole world was man. Re-abridge man into his least volume, *in pura naturalia*, as he is but mere man, and so he hath the image of God in his soul.

He hath it, as God is considered in his unity, (for as God is, so the soul of man is, indivisibly, impartibly one, entire) and he hath it also, as God is notified to us in a Trinity. For as there are three persons in the essence of God: so there are three faculties in the soul of man. The attributes, and some kind of specification of the persons of the Trinity are, power to the Father, wisdom to the Son, and goodness to the Holy Ghost. And the three faculties of the soul have the images of these three. The understanding is the image of the Father, that is, power. For no man can exercise power, no man can govern well without understanding the natures and dispositions of them whom he governs. And therefore in this consists the power, which man hath over the creature, that man understands the nature of every creature, for so Adam did, when he named every creature according to the nature thereof. And by this advantage of our understanding them, and comprehending them, we master them, and

[19] Job xl. 19.

so *Obliviscuntur quod nata sunt*, says St. Ambrose; the lion, the bear, the elephant have forgot what they were born to. *Induuntur quod jubentur;* They invest and put on such a disposition, and such a nature, as we enjoin them, and appoint to them. *Serviunt ut famuli;* (as that father pursues it elegantly) and *verberantur, ut timidi:* they wait upon us as servants; who, if they understood us as well, as we understand them, might be our masters: and they receive correction from us, as though they were afraid of us; when, if they understood us, they would know, that we were not able to stand in the teeth of the lion, in the horn of the bull, in the heels of the horse. And *adjuvantur ut infirmi;* they counterfeit a weakness, that they might be beholden to us for help: and they are content to thank us, if we afford them any rest, or any food; who, if they understood us, as well, as we do them, might tear our meat out of our throats; nay tear out our throats for their meat.

So then in this first natural faculty of the soul, the understanding, stands the image of the first person, the Father, power: and in the second faculty which is the will, is the image, the attribute of the second person the Son, which is wisdom: for wisdom is not so much in knowing, in understanding, as in electing, in choosing, in assenting. No man needs go out of himself, nor beyond his own legend, and the history of his own actions for examples of that, that many times we know better, and choose ill ways. Wisdom is in choosing, in assenting. And then, in the third faculty of the soul, the memory, is the image of the third person, the Holy Ghost, that is, goodness. For to remember, to recollect our former understanding, and our former assenting, so far as to do them, to crown them with action, that is true goodness. The office, that Christ assigns to the Holy Ghost, and the goodness, which he promises in his behalf is this, that he shall bring former things to our remembrance[20]. The wise man places all goodness in this faculty, the memory, properly nothing can fall into the memory, but that which is past, and yet he says, Whatsoever thou takest in hand, remember the end, and thou shalt never do amiss[21]. The end cannot be yet come, and yet we are bid to remember that. *Visus per omnes sensus recurrit*, says

[20] Job xiv. 20.

[21] Eccles. vii. 36.

St. Augustine. As all senses are called sight, in the Scriptures, (for there is *gustate Dominum*, and *audite*, and *palpate;* taste the Lord, and hear the Lord, and feel the Lord, and still the *videte*, is added, taste, and see the Lord) so all goodness is in remembering all goodness, (which is the image of the Holy Ghost) is in bringing our understanding and our assenting into action. Certainly beloved, if a man were like the king but in countenance, and in proportion, he himself would think somewhat better of himself, and others would be the less apt to put scorns, or injuries upon him, than if he had a vulgar, and coarse aspect. With those, who have the image of the king's power, (the magistrate) the image of his wisdom, (the counsel) the image of his goodness, (the clergy) it should be so too. There is a respect due to the image of the king in all that have it, Now, in all these respects man, the mere natural man, hath the image of the King of kings. And therefore respect that image in thyself, and exalt thy natural faculties. Emulate those men, and be ashamed to be outgone by those men, who had no light but nature. Make thine understanding, and thy will, and thy memory (though but natural faculties) serviceable to thy God; and auxiliary and subsidiary for thy salvation. For, though they be not naturally instruments of grace; yet naturally they are susceptible of grace, and have so much in their nature, as that by grace they may be made instruments of grace: which no faculty in any creature, but man, can be. And do not think that because a natural man cannot do all, therefore he hath nothing to do for himself.

This then is the image of God in man, the first way, in nature; and most literally this is the intention of the text. Man was this image thus; and the room furnished with this image was paradise. But there is a better room than that paradise for the second image, (the image of God in man by grace) that is, the Christian church. For though for the most part this text be understood, *de naturalibus*, of our natural faculties: yet Origen, and not only such allegorical expositors, but St. Basil, and Nyssen and Ambrose, and others, who are literal enough, assign this image of God, to consist in the gift of God's grace, exhibited to us here in the church. A Christian then in that second capacity, as a Christian, and not only as a man, hath this image of God;

of God first considered entirely. And those expressions of this impression, those representations of this image of God, in a Christian by grace, which the apostles have exhibited to us; that we are the sons of God; the seed of God; the offspring of God; and partakers of the Divine nature, (which are high and glorious exaltations) are enlarged, and exalted by Damascen to a further height, when he says[22]; *Sicut Deus homo, ita ego Deus;* as God is man, so I am God, says Damascen. I, taken in the whole mankind, (for, so Damascen takes it out of Nazianzen; and he says, *Sicut verbum caro, ita caro verbum*, as God was made man, man may become God) but especially I; I, as I am wrought upon by grace, in Christ Jesus. So a Christian is made the image of God entirely. To which expression St. Cyril also comes near, when he calls a Christian *Deiformem hominem*, man in the form of God; which is a mysterious, and a blessed metamorphosis, and transfiguration: that, whereas it was the greatest trespass, of the greatest trespasser in the world, the devil, to say *Similis ero Altissimo*, I will be like the Highest[23]: it would be as great a trespass in me, not to be like the Highest, not to conform myself to God, by the use of his grace, in the Christian church. And whereas the humiliation of my Saviour is in all things to be imitated by me: yet herein I am bound to depart, from his humiliation; that whereas he being in the form of God, took the form of a servant; I being in the form of a servant, may, nay must take upon me the form of God[24], in being *Deiformis homo*, a man made in Christ, the image of God. So have I the image of God entirely, in his unity, because I profess that faith, which is but one faith[25]; and under the seal of that baptism, which is but one baptism. And then, as of this one God; so I have also the image of the several persons of the Trinity, in this capacity, as I am a Christian, more than in my natural faculties.

The attributes of the first person, the Father, is power, and none but a Christian hath power over those great tyrants of the world, sin, Satan, death, and hell. For thus my power accrues and grows unto me. First, *Possum judicare*, I have a power to judge[26], a judiciary, a discretive power; a power to discern

[22] Orat. de Assumpt. Mariæ. [23] Isaiah xiv. 14. [24] Phil. ii. 5.
[25] Ephes. iv. 5. [26] 1 Cor. vi. 5.

between a natural accident, and a judgment of God, and will never call a judgment, an accident; and between an ordinary occasion of conversation and a temptation of Satan. *Possum judicare*, and then *possum resistere*[27], which is another act of power. When I find it to be a temptation, I am able to resist it: and *possum stare*, (which is another) I am able, not only to withstand, but to stand out this battle of temptations to the end; and then *possum capere*, that which Christ proposes for a trial of his disciples, let him, that is able to receive it, receive it[28], I shall have power to receive the gift of continency, against all temptations of that kind. Bring it to the highest act of power, that with which Christ tried his strongest apostles, *Possum bibere calicem*[29], I shall be able to drink of Christ's cup; even to drink his blood, and be the more innocent for that, and to pour out my blood, and be the stronger for that. *In Christo omnia possum*[30], there is the fullness of power, in Christ I can do all things, I can want, or I can abound, I can live, or I can die. And yet there is an extension of power, beyond all this, in this *Non possum peccare*, being born of God in Christ, I cannot sin[31]. This that seems to have a name of impotence, *non possum*, I cannot, is the fullest omnipotence of all, I cannot sin; not sin to death; not sin with a desire to sin; not sin, with a delight in sin; but that temptation, that overthrows another, I can resist, or that sin, which being done, casts another into desperation, I can repent. And so I have the image of the first person, the Father, in power.

The image of the second person, whose attribute is wisdom, I have in this, that wisdom being the knowledge of this world, and the next, I embrace nothing in this world, but as it leads me to the next. For, thus my wisdom, my knowledge grows. First, *Scio cui credidi*[32], I know whom I have believed in: I have not mislaid my foundation; my foundation is Christ; and then *Scio non moriturum;* my foundation cannot sink, I know that Christ being raised from the dead, dies no more[33]; again *Scio quod desideret spiritus*[34], I know what my spirit, enlightened by the

[27] Ephes. vi. 13. [28] Matt. xix. 12. [29] John xx. 22.
[30] Phil. iv. 13. [31] 1 John iii. 9. [32] 2 Tim. i. 12.
[33] Rom. vi. 9. [34] Rom. viii. 27.

spirit of God, desires; I am not transported with allusions, and singularities of private spirits. And as in the attribute of power, we found an omnipotence in a Christian, so in this, there is an omniscience, *Scimus, quia omnem scientiam habemus*[35]; there is all together; we know that we have all knowledge, for all St. Paul's universal knowledge was but this, *Jesum crucifixum*[36], I determine not to know anything, save Jesus Christ, and him crucified; and then, the way by which he would proceed, and take degrees in this wisdom, was *stultitia prædicandi*[37], the way that God had ordained, when the world by wisdom knew not God, it pleased God by the foolishnesss of preaching to save them that believe. These then are the steps of Christian wisdom, my foundation is Christ, of Christ I inquire no more, but fundamental doctrines, him crucified, and this I apply to myself, by his ordinance of preaching. And in this wisdom, I have the image of the second person.

And then, of the third also in this, that his attribute being goodness, I, as a true Christian, call nothing good, that conduces not to the glory of God in Christ Jesus, nor anything ill, that draws me not from him. Thus I have an express image of his goodness, that *omnia co-operantur in bonum*[38], all things work together for my good, if I love God. I shall thank my fever, bless my poverty, praise my oppressor, nay thank, and bless, and praise, even some sin of mine, which by the consequences of that sin, which may be shame, or loss, or weakness, may bring me to a happy sense of all my former sins; and shall find it to have been a good fever, a good poverty, a good oppression, yea a good sin. *Vertit in bonum*, says Joseph to his brethren[39], you thought evil, but God meant it unto good; and I shall have the benefit of my sin, according to his transmutation, that is, though I meant ill, in that sin, I shall have the good, that God meant in it. There is no evil in the city, but the Lord does it[40]; but, if the Lord do it, it can be evil to me. I believe that I shall see *bona Dei*, the goodness of the Lord, in the land of the living[41], that is in heaven; but David speaks also of *signum in bonum*, show me a token of good, and God will show me a present token of future

[35] 1 Cor. viii. 1. [36] 1 Cor. ii. 2. [37] 1 Cor. i. 21. [38] Rom. viii. 28.
[39] Gen. l. 20. [40] Amos. iii. 6. [41] Psalm xxvii. 13.

good, an inward infallibility, that this very calamity shall be beneficial, and advantageous unto me. And so, as in nature I have the image of God, in my whole soul, and of all the three persons, in the three faculties thereof, the understanding, the will, and the memory, so in grace, in the Christian church, I have the same images, of the power of the Father, of the wisdom of the Son, of the goodness of the Holy Ghost, in my Christian profession: and all this we shall have in a better place, than paradise, where we considered it in nature, and a better place than the church, as it is militant, where we considered it in grace, that is, in the kingdom of heaven, where we consider this image in glory; which is our last word.

There we shall have this image of God in perfection; for, if Origen could lodge such a conceit, that in heaven, at last, all things should ebb back into God, as all things flowed from him, at first, and so there should be no other essence but God, all should be God even the devil himself, how much more may we conceive an inexpressible association, (that is too far off) an assimilation, (that is not near enough) an identification, (the School would venture to say so) with God in that state of glory. Where, as the sun by shining upon the moon, makes the moon a planet, a star, as well, as itself, which otherwise would be but the thickest, and darkest part of that sphere, so those beams of glory which shall issue from my God, and fall upon me, shall make me, (otherwise a clod of earth, and worse, a dark soul, a spirit of darkness) an angel of light, a star of glory, a something, that I cannot name now, not imagine now, nor to-morrow, nor next year, but, even in that particular, I shall be like God, that as he, that asked a day to give a definition of God, the next day asked a week, and then a month, and then a year, so undeterminable would my imaginations be, if I should go about to think now, what I shall be there: I shall be so like God, as that the devil himself, shall not know me from God, so far, as to find any more place, to fasten a temptation upon me, than upon God, nor to conceive any more hope of my falling from that kingdom, than of God's being driven out of it; for, though I shall not be immortal, as God, yet I shall be immortal as God. And there is my image of God; of God considered altogether, and in his unity, in the state of glory.

I shall have also then, the image of all the three persons of the Trinity. Power is the Father's; and a greater power, than he exercises here, I shall have there: here he overcomes enemies; but yet here he hath enemies; there, there are none; here they cannot prevail, there they shall not be. So wisdom is the image of the Son; and there I shall have better wisdom, than spiritual wisdom itself is here: for, here our best wisdom is, but to go towards our end, there it is to rest in our end; here it is to seek to be glorified by God, there it is, that God may be everlastingly glorified by me. The image of the Holy Ghost is goodness, here our goodness is mixt with some ill; faith mixt with scruples and good works mixt with a love of praise, and hope of better, mixt with fear of worse. There I shall have sincere goodness, goodness impermixt, intemerate, and indeterminate goodness; so good a place, as no ill accident shall annoy it; so good company, as no impertinent, no importune person shall disorder it; so full a goodness, as no evil of sin, no evil of punishment for former sins, can enter; so good a God, as shall no more keep us in fear of his anger, nor in need of his mercy, but shall fill us first, and establish us in that fulness in the same instant; and give us a satiety, that we can wish no more, and an infallibility, that we can lose none of that, and both at once. Where, as the Cabalists express our nearness to God, in that state, in that note, that the name of man, and the name of God, Adam, and Jehovah, in their numeral letters, are alike, and equal, so I would have leave, to express that inexpressible state, so far, as to say, that if there can be other worlds imagined besides this, that is under our moon, and if there could be other gods imagined of those worlds, besides this God, to whose image we are thus made, in nature, in grace, in glory; I had rather be one of these saints in this heaven, than of those gods in those other worlds; I shall be like the angels in a glorified soul, and the angels shall not be like me in a glorified body. The holy nobleness, and the religious ambition, that I would imprint in you, for attaining of this glory, makes me dismiss you with this note, for the fear of missing that glory; that as we have taken just occasion, to magnify the goodness of God, towards us, in that he speaks plurally, *Faciamus*, Let us, all us do this, and so pours out the blessings of the whole Trinity

upon us, in this image of himself, in every person of the three, and in all these three ways, which we have considered: so when the anger of God is justly kindled against us, God collects himself, summons himself, assembles himself, musters himself, and threatens plurally too: for, of those four places in Scripture, in which only (as we noted before) God speaks of himself in a royal plural, God speaks in anger, and in a preparation to destruction, in one of those four, entirely; as entirely, he speaks of mercy, but in one of them, in this text; here he says, merely out of mercy, *Faciamus*, Let us, us, all us, make man, and in the same plurality, the same universality, he says after, *Descendamus et confundamus*[42], Let us, us, all us, go down to them, and confound them, as merely out of indignation, and anger, as here out of mercy. And in the other two places where God speaks plurally, he speaks not merely in mercy, nor merely in justice in neither; but in both he mingles both. So that God carries himself so equally herein, as that no soul, no church, no state, may any more promise itself patience in God, if it provoke him, than suspect anger in God, if we conform ourselves to him. For, from them, that set themselves against him, God shall withdraw his image, in all the persons, and all the attributes; the Father shall withdraw his power, and we shall be enfeebled in our forces, the Son his wisdom, and we shall be infatuated in our counsels, the Holy Ghost his goodness, and we shall be corrupted in our manners, and corrupted in our religion, and be a prey to temporal, and spiritual enemies, and change the image of God into the image of the beast: and as God loves nothing more than the image of himself, in his Son, and than the image of his Son Christ Jesus, in us, so he hates nothing more than the image of autichrist, in them, in whom he had imprinted his Son's image, that is, declinations towards antichrist, or concurrences with antichrist in them, who were born, and baptized, and catechized, and blessed in that profession of his truth. That God who hath hitherto delivered us from all cause, or colour of jealousies, or suspicions thereof, in them, whom he hath placed over us, to conform us to his image, in a holy life, that sins continued, and multiplied by us against him, do not so provoke him against us, that those two

[42] Gen. ii. 7.

great helps, the assiduity of preaching, and the personal, and exemplary piety and constancy in our princes, be not by our sins made unprofitable to us. For that is the height of God's malediction upon a nation, when the assiduity of preaching, and the example of a religious prince, does them no good, but aggravates their fault.

SERMON CXI.

PREACHED TO THE COUNTESS OF BEDFORD, THEN AT HARRINGTON HOUSE, JAN. 7, 1620.

JOB XXX. 15.

Lo, though he slay me, yet will I trust in him.

THE name, by which God notified himself, to all the world, at first, was, *Qui sum, I am;* this was his style, in the commission, that he gave to Moses to Pharaoh; *say, That he whose name is, I am, hath sent thee*[1], for there, God would have made it known, that all essence, all being, all things, that fall out, in any time, past, or present, or future, had their dependence upon him, their derivation from him, their subsistence in him. But then, when God contracts himself into a narrower consideration, not to be considered as God, which implies the whole Trinity, but as Christ, which is only the second person, and when he does not so much notify himself to the whole world, as to the Christian church, then he contracts his name too, from that spacious and extensive *Qui sum, I am,* which includes all time, to Alpha and Omega, first and last, which are pieces of time, as we see, in several places of the Revelation, he styles himself: when God speaks to the whole world, his name is, *Qui sum, I am,* that all the world may confess, that all that is, is nothing, but with relation to him; when he speaks to a Christian, his name is Alpha and Omega, first and last, that a Christian may, in the very name of God, fix

[1] Exod. iii. 14.

his thoughts upon his beginning, and upon his end, and ever remember, that as a few years since, in his cradle, he had no sense of that honour, those riches, those pleasures, which possess his time now, so, God knows how few days hence, in his grave, he shall have no sense, no memory of them. Our whole life is but a parenthesis, our receiving of our soul, and delivering it back again, makes up the perfect sentence; Christ is Alpha and Omega, and our Alpha and Omega is all we are to consider.

Now, for all the letters in this alphabet of our life, that is, for all the various accidents in the course thereof, we cannot study a better book, than the person of Job. His first letter, his alpha, we know not, we know not his birth; his last letter, his omega, we know not, we know not his death; but all his other letters, his children, and his riches, we read over and over again, how he had them, how he lost them, and how he recovered them. By which though it appear that those temporal things do also belong to the care and provision of a godly man, yet it appears too, that neither his first care, nor his last care appertains to the things of this world, but that there is a *primum quærite*, something to be sought for before, the kingdom of God; and there is a *memorare novissima*, something to be thought on after, the joys of heaven; and then, *Cætera adjicientur*, says Christ, all other cares are allowable by way of accessary, but not as principal. And therefore, though this history of Job, may seem to spend itself, upon the relation of Job's temporal passages, of his wealth, and poverty, of his sickness, and recovery, yet, if we consider the alpha and omega of the book itself, the first beginning, and the latter end thereof, we shall see in both places, a care of the Holy Ghost, to show us first Job's righteousness, and then his riches, first his goodness, and then his goods; in both places, there is a catechism, a confession of his faith before, and then an inventory, and catalogue of his wealth; for, in the first place, it is said, *He was an upright and just man*, and *feared God*, and *eschewed evil*, and then, his children, and his substance follow; and in the last place, it is said, *That Job was accepted by God, and that he prayed for those friends, which had vexed him*, and then it is, that his *former substance was doubled* unto him.

This world then is but an occasional world, a world only to be

used; and that but so, as though we used it not: the next world is the world to be enjoyed, and that so, as that we may joy in nothing by the way, but as it directs and conduces to that end; nay, though we have no joy at all, though God deny us all conveniences here, *etiamsi occiderit*, though he end a weary life, with a painful death, as there is no other hope, but in him, so there needs no other, for that alone is both abundant, and infallible in itself.

Now, as no history is more various, than Job's fortune, so is no phrase, no style, more ambiguous, than that in which Job's history is written; very many words so expressed, very many phrases so conceived, as that they admit a diverse, a contrary sense; for such an ambiguity in a single word, there is an example in the beginning, in Job's wife; we know not (from the word itself) whether it be *benedicas*, or *maledicas*, whether she said Bless God, and die, or, Curse God: and for such an ambiguity, in an entire sentence, the words of this text are a pregnant, and evident example, for they may be directly, and properly thus rendered out of the Hebrew, *Behold he will kill me, I will not hope;* and this seems to differ much from our reading, *Behold, though he kill me, yet will I trust in him.* And therefore to make up that sense, which our translation hath, (which is truly the true sense of the place) we must first make this paraphrase, *Behold he will kill me*, I make account he will kill me, I look not for life at his hands, his will be done upon me for that; and then, the rest of the sentence (*I will not hope*) (as we read it in the Hebrew,) must be supplied, or rectified rather, with an interrogation, which that language wants, and the translators used to add it, where they see the sense require it: and so reading it with an interrogation, the original, and our translation will constitute one and the same thing; it will be all one sense to say, with the original, *Behold he will kill me*, (that is, let him kill me) *yet shall not I hope in him?* and to say with our translation, *Behold though he kill me, yet will I hope in him:* and this sense of the words, both the Chaldee paraphrase, and all translations (excepting only the Septuagint) do unanimously establish.

So then, the sense of the words being thus fixed, we shall not distract your understandings, or load your memories, with more

than two parts: those, for your ease, and to make the better impression, we will call *propositum*, and *præpositum*; first, the purpose, the resolution of a godly man, which is, to rely upon God; and then the consideration, the inducement, the debatement of this beforehand, that no danger can present itself, which he had not thought of before, he hath carried his thoughts to the last period, he hath stirred the potion to the last scruple of rhubarb, and wormwood, which is in it, he hath digested the worst, he hath considered death itself, and therefore his resolution stands unshaked, *Etiam occiderit, Though he die for it, yet he will trust in God.*

In the first then, the resolution, the purpose itself, we shall consider, *quem*, and *quid*; the person, and the affection: to whom Job will bear so great, and so reverent a respect; and then, what this respect is, *I will trust in him.* I would not stay you, upon the first branch, upon the person, as upon a particular consideration (though even that, the person upon whom, in all cases, we are to rely, be entertainment sufficient for the meditation of our whole life) but that there arises an useful observation, out of that name, by which Job delivers that person, to us, in this place: Job says, *Though he kill me, yet he will trust in him;* but he tells us not in this verse, who this he is. And though we know, by the frame, and context, that this is God, yet we must have recourse to the third verse, to see, in what apprehension, and what notion, in what character, and what contemplation, in what name, and what nature, what attribute, and what capacity, Job conceived and proposed God to himself, when he fixed his resolution so entirely to rely upon him; for, as *God is a jealous God*, I am sure I have given him occasion of jealousy, and suspicion, *I have multiplied my fornications, and yet am not satisfied*[1], as the prophet speaks: as God is a consuming fire, I have made myself fuel for the fire, and I have brought the fires of lust, and of ambition, to kindle that fire; as *God visits the sins of fathers upon children*, I know not what sins my fathers and grandfathers have laid up in the treasure of God's indignation: as God comes to my notion, in these forms, *horrendum*, it were a fearful thing to flesh and blood, to deliver one's self over to him, as he is a

[1] Ezek. xvi. 29.

jealous God, and a consuming fire; but in that third verse, Job sets before him, that God, whom he conceives to be *Shaddai*, that is, *Omnipotens*, Almighty, *I will speak to the Almighty*, and *I desire to dispute with God.* Now, if we propose God to ourselves, in that name, as he is Shaddai, we shall find that word in so many significations in the Scriptures, as that no misery or calamity, no prosperity or happiness can fall upon us, but we shall still see it (of what kind soever it be) descend from God, in this acceptation, as God is Shaddai. For, first, this word signifies dishonour, as the Septuagint translate it in the Proverbs[3], *He that dishonoureth his parents, is a shameless child;* there is this word; Shaddai is the name of God, and yet *shaddai* signifies dishonour. In the prophet Esay it signifies depredation, a forcible and violent taking away of our goods; *Væ prædanti*, says God in that place, *Woe to thee that spoilest, and wast not spoiled*[4]; Shaddai is the name of God, and yet *shaddai* is spoil, and violence and depredation. In the prophet Jeremy, the word is carried farther, there it signifies destruction, and an utter devastation, *Devastati sumus*, says he, *Woe unto us, for we are destroyed*[5]; the word is *shaddai*, and is destruction, though Shaddai be the name of God: yea, the word reaches to a more spiritual affection, it extends to the understanding, and error in that, and to the conscience, and sin in that; for so the Septuagint makes use of this word in the Proverbs, *To deceive*[6], and to lie; and in one place in the Psalms[7], they interpret the word of the devil himself. So that, (recollecting all these heavy significations of the word) dishonour and disreputation, force and depredation, ruin and devastation, error and illusion, the devil and his temptations, are presented to us, in the same word, as the name and power of God is, that, whensoever any of these do fall upon us, in the same instant when we see and consider the name and quality of this calamity that falls, we may see and consider the power and the purpose of God which inflicts that calamity; I cannot call the calamity by a name, but in that name, I name God; I cannot feel an affliction, but in that very affliction, I feel

[3] Prov. xix. 26. [4] Isaiah xxxiii. 1. [5] Jer. iv. 13.
[6] Prov. xxiv. 15. [7] Psalm cxi. 6.

the hand (and, if I will, the medicinal hand) of my God. If therefore our honour and reputation decay, all honour was a beam of him, and if he have sucked that beam into himself, let us follow it home, let us labour to be honourable in him, glorified in him, and our honour is not extinguished in this world, but grown too glorious for this world to comprehend. If spoil and depredation come upon us, that we be covered with wrath, and persecuted, slain and not spared. That those *that fed delicately perish in the streets, and they that were brought up in scarlet embrace the dunghill*, and that the hands of pitiful women have sodden their own children, as the prophet complains in the Lamentations; if there be such an irreparable devastation upon us, as that we be *broken as an earthen vessel, in the breaking whereof there remains not a shred to fetch fire from the earth, nor water from the pit*, that our estate be ruined so, as that there is nothing left, not only for future posterity, but not for the present family, yet still God and the calamity are together, God does not send it, but bring it, he is there as soon as the calamity is there, and calling that calamity by his own name, Shaddai, he would make that very calamity a candle to thee, by which thou mightest see him; that, if thou wert not so puffed up before, as that thou forgotest to say, *Dominus dedit*, It was the Lord that gave all, thou shouldst not be so dejected, so rebellious now, as not to say *Dominus tulit*, It is the Lord that hath taken, and committed to some better steward, those treasures of his, which he saw, thou dost employ to thine own danger.

Yea, if those spiritual afflictions, which reach to the understanding, and are intimated and involved in this word, in this name of God, do fall upon us, *That we call for our lovers, and they deceive us*[8] (as we told you, the word did signify deceit) that is, we come to see how much we mistook the matter, when we fell in love with worldly things, (as certainly, once in our lives, though it be but upon our death-beds, we do come to discover that deceit) yea, when the deceit is so spiritual, as that it reaches not only to the understanding, but to the conscience, that that have been deceived either with security at one time, or with

[8] Lam. i. 19.

anxieties, and unnecessary scruples, and impertinent perplexities at another; if this spiritual deceit have gone so high, as that we came to think ourselves to be amongst them, of whom the prophet says, *Ah Lord God, surely thou hast deceived thy people*[9], and Jerusalem, that we come to suspect, that God hath misled us in a false religion all this while, and that there is a better than this, if we would look to it; if God to punish our negligence, and surfeit of his word, should suffer *the prophet to prophesy lies*[10], *That the prophet should be a fool*, and *the spiritual man mad*[11], (that is, as St. Hierome reads that place, *arreptitius*, possessed, possessed with the spirit of ambition, and flattery, and temporizing, to preach to their appetites, who govern the times, and not to his instructions, who sent them to preach) yea, where this word is carried, the highest of all, that this word, which is the name of God, is used for the devil, (as we noted before, out of the Psalms) That *Satan was let loose, and polluted the kingdom, and the princes thereof, with false worships*[12], yet to what height soever, this violence, or this deceit, or this temptation should come, God comes with it; and, *with God, there is strength and wisdom*, he discerns our distresses, and is able to succour us in them; and, (as it is added there) *He that is deceived, and he that deceives are his*[13]; the deceiver is his, because *he catcheth the crafty in their own nets*, and the deceived are his, that he may rectify and unbeguile them. So then the children of God, are the marble, and the ivory, upon which he works; in them his purpose is, to re-engrave, and restore his image; and affliction, and the malignity of man, and the deceits of heretics, and the temptations of the devil himself, are but his instruments, his tools, to make his image more discernible, and more durable in us. Job will speak to God, he will dispute with God, he will trust in God, therefore, because he is Shaddai, because neither dishonour, nor devastation, of fortune, or understanding, or conscience, by deceit of treacherous friends, by backsliding of false teachers, by illusion of the devil himself, can be presented him, but the name and power of God accompanies that calamity, and he sees that they came from God, and therefore he should be

[9] Jer. iv. 10. [10] Jer. v. 31. [11] Hosea ix. 7.
[12] Lam. ii. 2. [13] Job xii. 16.

patient in them, and how impatient soever he be, he sees he must bear them, because they came from him.

But Job hath another hold too, another assurance, for his confidence in God, from this name Shaddai; it is not only because all calamity comes from him, and therefore should be borne, or therefore must be borne; but all restitution, all reparation of temporal, or spiritual detriment, is included in that name too, for Shaddai is *Omnipotens*, Almighty, he can do all things; and the consolation is brought nearer than so, in one place[14], it is *omnia faciens*, that, not only for the future he can, but for the present, he does study, and he does accomplish my good; even then, when his hand is upon me, in a calamity, his hand is under me, to raise me up again; as he that flings a ball to the ground, or to a wall, intends in that action, that that ball should return back, so even now, when God does throw me down, it is the way that he hath chosen to return me to himself. Since therefore this name Shaddai assured Job, that all which we call good, and all which we call evil, that is, prosperity, and adversity, proceed from God; that God (who in the signification of this name) is able to shatter, and scatter, to devastate and depopulate, not only our estate, but our conscience, in an instant, with the horror of his judgments; and then is able to bind up, and consolidate all this again, with his temporal, and spiritual comforts, since he can destroy in an instant that temple, which was so long in building, that is, overthrow that fortune, which employed the industry of man, the favour of princes, and the ruin and supplantations of other men, for many years, to the making thereof, and then can raise this ruined temple, this overthrown man, in three days, or hours, or minutes, as it pleaseth him, to measure his own purposes, since good and bad, peace and anguish, life and death proceed from him, who is Shaddai, the Almighty God, Job had good reasons, to trust in him, in that God, though he, that God, should kill him; which emphatical, and appliable significations of the name, hath occasioned me (though it be obvious and present to every apprehension, that God is the person, who in this text, is to be relied upon) to insist upon this, as a particular part or branch; and so we pass to that, which we proposed for a second

[14] Job viii. 3.

branch, from the person, (God, and God in this notion, Shaddai, Almighty) to the respect, which he promises, trust, *Though he kill me, yet will I trust in him.*

It is a higher degree of reverence and confidence, to trust in one, than to trust one. We see it so expressed in the articles of our creed; *Credimus in Deum*, We believe in God, and in Christ, and in the Holy Ghost; and then *Credimus ecclesiam Catholicam*, We believe the Catholic church. We will believe a honest man, that he will do as he says, we believe God much more, that he will perform his promises; we will trust God, that he will do as he says; but then, Job will trust in God, that though God have not spoken to his soul as yet, though he have not interested him in his promises, and in his covenant, (for Job is not conceived to be within the covenant made by God to his people) yet he will trust in him, that in his due time, he will visit him, and will apply him those mercies, and those means, which no man, that had interest in them, can doubt, or distrust. And therefore Job professes his trust in God, in that word, which hath in the use thereof in Scriptures, ordinarily three acceptations; the word is *jakal*, and *jakal* signifies *expectavit Deum*, his eye, his expectation was upon nothing but God; and then it signifies *speravit*, he hoped for him, as he looked for nothing else, so he doubted not of him; and then it is *moratus est*, as he was sure of him, so he prescribed him not a time, but humbly attended his leisure, and received his temporal, or spiritual blessings thankfully, whensoever it should be his pleasure to afford them.

First then, *expectavit*, he trusted in him, that is, he trusted in nothing but him. For, beloved, as we have in the schools, a short and a round way, to prove that the world was made of nothing, which is, only to ask that man, who will need deny the world to be made of nothing, of what it was made; and, if he could find a pre-existent matter, of which he thought the world was made, yet we must ask him again, of what that pre-existent matter was made, and so upwards still, till at last it must necessarily come to nothing: so we must ask that man, that will not be of Job's mind, to trust in God, in what he would trust; would he trust in his riches? Who shall preserve them to him? The law? Then he trusts in the law. But who shall preserve the

law? The king. Then his trust is in him. And who shall preserve him? Almighty God; and therefore his trust must be at last in him. *To what nation is their god come so near to them as the Lord our God is come near unto us? What nation hath laws, and ordinances, so righteous as we have*[15]? Moses said this historically of the Jew, and prophetically of us; it is true we are governed by a peaceable, and a just law; Moses's prophecy is fulfilled upon us, and so is Esay's too, *Reges nutricii, Kings shall be thy nursing fathers*[16]; it is true to us, the law is preserved to us, by a just, and a peaceful prince; but how often have the sins of the people, and their unthankfulness especially, induced new laws, and new princes? The prince, and the law, are the two most reverend, and most safe things, that man can rely upon; but yet (in other nations at least) sacred, and secular story declares, that for the iniquity of the people the law hath been perverted by princes, and for the sin of the people, the prince hath been subverted by God. Howsoever there may be some collateral, and transitory trust in by things, the radical, the fundamental trust, is only in God.

Job trusted in him, that is, in nothing but him: but then, *speravit*, he hoped for something at his hands; none can give but God; but God will give to none that do not hope for it, and that do not express their hope, by asking, by prayer; God scatters not his blessings, as princes do money, in donatives at coronations or triumphs, without respect upon whom they shall fall. God rained down manna and quails, plentifully, abundantly; but he knew to what hand every bird, and every grain belonged. To trust in nothing else, is but half way; it is but a stupid neglecting of all; it is an ill affection to say, I look for nothing at the world's hands, nor at God's neither. God only hath all, and God hath made us capable of all his gifts; and therefore we must neither hope for them, anywhere else, nor give over our hope of them, from him, by intermitting our prayers, or our industry in a lawful calling; for we are bound to suck at those breasts which God puts out to us, and to draw at those springs, which flow from him to us; and prayer, and industry, are these breasts, and these springs; and whatsoever we have by them, we have from him.

[15] Deut. xiv. [16] Isaiah xlix. 23.

Expectavit, Job trusted not in the means, as in the fountain, but yet *speravit*, he doubted not, but God, who is the fountain, would, by those means, derive his blessings, temporal and spiritual, upon him.

He hoped; now hope is only, or principally of invisible things, for *Hope that is seen, is not hope*[17], says the apostle. And therefore, though we may hope for temporal things, for health, wealth, strength, and liberty, and victory where God's enemies oppress the church, and for execution of laws, where God's enemies undermine the church; (for, whatsoever we may pray for, we may hope for, and all those temporal blessings are prayed for, by Christ's appointment, in that petition, *Give us this day our daily bread*) yet our hope is principally directed upon the invisible part, and invisible office of those visible and temporal things; which is, that by them, we may be the better able to perform religious duties to God, and duties of assistance to the world. When I expect a friend, I may go up to a window, and wish I might see a coach, or up to a cliff, and wish I might see a ship, but it is because I hope, that that friend is in that coach, or that ship: so I wish, and pray, and labour for temporal things, because I hope that my soul shall be edified, and my salvation established, and God glorified by my having them: and therefore every Christian hope being especially upon spiritual things, is properly, and purposely grounded, upon these stones; that it be *spes veniæ*, a hope of pardon, for that which is past, and then *spes gratiæ*, a hope of grace, to establish me in that state with God, in which, his pardon hath placed me, and lastly *spes gloriæ*, a hope that this pardon, and this grace, shall lead me to that everlasting glory, which shall admit no night, no eclipse, no cloud.

First, for the first object of this hope, pardon, we are to consider sin, in two aspects, two apprehensions; as sin is an injury, a treason, yea a wound to God; and then as sin is a calamity, a misery fallen inevitably upon man. Consider it the first way, and there is no hope of pardon, *Nec talem Deum tuum putes, qualis nec tu debes esse*, is excellently said by St. Augustine: never imagine any other quality to be in Christ, than such, as thou, as a Christian, art bound to have in thyself. And, if a

[17] Rom. viii. 24.

snake hath stung me, must I take up that snake, and put it into my bosom? If so poor a snake, so poor a worm as I, have stung my Maker, have crucified my Redeemer, shall he therefore, therefore take me into his bosom, into his wounds, and save me, and glorify me? No, if I look upon sin, in that line, in that angle, as it is a wound to God, I shall come to that of Cain, *Major iniquitas, My sin is greater than can be forgiven*, and to that of Judas, *Peccavi tradens, I have sinned in betraying the innocent blood*, that is, in crucifying him again, who was crucified for me, in betraying his righteous blood, as much, by my unworthy receiving, as Judas did, in an unjust delivering of it. But if I look upon sin, as sin is now, the misery and calamity of man, the greater the misery appears, the more hope of pardon I have; *Abyssus abyssum*, as David speaks[18], *One depth calls upon another;* infinite sins call for infinite mercy; and *where sin did abound, grace, and mercy shall much more.* First David presents the greatness of his sins, and then follows the *Miserere mei, Have mercy upon me, according to the greatness of thy mercy.* Is there any little mercy in God? Is not all his mercy infinite, that pardons a sin done against an infinite majesty? Yes; but herein the greatness appears to us, that it delivers us from a great calamity. *Quia infirmus, Because I am weak*, (born weak, and subject to continual infirmities) *Quia ossa conturbata, Because my bones are troubled*, (my best repentances, and resolutions are shaked) *Quia vexata anima*, because my soul is in anguish, when after such resolutions, and repentances, and vows, I relapse into those sins, these miseries of his, were David's inducements why God should pardon him, because it is thus with me, have mercy upon me. And so God himself seems to have had a diverse, a two-fold apprehension of our sins, when he says, that because *All the imaginations of the thoughts of man's heart were only evil continually, therefore he would spare none, he would destroy all*[19], and after he says, *That because the imaginations of the thoughts of man's heart were evil from his youth, he would no more smite all things living, as he had done*[20]; for sin, he would destroy them, and yet for sin, he would spare them: when we examine our

[18] Psalm xlii. 7. [19] Gen. vi. 5. [20] Gen. viii. 21.

sins, and find them to be out of infirmity, and not out of rebellion, we may conclude God's corrections to be by way of medicine, and not of poison, to be for our amendment, and not for our annihilation, and in that case, there is *spes veniæ*, just hope of pardon.

Another degree of hope is, *spes gratiæ*, hope of subsequent grace; for, as St. Paul builds his argument, *If when we were enemies, we were reconciled to God, by the death of his Son, much more, being reconciled, shall we be saved by his life*[21]: in like manner, every sinner may build his trust, and hope in God, *He that hath pardoned us, the sins we have done, will much more assist us with his grace, that we may be able to stand in that state with him, to which he hath brought us.* He that succoured us, when there was nothing in us, but his enemies, will much more send new supplies, when the town is held for him, and by his friends. And this hope of pardon, for that which is past, and of grace for the present, continues to the hope of glory to come: of which glory we apprehend strong and effectual beams here, by conforming ourselves to that Gospel, which the apostle calls *the glorious Gospel of the blessed God*[22]; and for the consummation of this glory, we do with patience abide for it[23], says the apostle: which is the last of those three senses, in which we noted this word, in which Job expresses his trust in God, to be used in the Scriptures, *jakal, moratus est;* he did trust in nothing else, he did trust in him, and then he stayed his leisure.

Jacob makes a solemn prayer to God, in Genesis xxxii., *O God of my fathers, Abraham, and Isaac*, then he remembers God of his promise, (*Thou saidst unto me return, and I will do thee good*) he tells him his danger, (*I fear my brother Esau will come and smite me*) he makes his petition, (*Deliver me from the hand of my brother*) and yet, for all this, though he trusted in God, yet God infuses not that confidence into him, as to go on: he sent his present to his brother, but himself *tarried there all night*, says the text. Yea, God was so far, from giving him present means of deliverance, that he made him worse able to deliver himself, he wrestled with him, and lamed him: but after all, in God's

[21] Rom. v. 10. [22] 1 Tim. ii. 11. [23] Rom. viii. 25

appointed time, he and his brother were reconciled. If thou pray to Almighty God, in temporal, in spiritual calamities, if God do not presently enlighten thine understanding in every controversy of religion, in every scruple of conscience, if he do not rectify thine estate, when it is decayed, thy reputation, when thou art reproached, yea if he wrestle with thee, and lame thee, that is, bring all to a greater impotency, and improbability of amendment than before, yet thou hast thy rule from Job, thou hast thy example from Jacob, that to trust in God, is not only to trust in nothing else, nor only to hope particularly, for pardon, for grace, for glory from him, but it is to stay his leisure, for the outward and inward seals of all his mercies, and his benefits, which he shall, in his time, bestow upon thee. The ambitious man must stay till he, whose office he expects, be dead: the covetous man must stay till the six months be run, before his use come in. Though thou have a religious ambition, a holy covetousness even at God's graces, thou must stay his time. *Os aperui, et attraxi*, says David, *I opened my mouth, and panted, because I loved thy commandments*[24]; he loved them, and he longed for them, yet he had not presently a full satisfaction. *Domine labia mea aperies*, says he also; first, it must be the Lord that must open our lips, in all our petitions; it must not be the anguish of the calamity only, nor the desire of that which thou prayest for only, that must open thy lips, but the Lord, that is, the glory of God: when the Lord hath opened thy lips in a rectified prayer, then follows the *Aperuit manus, The eyes of all things wait upon him, and he gives them their meat in due season; he opens his hand, and fills every living thing, at his good pleasure*[25]: here is plentiful opening, and filling, and filling everything, but still in due season, and that due season expressed, at his pleasure: for, as that is the nature of everything, which God hath imprinted in it, so that is the season of everything, which God hath appointed for it. Thou wouldest not pray for harvest at Christmas[26]; seek not unseasonable comforts, out of music, or comedies, or conversation, or wine in thy distresses, but seek it at the hand of God, and stay his leisure, for else thou dost not trust in him.

[24] Psalm cxix. 131. [25] Psalm CXLV. 16. [26] Augustine.

We have now passed over all those branches, which constituted our first part, that which we called *propositum*, what is the purpose and resolution of a godly man, in Job: that he would not scatter his thoughts in trusting upon creatures, and yet he would not suffer his thoughts to vanish and evaporate, he would rest them upon something, and not leave all to fortune, he would rest upon God, and yet stay his time for the execution of his gracious purposes. There remains yet, that which we called *præpositum*, in which we intended, the foundation, and ground of that purpose and resolution; which seems in Job, to have been, a debatement in himself, a contemplation of all dangers, the worst was death, and yet, *si occiderit, if I die for it*, and die at his hands, *though he kill me, yet will I trust in him.* For when the children of God take that resolution, to suffer any affliction, which God shall lay upon them, patiently, and cheerfully, it must not be a sudden, a rash, an undebated resolution, but they must consider why they undertake it, and in whose strength, they shall be able to do it: they must consider what they have done for God, before they promise themselves the glory of suffering for him. When they which enterprised the building of Babel; did no more but say to one another, *Come let us make brick, go to, let us build a tower, whose top may reach to heaven*, how quickly they were *scattered over the earth*[27]? The way is, if you mind to build, to *sit down and count the cost*[28]; if you purpose to suffer for Christ, to look to your stock, your strength, and from whence it comes. The king that intends a war, in that Gospel, take counsel, whether he be able with his ten thousand to meet the enemy with twenty thousand. We are too weak for our enemy; the world, the flesh, and the devil, are mustered against us; but yet, with our ten thousand, we may meet their twenty thousand, if we have put on Christ, and be armed with him, and his holy patience, and constancy; but from whom may we derive an assurance, that we shall have that armour, that patience, that constancy? First, a Christian must purpose to do, and then in cases of necessity, to suffer: and give me leave to make this short note by the way, no man shall suffer like a Christian, that hath done nothing like a Christian: God shall thank no man, for dying for him, and his

[27] Gen. xi. [28] Luke xiv. 28.

glory, that contributed nothing to his glory, in the actions of his life: very hardly shall that man be a martyr in a persecution, that did not what he could, to keep off persecution.

Thus then Job comes first, to the *si occiderit, if he should kill me;* if God's anger should proceed so far, as so far, it may proceed. Let no man say in a sickness, or in any temporal calamity, this is the worst; for a worse thing than that may fall: five and thirty years' sickness may fall upon thee; and, (as it is in that gospel) a worse thing than that; distraction, and desperation may fall upon thee: let no church, no state, in any distress say, This is the worst, for only God knows, what is the worst, that God can do to us. Job does not deny here, but that this *si occiderit*, if it come to a matter of life, it were another manner of trial, than either the *si irruerent Sabæi*, if the Sabians should come and drive his cattle, and slay his servants; more, than the *si ignis caderet*, if the fire of God should fall from heaven, and devour all; more, than the *si ventus concuteret*, if the wind of the wilderness, should shake down his house, and kill all his children. The devil in his malice saw, that if it came to matter of life, Job was like enough to be shaked in his faith; *Skin for skin, and all that ever a man hath will he give for his life.* God foresaw that, in his gracious providence too; and therefore he took that clause out of Satan's commission, and inserted his *veruntamen animam ejus serva*, meddle not with his life. The love of this life, which is natural to us, and imprinted by God in us, is not sinful: *Few and evil have the days of my pilgrimage been*, says Jacob to Pharaoh: though they had been evil, (which makes our days seem long) and though he were no young man, when he said so, yet the days which he had passed, he thought few, and desired more. When Elijah was fled into the wilderness, and that in passion, and vehemence he said to God, *Sufficit Domine, tolle animam meam, It is enough O Lord, now take away my life*, if he had been heartily, thoroughly weary of his life, he needed not to have fled from Jesabel, for he fled but to save his life. The apostle had a *cupio dissolvi*, a desire to be dissolved; but yet a love to his brethren corrected that desire, and made him find that it was far better for him to live. Our Saviour himself, when it came to the pinch, and to the agony; had a *transeat calix*, a natural declining of death. The natural love

of our natural life is not ill: it is ill, in many cases, not to love this life: to expose it to unnecessary dangers, is always ill; and there are overtures to as great sins, in hating this life, as in loving it; and therefore Job's first consideration is, *si occiderit*, if he should kill me, if I thought he would kill me, this were enough to put me from trusting in any.

But Job's consideration went further, than to the *si occideret*, *Though he should kill me*, for it comes to an absolute assurance that God will kill me; for so it is in the original, *Ecce occidet*, *Behold, I see he will kill me;* I have, I can have no hope of life, at his hands. It is all our cases; Adam might have lived, if he would, but I cannot. God hath placed an *ecce*, a mark of my death, upon everything living, that I can set mine eye upon; everything is a remembrancer, everything is a judge upon me, and pronounces, I must die. The whole frame of the world is mortal, *Heaven and earth pass away:* and upon us all, there is an irrecoverable decree passed, *Statutum est*, It *is appointed to all men, that they shall once die*[29]. But when? quickly; if thou look up into the air, *remember that thy life is but a wind*[30], if thou see a cloud in the air, ask St. James his question, What is your life? and give St. James his answer, *It is a vapour that appeareth and vanisheth away*[31]. If thou behold a tree, then Job gives thee a comparison of thyself; a tree is an emblem of thyself; nay a tree is the original, thou art but the copy, thou art not so good as it: for, *There is hope of a tree* (as you read there) *if the root wax old*, if the stock be dead, if it be cut down, yet by *the scent of the waters*, it will *bud*, but *man is sick*, and *dieth, and where is he*[32]? he shall not wake again, till heaven be no more. Look upon the water, and we are as that, and as that spilt upon the ground: look to the earth, and we are not like that, but we are earth itself: at our tables we feed upon the dead, and in the temple we tread upon the dead: and when we meet in a church, God hath made many echoes, many testimonies of our death, in the walls, and in the windows, and he only knows, whether he will not make another testimony of our mortality, of the youngest amongst us, before we part, and make the very place of our burial, our death-bed.

[29] Heb. ix. xxvii. [30] Job vii. 7.
[31] Jam. iv. 14. [32] Job xiv. 7.

Job's contemplation went so far; not only to a *si occideret*, to a possibility that he might die, but to an *ecce occidet*, to an assurance that he must die; I know there is an infallibleness in the decree, an inevitableness in nature, an inexorableness in God, I must die. And the word bears a third interpretation beyond this; for, *si occideret*, is not only, if he should kill me, as he may, if he will, and it may be he will; nor only, that I am sure he will kill me, I know I must die, but the word may very well be also, though he have killed me. So that Job's resolution that he will trust in God, is grounded upon all these considerations, that there is exercise of our hope in God, before death, in the agony of death, and after death. First, in our good days, and in the time of health, *Memorare novissima*, says the wise man, We must remember our end, our death. But that we cannot forget, everything presents that to us; but his counsel there is, *in omnibus operibus*, in all thine undertakings, in all thine actions, remember thine end; when thou art in any worldly work, for advancing thy state, remember thy natural death, but especially when thou art in a sinful work, for satisfying thy lusts, rememember thy spiritual death: be afraid of this death, and thou wilt never fear the other: thou wilt rather sigh with David, *My soul hath too long dwelt with him that hateth peace*[33]: thou wilt be glad when a bodily death may deliver thee from all further danger of a spiritual death: and thou wilt be ashamed of that imputation, which is laid upon worldly men, by St. Cyprian. *Ad nostros navigamus, et ventos contrarios optamus*, we pretend to be sailing homewards, and yet we desire to have the wind against us; we are travelling to the heavenly Jerusalem, and yet we are loath to come thither. Here then is the use of our hope before death, that this life shall be a gallery into a better room, and deliver us over to a better country: for, *if in this life only we have hope in Christ, we are of all men the most miserable*[34].

Secondly, in the agony of death; when the sessions are come, and that as a prisoner may look from that tower, and see the judge that must condemn him to-morrow, come in to-night; so we lie upon our death-bed, and apprehend a present judgment to be given upon us, when, if we do not plead to the indictment, if we stand mute,

[33] Psalm cxx. 6. [34] 1 Cor. xv. 19.

and have nothing to say to God, we are condemned already, condemned in our silence; and if we do plead, we have no plea, but guilty; nothing to say, but to confess all the indictment against ourselves; when the flesh is too weak, as that it can perform no office, and yet would fain stay here, when the soul is laden with more sins than she can bear, and yet would fain contract more; in this agony, there is this use of our hope, that as God shall then, when our bodily ears are deaf, whisper to ourselves, and say, *Memento homo, Remember, consider man, that thou art but dust*, and art *now returning into dust*, so we, in our hearts, when our bodily tongues are speechless, may then say to God, as it is in Job, *Memento quæso, Remember thou also, I beseech thee, O God, that it is thou that hast made me as clay, and that it is thou that bringest me to that state again*[35]; and therefore come thou, and look to thine own work; come and *let thy servant depart in peace, in* having *seen his salvation.* My hope before death is, that this life is the way; my hope at death is, that my death shall be a door into a better state.

Lastly, the use of our hope, is after death, that God by his promise, hath made himself my debtor, till he restore my body to me again, in the resurrection: my body hath sinned, and he hath not redeemed a sinner, he hath not saved a sinner, except he have redeemed and saved my body, as well as my soul. To those souls that lie under the altar, and solicit God, for the resurrection, in the Revelation, God says, *That they should rest for a little season, until their fellow-servants, and their brethren, that should be killed, even as they were, were fulfilled*[36]. All that while, while that number is fulfilling, is our hopes exercised after our death. And therefore the bodies of the saints of God, which have been temples of the Holy Ghost, when the soul is gone out of them, are not to be neglected, as a sheath that had lost the knife, as a shell that had spent the kernel; but as the godhead did not depart from the dead body of Christ Jesus, then when that body lay dead in the grave, so the power of God, and the merit of Christ Jesus, doth not depart from the body of man, but his blood lives in our ashes, and shall in his appointed time, awaken this body again, to an everlasting glory.

[35] Job x. 9. [36] Rev. vi. 11.

Since therefore Job had, and we have this assurance before we die, when we die, after we are dead, it is upon good reason, that he did, and we do trust in God, though he should kill us, when he doth kill us, after he hath killed us. Especially since it is *Ille*, *He* who is spoken of before, he *that kills and gives life*, he that *wounds, and makes whole again*[37]. God executes by what way it pleases him; condemned persons cannot choose the manner of their death; whether God kill by sickness, by age, by the hand of the law, by the malice of man, *si ille*, as long as we can see that it is he, he that is *Shaddai*, *Vastator*, *et Restaurator*, the Destroyer, and the Repairer, howsoever he kill, yet he gives life too, howsoever he wound, yet he heals too, howsoever he lock us into our graves now, yet he hath the keys of hell, and death, and shall in his time, extend that voice to us all, *Lazare veni foras*. Come forth of your putrefaction, to incorruptible glory. Amen.

SERMON CXII.

PREACHED AT HANWORTH, TO MY LORD CARLISLE, AND HIS COMPANY, BEING THE EARLS OF NORTHUMBERLAND, AND BUCKINGHAM, &c., Aug. 25, 1622.

JOB xxxvi. 25.

Every man may see it, man may behold it afar off.

THE words are the words of Elihu; Elihu was one of Job's friends, and a mere natural man: a man not captivated, not fettered, not enthralled, in any particular form of religion, as the Jews were; a man not macerated with the fear of God; not infatuated with any preconceptions, which nurses, or godfathers, or parents, or church, or state had infused into him; not dejected, not suppled, not matured, not entendered, with crosses in this world, and so made apt to receive any impressions, or follow any opinions of other men, a mere natural man; and in the mere use

[37] Deut. xxxii. 39.

of mere natural reason, this man says of God in his works, *Every man may see it, man may behold it afar off.* It is the word of a natural man; and the Holy Ghost having canonized it, sanctified it, by inserting it into the book of God, it is the word of God too. St. Paul cites sometimes the words of secular poets, and approves them; and then the words of those poets, become the word of God; Elihu speaks, a natural man, and God speaks, in canonizing his words; and therefore when we speak to godly men, we are sure to be believed, for God says it; if we were to speak to natural men only, we might be believed, for Elihu, a natural man, and wise in his generation says it, that for God in his works, *Every man may see it, man may behold it afar off.*

Be pleased to admit, and charge your memories with this distribution of the words; Let the parts be but two, so you will be pleased to stoop, and gather, or at least to open your hands to receive, some more (I must not say flowers, for things of sweetness, and of delight grow not in my ground) but simples rather, and medicinal herbs; of which as there enter many into good cordials, so in this supreme cordial, of bringing God into the eyes of man, that *every man may see it, men may behold it afar off*, there must necessarily arise many particulars to your consideration. I threaten you but with two parts; no farther tediousness; but I ask room for divers branches; I can promise no more shortness. The first part is a discovery, a manifestation of God to man; though that be undeniably true, *Posuit tenebras latibulum, God hath made darkness his secret place*[1], yet it is as true, which proceeds from the same mouth, and the same pen, *Amictus tanquam pallio*, God covers himself *with light as with a garment*[2], he will be seen through his works: as we shall stand naked to one another, and not be ashamed of our scars, or morphews, in the sight of God, so God stands naked to the eyes of man, and is not ashamed of that humiliation, *Every man may see it, man may behold it afar off.* This proposition, this discovery, will be the first part; and the other will be a tacit answer, to a likely objection, Is not God far off, and can man see at that distance? yes, he may. *Man may behold that afar off. Every man may see it, man may behold it afar off.*

[1] Psalm xviii. 11. [2] Psalm civ. 2.

God is the subject of both parts; God alone; one God. But in both parts there is a Trinity too; three branches in each part; for in each, there is an object, something to be apprehended; there is a means of apprehending it, it is to be seen; there is a Person enabled to see it, *Every man may see it, man may behold it afar off.* But these three are not alike in each part; for in the first, that object is determined, limited; it is *illud;* it; God in his works. In the second, there is no object limited, for it is not *illud*, but there is more left to be seen; not only God in his works, as here below, but God in his glory above; man may behold, but he does not offer to tell us what; there is an object, but another object. In the second there is a difference too, in the means of apprehending: it is but *casah* in the first, it is *nibbat* in the second; in that, every man may see, in the other, man may behold. And in the third, there is also a difference, the man, that may see God, is Adam; Adam is a man, made of earth, the weakest man, even in nature may see God; but the man that must behold afar off, is Enoch, and Enoch is *homo æger*, a miserable man, a man that hath tasted affliction, and calamity, for that man looks after God in the next world, and as he feels God with a rod in his hand here, so he beholds God with a crown in his hand there. And of those sticks of sweet wood, of those drops of sweet gums, shall we make up this present sacrifice.

In our first part, the manifestation of God to man, the first branch is the object, the limited object, *illud, every man may see it;* What is that? That which was proposed in the verse immediately before, *Remember that thou magnify his work which men behold;* First, it is a work, and therefore it is made, it hath an author, a creator; and then it is his work, the work of God, and therefore manifests him. It is a work, a deliberate, not a casual matter, this frame, this world. It is a work, it was begun, and made up, not an eternal matter, this frame, this world. Epiphanius says well, *Omnis error à cæcitate ad vanitatem;* that is the progress of error; every error begins in blindness, and ignorance, but proceeds, and ends, in absurdity, in frivolousness. If men had not put out the light of nature, they might discern a creation in the world, that that was made, it is a work; but when they do put out that light, and deny a creation, into what frivolous

opinions they scatter themselves; what contradictory things, men that seem constant, say; what childish, what ridiculous things, men that seem grave, and sober fathers in philosophy, say of this world? when they have said all, this one thing will destroy all, if the world be eternal, it is God; for whatsoever had no beginning, whatsoever needed nothing to give it a being, whatsoever was always of itself, is God. So that to build up their opinions in one part, they destroy it in another; and to overthrow our hall, they build up our chapel; by denying that the world was made, they imply, they confess a God; for if it had no Creator, it is no creature, it is God; so that they lose more than they gain, and they seek damnation, unthriftily, and perish prodigally; they deny the creation, lest by the creation, we should prove God, and their very denial of a creation, their making of the world eternal, constitutes it to be God. They deny any God, and then make a worse God.

This world then is a work, a limited, a determined, a circumscribed work; and it is *opus ejus*, his work, says Elihu there. But whose? Will you lay hold upon that? upon that, that Elihu only says, Remember his work, but names none. But two verses before, (with which this verse hath connexion) he does name God. But let the work be whose it will, whosoever be this he, this he must be God, whosoever gave the first being to creatures, must be the Creator. If you will think that chance did it, and fortune, then fortune must be your god; and destiny must be your god, if you think destiny did it; and therefore you were as good attribute it to the right God, for a god it must have; if it be a work, it was made, if it be a creature, there is a creator; and if it be his work, that he, must be God, and there are no more gods, but one. Every man hath a delight, and complacency in knowledge, and is ashamed of ignorance, even in book learning: a man would have a library *pro supellectile*[3]; even for a part of furniture, a man would read for ornament: his house is not well furnished, he is not well furnished without books. Many a man, who lets the Bible dust, and rust, because the Bible hath a kind of majesty, and prerogative, and command over a man, it will not be jested withal, it will not be disputed

[3] Seneca.

against, a man can very hardly divest the reverence that appertains to that book, and therefore he had rather deal with his fellows, more humane authors, that will hear reason, and not bind his faith; many a man can let the fathers stand, because they write out of a pious credulity, and such anticipations, and preconceptions, as the Bible hath submitted them under, and captivated them to; but if thou let the Bible and fathers alone, and yet love books, what book (what kind of book) canst thou take into thy hand, that proves not this world to be *opus*, a work, made, and *opus ejus*, his work made by him, by God? Dost thou love learning, as it is expounded, dilated, by orators? The father of orators[4] testifies, *Nihil tam perspicuum*, There is nothing so evident, as that there is a sovereign power, that made, and governs all. Dost thou love learning, as it is contracted, brought to a quintessence, wrought to a spirit, by philosophers? The eldest of all them[5] in that whole book, *Quod Deus latens, simul et patens est*, testifies all that, and nothing but that, that as there is nothing so dark, so there is nothing so clear, nothing so remote, nothing so near us, as God. Dost thou love learning, as it is sweetened and set to music by poets? The king of the poets[6] testifies the same, *Mens agitat molem, et magno se corpore miscet;* that is, a great, an universal spirit, that moves, a general soul, that inanimates, and agitates every piece of this world. But St. Paul is a more powerful orator than Cicero, and he says, *The invisible things of God are seen by things which are made*[7]*;* and thereby man is made inexcusable: Moses is an ancienter philosopher than Trismegistus; and his picture of God, is the creation of the world. David is a better poet than Virgil; and with David, *Cœli enarrant, The heavens declare the glory of God;* the power of oratory, in the force of persuasion, the strength of conclusions, in the pressing of philosophy, the harmony of poetry, in the sweetness of composition, never met in any man, so fully as in the prophet Esay, nor in the prophet Esay more, than where he says, *Levate oculos, Lift up your eyes on high, and behold who hath created these things*[8]*;* behold them, therefore, to know that they are created, and to know who is their Creator.

[4] Cicero. [5] Trismegistus. [6] Virgil.
[7] Rom. i. 20. [8] Isaiah XL. 20.

All other authors we distinguish by tomes, by parts, by volumes; but who knows the volumes of this author; how many volumes of spheres involve one another, how many tomes of God's creatures there are? Hast thou not room, hast thou not money, hast thou not understanding, hast thou not leisure, for great volumes, for the books of heaven, (for the mathematics) nor for the books of courts, (the politics) take but the Georgics, the consideration of the earth, a farm, a garden, nay seven foot of earth, a grave, and that will be book enough. Go lower; every worm in the grave, lower, every weed upon the grave, is an abridgment of all; nay lock up all doors and windows, see nothing but thyself; nay let thyself be locked up in a close prison, that thou canst not see thyself, and do but feel thy pulse; let thy pulse be intermitted, or stupified, that thou feel not that, and do but think, and a worm, a weed, thyself, thy pulse, thy thought, are all testimonies, that all, this all, and all the parts thereof, are *opus*, a work made, and *opus ejus*, his work, made by God. He that made a clock or an organ, will be sure to engrave his *me fecit*, such a man made me; he that builds a fair house, takes it ill, if a passenger will not ask whose house is it; he that bred up his son to a capacity of noble employments, looks that the world should say, he had a wise and an honourable father; Can any man look upon the frame of this world, and not say, there is a powerful, upon the administration of this world, and not say, there is a wise and a just hand over it? Thus is the object, it is but *illud*, the world; but such a world, as may well justify St. Hierome's translation, who renders it *illum;* not only that every man may see it, the work, the world; but may see him; God in that work.

That is the object, not only the work, but the workman, God in the work; and the means is, that man may see it; that is, by that spectacle, he may see God; What of God? How much of God? Is it his essence? For that, the resolution of the School is sufficient; *Nulla visio naturalis in terris*[9]; No man can see God in this world, and live, but no man can see God in the next world, and die, there *visio* is *beatitudo*, sight is salvation. Yet, *Nulla visio corporalis in cœlis:* These bodily eyes, even

[9] Durand.

then, when they are glorified, shall not see the essence of God: our mortal eyes do not see bodies here; they see no substance, they see only quantities, and dimensions; our glorified eyes shall see the glory shed out of God, but the very essence of God, those glorified bodily eyes shall not see: but the eyes of our soul shall be so enlightened, as that they shall see God *sicuti est*, even in his essence, which the best illumined and most sanctified men are very far from in this life. Now the sight of God in this text, is the knowledge of God, to see God, is but to know that there is a God. And can man as a natural man, do that? See God so, as to know that there is a God? Can he do it? Nay can he choose but do it? The question hath divided the School; those two great, and well known families of the School, whom we call Thomists, and Scotists: the first say, that this proposition, *Deus est*, is *per se nota*[10], Evident in itself, and the others deny that; but yet they differ, but thus far that Thomas thinks that it is so evident, that man cannot choose but know it, though he resist it; the other thinks, in itself, it is but so evident, as that a man may know it, if he employ his natural faculties, without going any farther; thus much, indeed, thus little they differ. Now the Holy Ghost is the God of peace, and doth so far reconcile these two, in this text, as that first in our reading, it is, that man may see God; and that Scotus does not deny; but in the original, in the Hebrew, it is *casu*, and *casu* is *viderunt:* not, every man may, but every man hath seen God: though it go not absolutely, so far as Thomas, every man must, no man can choose but see God, yet it goes so far further than Scotus, (who ends in every man may) as that it says, every man hath seen God. So that our labour never lies in this, to prove to any man, that he may see God, but only to remember him that he hath seen God: not to make him believe that there is a God, but to make him see that he does believe it. *Quid habes, quod non accepisti?* And hast thou received anything and not seen, not known him that gave it? Who hath infused comfort into thee, into thy distresses? Thine own moral constancy? Who infused that? Who hath imprinted terrors in thee? A damp in thine own heart? Who imprinted it? Swear to me now that thou

[10] Boverius, fol. 14.

believest not in God, and before midnight, thou wilt tell God, that thou dost; miserable distemper! not to see God in the light, and see him in the dark: not to see him at noon, and see him fearfully at midnight: not to see, where we all see him, in the congregation, and to see him with terror, in the suburbs of despair, in the solitary chamber.

Man may, says Scotus, man must, he cannot choose, says Thomas, man hath seen God, says the Holy Ghost. Man, that is, every man; and that is our last branch in this first part. The inexcusableness goes over man, over all men[11]: because they would not see invisible things in visible, they are inexcusable, all. Death passed upon all men, for all have sinned[12]. All sinners, all dead. Is God's right hand shorter than his left? his mercy shrunk, and his justice stretched? No certainly; certainly every man may see him. Man cannot hide himself from God; God does not hide himself from man: not from any man. *Col-Adam, omnis homo;* even in that low name, that lowest acceptation of man, as he is but derived from earth, as he is but earth, he may see God. We have divers names for man in Hebrew, at least four; this that makes him but earth, Adam, is the meanest, and yet *Col-Adam, Every man may see God.* David calls us to the contemplation of the heavens, *cœli enarrant*, and Job to the contemplation of the firmament[13], of the Pleiades, and Orion, and Arcturus, and the ordinances of heaven; but it is not only the mathematician, that sees God, *Domini terra*, The earth is the Lord's, and all that dwell therein; all, in all corners of the earth, may see him. David tells us, *They that go down to the sea, in ships, they see the works of the Lord, and his wonders in the deep*[14]: but it is not only the mariner, the discoverer, that discovers God: but he that *puts his hand to the plough, and looks not back*[15], *may see God there.* Let him be *filius terræ*, the son of the earth, without noble extraction, without known place, of uncertain parents, (even Melchisedeck was so) let him be *filius percussionis*[16], the son of affliction, a man that hath inward heavy sentences, and heavy executions of the law; let him be *filius*

[11] Rom. i. 20. [12] Rom. v. 12. [13] Job xxxviii. 31.
[14] Psalm cvii. 23.
[15] Luke ix. 62. [16] Deut. xxv. 2.

mortis, the son of death (as Saul said to Jonathan of David[17]) a man designed to die; nay let him be *filius Belial*[18], the son of iniquity, and of everlasting perdition, there is no lowness, no natural, no spiritual dejection so low, but that that low man may see God. Let him be *filius terræ*, the son of the earth, and of nobody else, let him be *dominus terræ*, lord of the earth, busied upon the earth, and nothing else, let him be *hospes terræ*, a guest, a tenant, an inmate of the earth, half of him in the earth, and the rest nowhere else, this poor man, this worldly man, this dying man, may see God. To end this, you can place the sphere in no position, in no station, in which the earth can eclipse the sun; you can place this clod of earth, man, in no ignorance, in no melancholy, in no oppression, in no sin, but that he may, but that he does see God. The marigold opens to the sun, though it have no tongue to say so; the atheist does see God, though he have not grace to confess it.

We have passed through our first part, and the three branches of that; the object, God in his works, and the faculty that apprehends, seeing, that is, knowing, and the person endued with the faculty, every man, even Adam. In our second part, which is a tacit answer to a likely objection, (Is not God in the highest heaven, afar off? Yes; but man may see afar off) we have the same three branches too, and yet not the same; the same object, God, but in another manifestation, than in his work, in glory; the same faculty, seeing, but with other manner of eyes, glorified eyes; the same person, man, but not man, as he is Adam, a mere natural and earthly man, but man, as he is Enosh, who by having tasted God's corrections, or by having considered the miseries of this world, is prepared for the joy and glory of the next. And in this part we will begin with the person, man; *Man may behold it afar off.*

How different are the ways of God, from the ways of man? The eyes of God from the eyes of man? And the ways, and eyes of a godly man, from the eyes, and ways of a man of this world? We look still upon high persons, and after high places, and from those heights, we think, we see far; but he that will see this object, must lie low; it is best discerned in the dark, in

[17] 1 Sam. xx. 31. [18] Deut. xiii. 13.

a heavy, and a calamitous fortune. The natural way is upward; I can better know a man upon the top of a steeple, than if he were half that depth in a well; but yet for higher objects, I can better see the stars of heaven, in the bottom of a well, than if I stood upon the highest steeple upon earth. If I twist a cable of infinite fathoms in length, if there be no ship to ride by it, nor anchor to hold by it, what use is there of it? If manor thrust manor, and title flow into title, and bags pour out into chests, if I have no anchor, (faith in Christ) if I have not a ship to carry to a haven, (a soul to save) what is my long cable to me? If I add number to number, a span, a mile long, if at the end of all that long line of numbers, there be nothing that notes, pounds, or crowns, or shillings; what is that long number, but so many millions of millions of nothing? If my span of life become a mile of life, my penny a pound, my pint a gallon, my acre a shire; yet if there be nothing of the next world at the end, so much peace of conscience, so much joy, so much glory, still all is but nothing multiplied, and that is still nothing at all. It is the end that qualifies all; and what kind of man I shall be at my end, upon my death-bed, what trembling hands, and what lost legs, what deaf ears, and what gummy eyes, I shall have then, I know; and the nearer I come to that disposition, in my life, (the more mortified I am) the better I am disposed to see this object, future glory. God made the sun, and moon, and stars, glorious lights for man to see by; but man's infirmity requires spectacles; and affliction does that office. God's meaning was, that by the sunshine of prosperity, and by the beams of honour, and temporal blessings, a man should see far into him; but I know not how he is come to need spectacles; scarce any man sees much in this matter, till affliction show it him. God made the balance even; riches may show God, and poverty may show God; let the two Testaments, the Old and the New, be the balance, and so they are even; the blessedness of the Old Testament runs all upon temporal blessings, and worldly riches; *Blessed in the city, and in the field; blessed in the fruit of thy cattle, and of thy womb;* in the New Testament utterly otherwise; *Blessed are the poor, blessed are they that mourn, blessed are they that are persecuted and reviled;* but the blessedness of the Old Testament, temporal

blessings, are temporary, as the Old Testament was; that is expired. The blessedness of the Gospel, is as the Gospel, everlasting: and therefore the low way is the best way; adversity will be the best way to see God by. I speak not of mere beggary, of having nothing; but of having less than we had; the loss of some of that possession, or honour, or wealth, or health, which we had, conduces more to this sight of God, than the additions of any of these. Extreme want may put a man out of his way to God, as far as abundance and superfluity; as we say in civil things, the middle men raise the subsidy, not the great men, nor the beggars; so the middle men see farthest into God, and serve him best; not the abounding, not the wanting man. Solomon prays against both; against riches, and against poverty too[19]; but yet not as though the danger were equal, if the words be well considered; the danger of his poverty is, lest he steal, and take the name of God in vain; that is, forswear the theft; a great fault, two great faults; but these two amount not to that one, which arises out of abundance, *Lest I be full, and deny thee, and say, Who is the Lord?* And that proverb, that Solomon speaks of, St. Hierome calls not, *paupertatem*, but *mendicitatem;* and that is often indeed, the mother and nurse of many enormous mischiefs. St. Bernard takes the word, poverty, in that place, but he multiplies it, *Paupertates ne dederis, Give me not, O Lord, a double poverty;* poverty indeed, and poverty in opinion; poverty, and a murmuring with my poverty; for that also is the mother, and nurse of many enormous mischiefs. *I know how to abound, and how to want*[20]*;* it is the harder work, *ferre abundantium*[21]*;* abundance is a burden, want is but a weakness; and it is a greater torment, to be pressed under a great weight, than to lie bed-rid. To end this, the person in our text is Enosh, man; but not every man, as before, Adam; but that man upon whom God's hand hath been in the loss of something, that he had before. As the body of man is mellowed in the grave, and made fit for glory in the resurrection, so the mind of man by suffering is suppled; Adam is made Enosh; and he may see.

The person is the same, and yet changed; man, but another

[19] Prov. xxx. 8. [20] Phil. iv. 12. [21] Chrysostom.

kind of man; the means of apprehending is the same, and yet changed too, seeing, but another kind of seeing. This man, thus disposed, thus matured, thus mellowed, thus suppled, thus entendered by God's easy corrections, he whom God hath not left to himself, nor yet put him beyond himself, not fulfilled all, but yet not frustrated all his desires neither, laid his hand upon him, so as to keep him down from swelling up against him, but yet so too, as to keep him up, from sinking, or falling from him, that man, that Enosh may see the hand of God, and take God by the hand, and bid him welcome, and find a rich, and a sweet advantage in that correction; it is a seeing of God, not as before, in his works abroad, but in his working upon himself, at home. Such a man God strikes so, as that when he strikes, he strikes fire, and lights him a candle, to see his presence by; we do not find that Job came to his *Dominus dedit*, To his confession, *The Lord giveth*, till he came to the *Dominus abstulit;* to the sense of God's taking away, not to express his sense of God's blessings to him, till he felt his corrections upon him; and then they came together, *Dominus dedit*, and *abstulit*, *The Lord giveth*, *and the Lord taketh away*. Darkness is that, by which the Holy Ghost himself hath chosen to express hell; hell is darkness; and the way to it, to hell, is *excæcation* in this life, blindness in our spiritual eyes. Eternal life hereafter is *visio Dei*, the sight of God, and the way to that here, is to see God here: and the eye-salve for that is, to be crossed in our desires in this world, by the hand of God. When Christ presents things necessary for his service, he proposes them thus; this is his inventory; gold against poverty, white clothes against nakedness, and collyrium, eye-salve to see by[22]. Now for the two first he bids us buy them; buy gold, buy clothes, that is, labour, endeavour to get them; he does not say, buy the eye-salve, that is, affliction; no man is to thrust himself into unnecessary dangers, or persecutions, and call his indiscretion martyrdom; it is to be presumed, that every man, how high or how abundant soever, hath eye-salve enough, affliction and crosses enough, if he do apply them: and therefore Christ does not say, buy them, hunt after them, expose thyself to them; but he says only, anoint thy eyes with them, I will give

[22] Rev. iii. 18.

thee the physic, (crosses and calamities here) do thou apply them according to the nature of the medicine, and to the purpose of the physician, and by them thou shalt see God.

Our translation carries this word no further in this part of the text, than the other in the former; there it was, every man may see; here it is, man, that is, this man may behold. But as we showed you, that the former was in the original, *casu viderunt*, every man, (let him say what he will to the contrary) yet he hath seen God, so in this part, the word in the original, is *jabbit*, and that is *videbit*, in the future, he shall see; this sight of God is not in him, naturally, that we can be sure he hath seen him, but it is reserved to the future; let him be thus wrought upon by God's hand, and *videbit*, in the future, he shall see. Now, you remember what designs the future, he shall see, is a note of the future, and so is, he will see. This man, this Enosh, thus moulded, thus kneaded, by the hand of God, he shall see God, he shall (in a manner) whether he will or no, a holy, and a heavenly violence shall be offered him, it shall not be in the power of the world, the flesh or the devil, to blind him, he shall see God; and then he will see God, his will shall be inclined, and disposed to it, and every first beam of God's grace, every influence of the spirit of God, shall open his eyes; God shall be so jealous of him, as that he shall see God, he shall be so watchful upon God, and his motions, as that he will see him.

And more than see him; for *jabbit*, is *intuebitur*, he will behold him, contemplate God, ruminate, meditate upon God. Man sees best in the light, but meditates best in the dark; for our sight of God, it is enough, that God gives the light of nature; to behold him so, as to fix upon him in meditation, God benights us, or eclipses us, or casts a cloud of medicinal afflictions, and wholesome corrections upon us. Naturally we dwell longer upon the consideration of God, when we see the sun eclipsed, than when we see it rise, we pass by that as an ordinary thing; and so in our afflictions we stand, and look upon God, and we behold him. A man may see God, and forget that ever he saw him; *When saw we thee hungry, or naked, or sick, or in prison*[21], say those merciless men; they forgot; but Christ remembers that they did

[21] Matt. xxv. 44.

see him, but not behold him, see him, and look off, see him so as aggravated their sin, more than if they had never seen him. But that man, who through his own red glass, can see Christ, in that colour too, through his own miseries, can see Christ Jesus in his blood, that through the calumnies that have been put upon himself, can see the revilings that were multiplied upon Christ, that in his own imprisonment, can see Christ in the grave, and in his own enlargement, Christ in his resurrection, this man, this Enosh, beholds God, and he beholds him *è longinquo*, which is another step in this branch, he sees him afar off.

Now seeing this afar off, is not a phrase of diminution, a circumstance of extenuation, as though it were less, to see God afar off, and more to see him nearer. This far off, is far from that; it is a power of seeing him so, as wheresoever I am, or wheresoever God is, I can see him at any distance. Being established in my foundation upon God, being built up by faith, in that notion of God, in which he hath manifested himself to me in his Son, being mounted, and raised by dwelling in his church, being made like unto him, in suffering, as he suffered, I can see round about me, even to the horizon, and beyond it, I can see both hemispheres at once, God in this, and God in the next world too. I can see him, in the zenith, in the highest point, and see how he works upon Pharaoh, on the throne, and I can see him in the nadir, in the lowest dejection, and see how he works upon Joseph in the prison; I can see him in the east, see how mercifully he brought the Christian religion amongst us, and see him in the west, see how justly he might remove that again, and leave us to our own inventions; I can see him in the south, in a warm, and in the north, in a frosty fortune: I can seen him in all angles, in all postures; Abraham saw God coming to him, as he sat at the door of his tent[24]; and though (as the text says there) *God stood by him*, (yet says the text too) *Abraham ran to meet God;* I can see God in the visitation of his spirit come to me; and when he is so, he is already in me; but I must run out to meet him; that is, labour to hold him there, and to advance that manifestation of himself in me. Abraham saw God coming; Moses saw God

[24] Gen. xviii. 1.

going, his glory passing by; he saw *posteriora, his hinder parts*[25]; so I can see God in the memory of his blessings formerly conferred upon me; and Moses saw him too, in a burning bush, in thorns and fire: and had I no other light, but the fire of a pile of fagots, *in that light I could see his light*, I could see himself. Let me be the man of this text, this Enosh, to say with Jeremy, *I am the man that hath seen affliction, by the rod of his wrath*[26], let me have had this third concoction, that as I am Adam, a man of earth, (wrought upon that wheel) and, as I am a Christian, a vessel in his house, a member of his church (wrought upon that wheel) so let me be *vir dolorum*, a man of affliction, a vessel baked in that furnace, fitted by God's proportion, and *dosis* of his corrections, to make a right use of his corrections, and I can see God, *è longinquo, afar off*, I can see him writing down my name in the book of life, before I was born, and I can see him giving his angels, *the Angel of the Great Counsel*, Christ Jesus himself, and his spirit, charge of my preservation, all the way, and of my transmigration upon my death-bed, and that is *è longinquo*, from before I was, to after I shall be no more.

There remains a word more; it is scarce well said; for there remains not a word more. There is not another word, and yet there is another branch in the text. This man, (not every man, as before) this Enosh, (not every Adam as before) he sees not only as before, but he beholds afar off; and so far we are gone; but what beholds he afar off? That the text tells us not. Before there was an *illud*, *Every man may see that*, ask what is that, and I can tell you, I have told you out of the coherence of the text, it is God's works, manifesting himself even to the natural man. But this man, this Enosh, raised by his dejection, rectified by humiliation, may behold, What? here is no *illud*, no such word as that, no object limited, and therefore it is that *which no eye hath seen, nor ear heard, nor heart of man conceived*, it is God in the glory, and assembly of his immortal saints in heaven. How many times go we to comedies, to masks, to places of great and noble resort, nay even to church only to see the company? If I had no other errand to heaven, but the communion of saints, the

[25] Exod. xxxiii. 23. [26] Lam. iii. 1.

followship of the faithful, lo see that flock of lambs, innocent, unbaptized children, recompensed with the twice-baptized martyrs, (baptized in water, and baptized in their own blood) and that middle sort, the children baptized in blood, and not in the water, that rescued Christ Jesus, by their death, under Herod; to see the prophets and the evangelists, and not know one from the other, by their writings, for they all write the same things (for prophecy is but antedated gospel, and gospel but postdated prophecy;) to see holy matrons saved by the bearing, and bringing up of children, and holy virgins, saved by restoring their bodies in the integrity, that they received them, sit all upon one seat; to see princes, and subjects crowned all with one crown, and rich and poor inherit one portion; to see this scene, this court, this church, this catholic church, not only Eastern and Western, but Militant and Triumphant church, all in one room together, to see this communion of saints, this fellowship of the faithful, is worth all the pains, that that sight costs us in this world.

But then to see the head of this church, the Son, that sheds all these beams, the God of glory face to face, to see him *sicuti est*, as he is, to know him, *ut cognitus*, as I am known, what dark, and inglorious fortune would I not pass through, to come to that light, and that glory? How then hath God doubled his mercies upon those persons to whom he hath afforded two great lights, a sun to rule their day, honour and prosperity, and a moon to rule their night, humiliation and adversity, to whom he hath given both types, in themselves, to see this future glory, that is, titles and places of honour in this world, and spectacles in themselves to see this glory by afflictions, and crosses in this world. And therefore since God gives both these nowhere so plentifully, as in courts, the place of honour, and the place of crosses too, the place of rising, and the place of falling too, you, you especially, who by having your station there, in the court itself, are in the court exemplified, and copied in your own noble houses, you that have seen God characterized in his types, in titles of greatness, you that have beheld God presented in his spectacle of crosses and afflictions, the daily bread of courts, *Bless ye the Lord, praise him, and magnify him for ever*, and declare the wondrous works that he

hath done for the sons of men; for certainly many woes, and invincible darkness attend those, to whom neither the hand of God in his works, nor the hand of God upon themselves, neither the greatness of this world, nor the crosses of this world, can manifest God; for what picture of God would they have that will neither have him in great, nor little?

SERMON CXIII.

PREACHED TO THE EARL OF EXETER, AND HIS COMPANY, IN HIS CHAPEL AT ST. JOHN'S, 13TH *JUNE,* 1624.

REVELATION. vii. 9.

After this, I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands.

WE shall have occasion by and by, to say something of the danger of curiosity, and something of the danger of the broad way, in which, too many walk: we will not therefore fall into either of these faults, at first, we will not be over curious, nor we will not stray, nor cast ourselves into that broad, and boundless way, by entering into those various, and manifold senses, which expositors have multiplied, in the handling of this place, and this part of this book; but we take the plainest way, and that in which, the best meet, and concur, that these words are spoken of the joys, and glory, reserved for them, who overcome the fraud, and the fury, the allurements, and the violences of antichrist; in whom, in that name, and person of antichrist, we consider all supplanters, and all seducers, all opposers of the kingdom of Christ, in us; for, as every man hath *spontaneum dæmonem*, (as St. Chrysostom speaks) a devil of his own making, (which is, some customary, and habitual sin in him) so every man hath *spontaneum antichristum*, an antichrist of his own making, some objections in the weakness of his faith, some oppositions in the

perverseness of his manners, against the kingdom of Christ in himself; and as, if God would suspend the devil, or slumber the devil a day, I am afraid we should be as ill that day, as if the devil were awake, and in action, so if those disputed, and problematical antichrists, eastern and western antichrist, antichrist of Rome, and antichrist of Constantinople, Turk and Pope, were removed out of the world, we should not for all that be delivered of antichrist, that is, of that opposition to the kingdom of Christ, which is in ourselves. This part of the book of the Revelation, is literally, and primarily, the glorious victory of them, who, in the latter end of the world, having stood out the persecutions of the antichrist, enter into the triumph of heaven: and it extends itself to all, by way of fair accommodation, who after a battle with their own antichrists, and victory over their own enemies, are also made partakers of those triumphs, those joys, those glories, of which St. John, in this prophetical glass, in this perspective of visions, saw *A great multitude, which no man could number, of all nations*, &c.

We are then upon the contemplation of the joys of heaven, which are everlasting, and must we wring them into the discourse of an hour? of the glory of heaven which is entire, and must we divide it into parts? We must; we will; we do; into two parts; first, the number, the great number of those that shall be saved; and then, the glorious qualities, which shall be imprinted on them, who are saved: first, that salvation is a more extensive thing, and more communicable, than sullen cloistral, that have walled salvation in a monastery, or in a hermitage, take it to be; or than the over-valuers of their own purity, and righteousness, which have determined salvation in themselves, take it to be; for, *It is a great multitude, which no man can number, of all nations*, &c. And then, in the second place, salvation is the possession of such endowments, as naturally invite all, to the prosecution of that, which is exposed and offered to all; that we all labour here, that we may all stand hereafter, *Before the throne, and before the Lamb, clothed in white robes*, &c.

In the first of these, we shall pass by these steps; first, we shall consider the sociableness, the communicableness of God himself, who gives us the earth, and offers us heaven, and desires

to have his kingdom well peopled; he would have many, he would have all, he would have every one of them have all. And then, the first word of the text, (*After this*) will carry us to the consideration of that which was done before; which was, first, that they which were of this number, were sealed, and then they which were so sealed before, were a great number, one hundred and forty-four thousand; but they who were made partakers of all this after, were innumerable, *After this I beheld a great multitude, which no man could number;* and therefore we shall shut up that first part with this consideration, what sense, what interpretation may belong unto those places, where Christ says, *That the way to heaven is narrow, and the gate strait:* of these pieces we shall make up our first part; and for the particulars belonging to the second, we shall fitliest open them, then, when we come to the handling of them.

Our first step then in this first part, is, the sociableness, the communicableness of God; he loves holy meetings, he loves the communion of saints, the household of the faithful: *Deliciæ ejus*, says Solomon, *His delight is to be with the sons of men*, and that the sons of men should be with him: religion is not a melancholy; the Spirit of God is not a damp; the church is not a grave: it is a fold, it is an ark, it is a net, it is a city, it is a kingdom, not only a house, but a house that hath many mansions in it: still it is a plural thing, consisting of many: and very good grammarians amongst the Hebrews, have thought, and said, that that name, by which God notifies himself to the world, in the very beginning of Genesis, which is *Elohim*, as it is a plural word there, so it hath no singular: they say we cannot name God, but plurally: so sociable, so communicable, so extensive, so derivative of himself, is God, and so manifold are the beams, and the emanations that flow out from him.

It is a garden worthy of your walking in; come into it, but by the gate of nature: the natural man had much to do, to conceive God: a God that should be but one God: and therefore scattered his thoughts upon a multiplicity of gods: and he found it, (as he thought) reasonable, to think, that there should be a god of justice, a god of wisdom, a god of power, and so made the several attributes of God, several gods, and thought that one god

might have enough to do, with the matters of justice, another with the causes that belonged to power, and so also, with the courts of wisdom: the natural man, as he cannot conceive a vacuity, that any thing should be empty, so he cannot conceive that any one thing, though that be a God, should fill all things: and therefore strays upon a plurality of gods, upon many gods, though, in truth, (as Athanasius expresses it) *Ex multitudine numinum, nullitas numinum*, He that constitutes many gods destroys all God; for no god can be God, if he be not all-sufficient; yet naturally, (I mean in such nature, as our nature is) a man does not easily conceive God to be alone, to be but one; he thinks there should be company in the Godhead.

Bring it farther than so. A man that lies in the dregs of obscured, and vitiated nature, does not easily discern, *unicum Deum*, a God that should be alone, a God that should be but one God. Reason rectified, (rectified by the word of God) can discern this, this one God. But when by that means of the Scripture, he does apprehend *Deum unicum, one God*, does he find that God alone? are there not three persons, though there be but one God? It is true the Romans mistook infinitely, in making three hundred Jupiters; Varro mistook infinitely, in making *deos terrestres*, and *deos cœlestes*, sublunary, and superlunary, heavenly, and earthly gods, and *deos marinos*, and *fluviatiles*, sea gods, and river gods, salt, and freshwater gods, and *deos mares*, and *fœminas*, he gods, and she gods, and (that he might be sure to take in all) *deos certos et incertos*, gods, which they were sure were gods, and gods which might be gods, for any thing they knew to the contrary. There is but one God; but yet was that one God ever alone? There were more generations (infinitely infinite) before the world was made, than there have been minutes, since it was made: all that while, there were no creatures; but yet was God alone, any one minute of all this? was there not always a Father and a Son, and a Holy Ghost? And had not they always an acquiescence in one another, an exercise of affection, (as we may so say) a love, a delight, and a complacency towards one another? So, as that the Father could not be without the Son and the Holy Ghost, so as neither Son, nor Holy Ghost could be without the Father, nor without one another; God was from all eternity collected into

one God, yet from all eternity he derived himself into three persons: God could not be so alone, but that there have been three persons, as long as there hath been one God.

Had God company enough of himself; was he satisfied in the three persons? We see he proceeded further; he came to a creation; and as soon as he had made light, (which was his first creature) he took a pleasure in it; he said it was good; he was glad of it; glad of the sea, glad of the earth, glad of the sun, and moon, and stars, and he said of every one, it is good; but when he had made all, peopled the whole world, brought all creatures together, then he was very glad, and then he said, not only that it was good, but that it was very good: God was so far from being alone, as that he found not the fulness of being well, till all was made, till all creatures met together, in an host, as Moses calls it; then the good was extended into very good.

Did God satisfy himself with this visible and discernible world; with all on earth, and all between that, and him? Were those four monarchies, the four elements, and all the subjects of those four monarchies, (if all the four elements have creatures) company enough for God? Was that heptarchy, the seven kingdoms of the seven planets, conversation enough for him? Let every star in the firmament, be (so some take them to be) a several world, was all this enough? We see, God drew persons nearer to him, than sun, or moon, or stars, or anything, which is visible, and discernible to us, he created angels; How many, how great? Arithmetic lacks numbers to express them, proportion lacks dimensions to figure them; so far was God from being alone.

And yet God had not shed himself far enough; he had the leviathan, the whale in the sea, and behemoth and the elephant upon the land; and all these great heavenly bodies in the way, and angels in their infinite numbers, and manifold offices, in heaven; but, because angels could not propagate, nor make more angels, he enlarged his love, in making man, that so he might enjoy all natures at once, and have the nature of angels, and the nature of earthly creatures, in one person. God would not be without man, nor he would not come single, not alone to the making of man; but it is *Faciamus hominem, Let us, us make man;* God, in his whole council, in his whole college, in his

whole society, in the whole Trinity, makes man, in whom the whole nature of all the world should meet.

And still our large, and our communicable God, affected this association so, as that having three persons in himself, and having creatures of divers natures, and having collected all natures in man, who consisted of a spiritual nature, as well as a bodily, he would have one liker himself, than man was; and therefore he made Christ, God and man, in one person, creature and creator together; one greater than the Seraphim, and yet less than a worm; sovereign to all nature, and yet subject to natural infirmities; Lord of life, life itself, and yet prisoner to death; before, and beyond all measures of time, and born at so many months, yet circumcised at so many days, crucified at so many years, rose again at so many hours; how sure did God make himself of a companion in Christ, who united himself, in his Godhead, so inseparably to him, as that that Godhead left not that body, then when it lay dead in the grave, but stayed with it then, as closely, as when he wrought his greatest miracles.

Beyond all this, God having thus married soul and body in one man, and man and God, in one Christ, he marries this Christ to the church. Now, consider this church in the type and figure of the church, the ark; in the ark, there were more of every sort of clean creatures reserved, than of the unclean; seven of those, for two of these[1]: why should we fear, but that in the church, there are more reserved for salvation than for destruction? And into that room (which was not a type of the church, but the very church itself) in which they all met upon Whitsunday, the Holy Ghost came so as that they were enabled, by the gift of tongues, to convey, and propagate, and derive God, (as they did) to every nation under heaven: so much does God delight in man, so much does God desire to unite and associate man unto him; and then, what shall disappoint, or frustrate God's desires and intentions so far, as that they should come to him, but singly, one by one, whom he calls, and wooes, and draws by thousands, and by whole congregations?

Be pleased to carry your considerations, upon another testimony of God's love to the society of man, which is, his despatch

[1] Gen. vii. 2.

in making this match, his speed in gathering and establishing this church; for, forwardness is the best argument of love, and dilatory interruptions by the way, argue no great desire to the end; disguises before, are shrewd prophecies of jealousies after: but God made haste to the consummation of this marriage, between Christ and the church. Such words as those to the Colossians[2], (and such words, that is, words to such purpose, there are divers) *The Gospel is come unto you, as it is into all the world;* and again; *It bringeth forth fruit, as it doth in you also;* and so likewise, *The Gospel which is preached to every creature which is under heaven;* such words, I say, a very great part of the ancients have taken so literally, as thereupon to conclude, that in the life of the apostles themselves, the Gospel was preached, and the church established over all the world.

Now will you consider also, who did this, what persons? Cunning and crafty persons are not the best instruments in great businesses, if those businesses be good, as well as great. Here God employed such persons, as would not have persuaded a man, that grass was green, that blood was red, if it had been denied unto them: persons that could not have bound up your understanding, with a syllogism, nor have entendered, or mollified it with a verse: persons that had nothing but that which God himself calls *the foolishness of preaching*, to bring philosophers that argued, heretics that wrangled, Lucians, and Julians, men that whet their tongues, and men that whet their swords against God, to God.

Unbend not this bow, slacken not these holy thoughts, till you have considered, as well as how soon, and by what persons, so to what doctrine, God brought them. We ask but St. Augustine's question, *Quis tantam multitudinem, ad legem, carni et sanguini contrariam, induceret, nisi Deus? Who but God himself, would have drawn the world to a religion so contrary to flesh and blood?* Take but one piece of the Christian religion, but one article of our faith, in the same father's mouth; *Res incredibilis resurrectio;* That this body should be eaten by fishes in the sea, and then those fishes eaten by other men, or that one man should be eaten by another man, and so become both one man, and then

[2] Col. i. 6.

that for all this assimilation, and union, there should arise two men, at the resurrection, *Res incredibilis*, says he, this resurrection is an incredible thing, *Sed magis incredibile, totum mundum credidisse rem tam incredibilem, That all the world should so soon believe a thing so incredible, is more incredible, than the thing itself.* That any should believe any, is strange, but more that all such believe all, that appertains to Christianity. The Valentinians, and the Marcionites, pestilent heretics, grew to a great number, *Sed vix duo vel tres, de iisdem, eadem docebant*, says Irenæus, Scarce any two or three amongst them, were of one opinion. The Acatians, the Eunomians, and the Macedonians, *Omnes Arium parentem agnoscunt*, says the same father, They all call themselves Arians, but they had as many opinions, not only as names, but as persons. And that one sect of Mahomet, was quickly divided, and sub-divided, into seventy sects. But *so God loved the world*, the society and company of good souls, *ut quasi una Domus mundus*, the whole world was as one well-governed house; *similiter credunt quasi una anima*, all believed the same things, as though they had all but one soul; *constanter prædicabant, quasi unum os*, at the same hour there was a sermon at Jerusalem, and a sermon at Rome, and both so like, for fundamental things, as if they had been preached out of one mouth.

And as this doctrine, so incredible in reason, was thus soon, and by these persons, thus uniformly preached over all the world, so shall it, as it doth, continue to the world's end; which is another argument of God's love to our company, and of his loathness to lose us. All heresies, and the very names of the heretics, are so utterly perished in the world, as that, if their memories were not preserved in those fathers which have written against them, we could find their names nowhere. Irenæus, about one hundred and eighty years after Christ, may reckon about twenty heresies; Tertullian, twenty or thirty years after him, perchance twenty-seven; and Epiphanius, some a hundred and fifty after him, sixty; and fifty years after that St. Augustine some ninety: yet after all these, (and but a very few years, after Augustine) Theodoret says, that in his time, there was no one man alive, that held any of those heresies: that all those heresies should rot, being upheld by the sword, and that only the Christian religion

should grow up, being mowed down by the sword, that one grain of corn should be cast away, and many ears grow out of that, (as Leo makes the comparison) that one man should be executed, because he was a Christian, and all that saw him executed, and the executioner himself, should thereupon become Christians, (a case that fell out more than once, in the Primitive church) that as the flood threw down the courts of princes, and lifted up the ark of God, so the effusion of Christian blood, should destroy heresies, and advance Christianity itself; this is argument abundantly enough, that God had a love to man, and a desire to draw man to his society, and in great numbers to bring them to salvation.

I will not dismiss you from this consideration, till you have brought it thus much nearer, as to remember a later testimony of God's love to our company, in the reformation of religion; a miracle scarce less, than the first propagation thereof, in the Primitive church. In how few years, did God make the number of learned writers, the number of persons of all qualities, the number of kings, in whose dominions the reformed religion was exercised, equal to the number of them, who adhered to the Roman church?

And yet, thou must not depart from this contemplation till thou have made thyself an argument of all this; till thou have concluded out of this, that God hath made love to thy soul, thy weak soul, thy sick, and foul, and sinful soul, that he hath written to thee, in all his Scriptures, sent ambassage to thee, in all his preachers, presented thee, in all his temporal, and spiritual blessings, that he hath come to thee, even in actions of uncleanness, in actions of unfaithfulness towards men, in actions of distrustfulness towards God, and hath checked thy conscience, and delivered thee from some sins, even then when thou wast ready to commit them, as all the rest, (that that God, who is but one in himself, is yet three persons, that those three, who were all-sufficient to themselves, would yet make more, make angels, make man, make a Christ, make him a spouse, a church, and first propagate that, by so weak men, in so hard a doctrine, and in so short a space, over all the world, and then reform that church again, so soon, to such a height) as these, I say, are to all the

world, so be thou thyself, and God's exceeding goodness to thee, an argument, that that God who hath showed himself so loath to lose thee, is certainly loath to lose any other soul: but as he communicates himself to us all here, so he would have us all partake of his joy, and glory hereafter; he that fills his Militant church thus, would not have his Triumphant church empty.

So far we consider the accessibleness, the communicableness, the conversation of our good, and gracious God to us, in the general. There is a more special manner intimated, even in the first word of our text, *After this;* After what? After he had seen the servants of God sealed; sealed: this seal seals the contract between God and man; and then consider how general this seal is: first, God sealed us, in imprinting his image in our souls, and in the powers thereof, at our creation; and so, every man hath this seal, and he hath it, as soon as he hath a soul: the wax, the matter, is in his conception; the seal, the form, is in his quickening, in his inanimation; as, in Adam, the wax was that red earth, which he was made of, the seal was that soul, that breath of life, which God breathed into him. Where the organs of the body are so indisposed, as that this soul cannot exercise her faculties in that man, (as in natural idiots, or otherwise) there, there is a curtain drawn over this image, but yet there this image is, the image of God, is in the most natural idiot, as well as in the wisest of men: worldly men draw other pictures over this picture, other images over this image: the wanton man may paint beauty, the ambitious may paint honour, the covetous wealth, and so deface this image, but yet there this image is, and even in hell itself it will be, in him that goes down into hell: *Uri potest in Gehenna, non exuri*, says St. Bernard, the image of God may burn in hell, but as long as the soul remains, that image remains there too; and then, thou who wouldest not burn their picture, that loved thee, wilt thou betray the picture of thy Maker, thy Saviour, thy Sanctifier, to the torments of hell? Amongst the manifold and perpetual interpretations of that article, *He descended into hell*, this is a new one, that thou sentest him to hell in thy soul: Christ had his *consummatum est*, from the Jews; he was able to say at last, *All is finished*, concerning them; Shall he never have a *consummatum est* from thee; never

be at an end with thee? Never, if his image must burn eternally in thy soul, when thou art dead, for everlasting generations.

Thus then we were sealed; all sealed; all had his image in our creation, in the faculties of our souls: but then we were all sealed again, sealed in our very flesh, our mortal flesh, when the image of the invisible God, Christ Jesus, the only Son of God, took our nature: for, as the tyrant wished, that all mankind were but one body, that he might behead all mankind at a blow, so God took into his mercy, all mankind in one person: as entirely, as all mankind was in Adam, all mankind was in Christ; and as the seal of the serpent is in all, by original sin, so the seal of God, Christ Jesus, is on us all, by his assuming our nature. Christ Jesus took our souls, and our bodies, our whole nature; and as no leper, no person, how infectiously soever he be diseased in his body, can say, Surely Christ never took this body, this leprosy, this pestilence, this rottenness, so no leprous soul may say, Christ never took this pride, this adultery, this murder upon himself; he sealed us all in soul and body, when he took both, and though both die, the soul in sin daily, the body in sickness, perchance this day, yet he shall afford a resurrection to both, to the soul here, to the body hereafter, for his seal is upon both.

These two seals then hath God set upon us all, his image in our souls, at our making, his image, that is his Son, upon our bodies and souls, in his incarnation; and both these seals he hath set upon us, then when neither we ourselves, nor any body else knew of it: he sets another seal upon us, when, though we know not of it, yet the world, the congregation does, in the sacrament of baptism, when the seal of his cross, is a testimony, not that Christ was born, (as the former seal was) but that also he died for us; there we receive that seal upon the forehead, that we should conform ourselves to him, who is so sealed to us. And after all these seals, he offers us another, and another seal, *Set me as a seal upon thy heart, and as a seal upon thine arm*[3], says Christ to all us, in the person of the spouse; in the heart, by a constant faith, in the arm, by a declaratory work; for then we are sealed, and delivered, and witnessed; that is our full evidence, then have

[3] Cant. viii. 6.

we made sure our salvation, when the works of a holy life, do daily refresh the contract made with God there, at our baptism, and testify to the church, that we do carefully remember, what the church promised in our behalf, at that time: for, otherwise beloved, without this seal upon the arm, that is, a steadfast proceeding in the works of a holy life, we may have received many of the other seals, and yet deface them all. *Grieve not the Holy Ghost, whereby you are sealed, unto the day of redemption*[4], says the apostle: they were sealed, and yet might resist the Spirit, and grieve the Spirit, and quench the Spirit, if by a continual watchfulness over their particular actions, they did not refresh those seals (formerly received in their creation, in Christ's incarnation, in their baptism, and in their beginnings of faith) to themselves, and plead them to the church, and to the world, by such a declaration of a holy life. But these seals being so many, and so universal, that argues still, that which we especially seek to establish, that is, the accessibleness, the communicableness, the sociableness, the affection, (shall I say) the ambition, that God hath, to have us all.

Now how is this extensiveness declared here, in our text? It is declared in the great number of those who were sealed, both before, and after; to the consideration of both which, we are invited, by this phrase, which begins the text, *After this:* for, before that John saw this, there were *one hundred forty four thousand sealed;* Is that then, (that *one hundred forty four thousand*) intended for a small number? If it had been so, it would rather have been said, of such a tribe but twelve thousand, and but twelve thousand of such a tribe; but God as expressing a joy, that there were so many, repeats his number of twelve thousand, twelve times over, of Judah twelve thousand, of Levi twelve thousand, and twelve thousand of every tribe. So that then, we may justly take this number of twelve and twelve thousand, for an indefinite, and uncertain number; and as St. Augustine does, wheresoever he finds that number of twelve, (as the twelve thrones, where the saints shall judge the world, and divers such) we may take that number of twelve, and twelve, *pro universitate salvandorum*, that that number signifies, all those who shall be

[4] Eph. iv. 30.

saved. If we should take the number to be a certain and exact number, so many, and no more, yet this number hath relation to the Jews only; and of the Jews, it is true, that there is so long a time of their exclusion, so few of them do come in, since Christ came into the world, as that we may, with St. Augustine, interpret that place of Genesis[5], where Abraham's seed is compared both to the stars of heaven, and to the dust of the earth, that the stars of heaven signify those that shall be saved in heaven, and the dust of the earth, those that perish; and the dust of the earth may be more than the stars of heaven; though (by the way) there are an infinite number of stars more than we can distinguish, and so, by God's grace, there may be an infinite number of souls saved, more than those, of whose salvation we discern the ways, and the means. Let us embrace the way which God hath given us, which is, the knowledge of his Son, Christ Jesus: what other way God may take with others, how he wrought upon Job, and Naaman, and such others as were not in the covenant, let us not inquire too curiously, determine too peremptorily, pronounce too uncharitably: God be blessed, for his declaring his good-will towards us, and his will be done his way upon others. Truly, even those places, which are ordinarily understood of the paucity of the Jews, that shall be saved, will receive a charitable interpretation, and extension. God says, in Jeremy[6], *I will take you, one out of a city, and two out of a family;* yet he says, he will do this therefore, because he is married to them; so that this seems to be an act of his love; and therefore, I had rather take it, that God would take a particular care of them, one by one, than that he would take in but one and one: as it is in that place of Esay[7], *In that day ye shall be gathered one by one, O ye children of Israel;* that is, in the day of Christ, of his coming to and toward judgment; howsoever they come in but thinly yet, by the way, yet the apostle pleads in their behalf thus, *Hath God cast away his people? God forbid*[8]. *At this present*, says he, *there is a remnant;* then when they had newly crucified Christ, God had a care of them. *God hath given them the spirit of slumber*, says he also; it is but a slumber, not a death, not a dead sleep.

[5] Gen. xxii. 17.
[6] Jer. iii. 14.
[7] Isaiah xxvii. 12.
[8] Rom. xi. 1.

Have they stumbled that they should fall? Fall utterly! God forbid. But says he, *As concerning the Gospel, they are enemies, for your sakes;* (that is, that room might be made for you the Gentiles) but, as touching election, they are beloved for their fathers' sakes; that is, they have interest by an ancient title, which God will never disannul. And therefore a great part, of the ancient, and later men too, do interpret divers passages of St. Paul, of a general salvation of the Jews, that all shall be effectually wrought upon, to salvation, before the second coming of Christ. I end this, concerning the Jews, with this note, that in all these tribes, which yielded to this sealing, twelve thousand a-piece, the tribe of Dan is left out, it is not said, that any were sealed of the tribe of Dan; many have inquired the reason, and satisfied themselves over-easily with this, that because antichrist was to come of that tribe, that tribe is forsaken. It is true, that very many of the fathers, Irenæus, Ambrose, Augustine, Gregory, (and more than these) have thought so, that antichrist must be of that tribe; but yet, for all that profession, which they make in the Roman church, of adhering to the fathers, one amongst them[9], says, *Incertum*, be the fathers as clear, and as unanimous as they will in it, it is a very uncertain, and a very disputable thing; and another says[10], *Fabulosum est*, be the fathers as earnest, as they will, it is but a poetical and a fabulous thing, that antichrist must come of the tribe of Dan. But he that hath most of the marks of antichrist upon him, of any person in the world now, is thus far of the tribe of Dan; Dan signifies judgment; and he will needs be the judge of all faith, and of all actions too; and so severe a judge, as to give an irrevocable judgment of damnation, upon all that agree not with them, in all points. Certainly, this tribe of Dan, that is, of such uncharitable judges of all other men, that will afford no salvation to any but themselves, are in the greatest danger to be left out, at this general seal; nothing hinders our own salvation more, than to deny salvation to all but ourselves.

This then which was done before, though it concern but the Jews, was in a great number, and was a great argument, of God's sociable application of himself to man, but that which was after,

[9] Tostat. [10] Oleast.

was more, *A great multitude, which no man could number, of all nations*, &c. God's mercy was not confined, nor determined upon the Jews; *Other sheep have I, which are not of this fold*, says Christ, *them also I must bring in: I must;* it is expressed, not only as an act of his good will, but of that eternal decree, to which, he had, at the making thereof, submitted himself: *I must bring them;* Who are they? *Many shall come from the east, and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven*[11]; from the Eastern church, and from the Western church too, from the Greek church, and from the Latin too, and, (by God's grace) from them that pray not in Latin too, from every church, (so it be truly, and fundamentally a church) *Many shall come;* How many? *a multitude that no man can number:* for, the new Jerusalem, in the Revelation[12], (which is heaven) hath twelve gates, three to every corner of the world; so that no place can be a stranger, or lack access to it: nay, it hath (says that text) twelve foundations, *Other foundation can no man lay, than that which is laid, Christ Jesu:* but that first foundation-stone being kept, though it be not hewed, nor laid alike in every place, though Christ be not preached, nor presented in the same manner, for outward ceremonies, or for problematical opinions, yet the foundation may remain one, though it be, in such a sort, varied; and men may come in at one of the twelve gates, and rest upon any of the twelve foundations, for they are all gates, and foundations of one and the same Jerusalem; and they that enter, are a multitude that no man can number.

If then there be this sociable, this appliable nature in God, this large and open entrance for man, Why does Christ call it a strait gate, and a narrow way[13]? Not that it is strait in itself, but that we think it so, and, indeed, we make it so. Christ is the gate, and every wound of his admits the whole world. The church is the gate; and *In omnem terram*, says David, she hath opened her mouth, and her voice is gone over all the world. His word is the gate; and, *thy commandment is exceeding broad*[14], says David too; his word and his light reaches to all cases, and all distresses. *Lata porta diabolus;* saith St. Chrysostom, *The*

[11] Matt. viii. 11.
[12] Rev. xxi. 12.
[13] Matt. vii. 13.
[14] Psalm cxix. 96.

devil is a broad gate; but he tells us how he came to be so, *Non magnitudine potestatis extensus, sed superbiæ licentia dilatatus;* not that God put such a power into his hands, at first, as that we might not have resisted him, but that he hath usurped upon us, and we have given way to his usurpations: so, says that father, *Angusta porta Christus,* Christ is a narrow gate, but he tells us also whereih, and in what respect, *Non parvitate potestatis exiguus, sed humilitatis ratione collectus;* Christ is not a narrow gate, so as that the greatest man may not come in, but called narrow, because he fits himself to the least child, to the simplest soul, that will come in: not so strait, as that all may not enter, but so strait, as that there come in but *one at once,* for *he that will forsake father and mother, and wife, and children for him, cannot enter in.* Therefore we call the devil's way broad, because men walk in that, with all their equipage, all their sumpters, all their state, all their sins; and therefore we call Christ's way strait, because a man may strip himself of all the inordinate affections, of all desires of ill getting, and of all possessions that are ill gotten. In a word, it is not strait to a man's self, but if a man will carry his sinful company, his sinful affections with him, and his sinful possessions, it is strait, for then he hath made himself a camel, and to a camel heaven-gate is as a needle's eye: *But it is better coming into heaven with one eye, than into hell with two*[15]; better coming into heaven without master, or mistress, than into hell for over-humouring of either. There, *the gates are not shut all day;* says the prophet[16], and, *there is no night there*; and here, if we shut the door, yet Christ *stands at the door and knocks*[17]; be but content to open thy door, be but content to let him open it, and he will enter, and be but thou content to enter into his, content to be let in by his preaching, content to be drawn in by his benefits, content to be forced in by his corrections, and he will open his: since thy God would have died for thee, if there had been no man born but thou, never imagine, that he who lets in multitudes, *which no man can number, of all nations, &c.,* would ever shut out thee, but labour to enter there; *ubi non intrat inimicus, ubi non exit amicus*[18], where never any that

[15] Matt. xviii. 9.
[16] Isaiah LX. 11.
[17] Rev. iii. 20.
[18] Augustine.

hates thee, shall get to thee, nor any that loves thee, part from thee.

We have but ended our first part, the assurance which we have from God's manner of proceeding, that religion is not a sullen, but a cheerful philosophy, and salvation not cast into a corner, but displayed as the sun, over all. That which we called at first, our second part, must not be a part, admit it for a conclusion; it is that, and beyond that; it is beyond our conclusion, for it is our everlasting endowment in heaven: and if I had kept minutes enough for it, Who should have given me words for it? I will but paraphrase the words of the text, and so leave you in that, which, I hope, is your gallery to heaven, your own meditations: the words are, *You shall stand before the throne, and before the Lamb, clothed with white robes, and palms in their hands.*

First, *stabitis*, you shall stand; which is not, that you shall not sit, for the saints shall sit and judge the world; and they shall sit at the right hand of God; it is not, that you shall not sit, nor that you shall not lie, for you shall lie in Abraham's bosom: but yet you shall stand, that is, you shall stand sure, you shall never fall, you shall stand, but yet you shall but stand, that is, remain in a continual disposition and readiness to serve God, and to minister to him. And therefore account no abundance, no height, no birth, no place here, to exempt you from standing and labouring in the service of God, since even your glorious state in heaven is but a station, but a standing in readiness to do his will, and not a posture of idleness: you shall stand, that is, stand sure, but you shall but stand, that is, still be bound to the service of God.

Stabitis ante thronum; you shall stand, and stand before the throne; here in the Militant church, you stand, but you stand in the porch, there, in the Triumphant, you shall stand *in sancto sanctorum*, in the choir, and the altar. Here you stand, but you stand upon ice, perchance in high and therefore in slippery places; and at the judgment you shall stand, but stand at the bar; but when you stand before the throne, you stand, (as it is also added in this place) before the Lamb: who having not opened his mouth, to save his own fleece, when he was in the shearer's hand, nor to save his own life, when he was in the

slaughterer's hand, will much less open his mouth to any repentant sinner's condemnation, or upbraid you with your former crucifyings of him, in this world, after he hath nailed those sins to that cross, to which those sins nailed him.

You shall stand *amicti stolis*, (for so it follows) covered with robes, that is, covered all over: not with Adam's fragmentary rags of fig-leaves, nor with the half-garments of David's servants: though you have often offered God half-confessions, and half-repentances, yet if you come at last, to stand before the Lamb, his fleece covers all; he shall not cover the sins of your youth, and leave the sins of your age open to his justice, nor cover your sinful actions, and leave your sinful words and thoughts open to justice, nor cover your own personal sins, and leave the sins of your fathers before you, or the sins of others, whose sins your temptations produced and begot, open to justice; but as he hath enwrapped the whole world in one garment, the firmament, and so clothed that part of the earth, which is under our feet, as gloriously as this, which we live, and build upon: so those sins which we have hidden from the world, and from our own consciences, and utterly forgotten, either his grace shall enable us to recollect, and to repent in particular, or (we having used that holy diligence, to examine our consciences so) he shall wrap up even those sins which we have forgot, and cover all with that garment of his own righteousness, which leaves no foulness, no nakedness open.

You shall be covered with robes, all over; and with white robes; that as the angels wondered at Christ coming into heaven, in his ascension, *Wherefore art thou red in thine apparel, and thy garments like him that treadeth the wine fat*[19]? They wondered how innocence itself should become red, so shall those angels wonder at thy coming thither, and say, Wherefore art thou white in thine apparel? They shall wonder how sin itself shall be clothed in innocence.

And in thy hand shall be a palm, which is the last of the endowments specified here. After the *waters of bitterness*[20], they came to seventy (to innumerable) palms; even the bitter waters

[19] Isaiah xliii. 2. [20] Exod. xv. 23.

were sweetened, with another wood cast in: the wood of the cross of Christ Jesus, refreshes all tears, and sweetens all bitterness, even in this life: but after these bitter waters, which God shall wipe from all our eyes, we come to the seventy, to the seventy thousand palms; infinite seals, infinite testimonies, infinite extensions, infinite durations of infinite glory: go in, beloved, and raise your own contemplations to a height worthy of this glory; and chide me for so lame an expressing of so perfect a state, and when the abundant Spirit of God hath given you some measure of conceiving that glory here, Almighty God give you, and me, and all, a real expressing of it, by making us actual possessors of that kingdom, which his Son, our Saviour Christ Jesus hath purchased for us, with the inestimable price of his incorruptible blood. Amen.

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